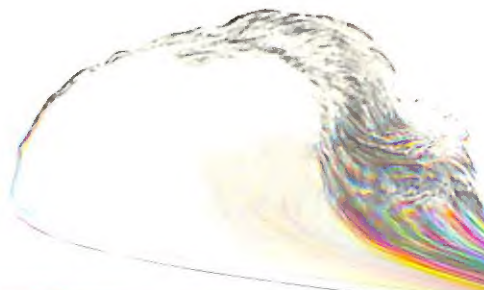




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With love your friend
Anne W. Joyce

WALKER TO HOLINESS

REVIVAL MISCELLANY.

VOLUME LXXXVII.

JANUARY, 1891, TO JULY, 1891.

NEW YORK:
WALKER & WALKER, PUBLISHERS,
NO. 104 BOST. HOUSE.

1891



Faithfully Your friend
Isaac W. Joyce

THE HOLINESS

OF THE

WOMAN

AND THE HOLINESS

OF THE HOLINESS
OF THE HOLINESS

THE HOLINESS
OF THE HOLINESS
OF THE HOLINESS

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THE HOLINESS



GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXVII.

FROM JANUARY, 1891, TO JULY, 1891.

EDITORS :

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

“AND A HIGHWAY SHALL BE THERE, AND A WAY, AND IT SHALL BE CALLED
THE WAY OF HOLINESS.” ISAIAH 35: 8.

NEW YORK:
PALMER & HUGHES, PUBLISHERS,
62 & 64 BIBLE HOUSE.

1891.

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JANUARY, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know."

"Thomas saith unto Him, Lord, we know not whither thou goest; and how can we know the way?"

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 1c, 6.



WINTER message from Jesus, the Great Teacher! How full of sunshine — how beautiful, and how inspiring! He was at supper with the disciples, and, in this and the following chapters, we have His conversation with His beloved ones recorded. An eminent writer says, "This is the portion of the evangelical history which may with propriety be called its *Holy of Holies*. Our Evangelist, like a consecrated priest, alone opens up to us the view into this sanctuary. It is the record of the last moments spent by the Lord in the midst of His disciples before His passion, when words full of heavenly thought flowed from his lips. All that His heart, glowing with love, had still to say to his friends, was compressed into this short season."

"Let not your heart be troubled." How delightfully tender and loving! They

were troubled, sorely troubled, on account of His expected departure. He would, however, chase the gloomy shades from their brow. Let us see His kindly and effectual method. We compress the immense facts of these six verses of John into sentences without elaboration.

The great basal fact is that in Him, as in the Father, is the ground of spiritual confidence. There are many mansions in His Father's house awaiting the saints. He, Himself, is preparing a place for each—the lowliest and the mightiest. He will come again and receive them to himself, at His second advent. The way of access to the eternal is open—the access is free and indisputable—"I am the way, the truth and the life!"

Regale yourselves, O beloved, on these precious words, in these winter days. The message is to us. Take it home! Give to the winds your fears! — G. H.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season," II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE DOCTRINE OF ENTIRE SANCTIFICATION.

BY REV. JOHN S. INSKIP.

(Late President of the National Association for the Promotion of Holiness.—Sermon preached at the Round Lake Camp Meeting.)

TEXT.—"And the very God of peace sanctify you wholly." I Thess. 5: 23.

IHAVE had not a little difficulty in fixing upon the best line of thought to be presented at this time, but I propose, humbly looking to Almighty God for help, to ask you to contemplate with me these words of the Apostle to the Church in Thessalonica.

We may with profit inquire: 1st. What is it to be sanctified wholly? 2d. How this state may be attained? 3d. The benefits that accrue from it?

I do not propose to give this theme a dogmatic discussion, and yet there are one or two points which it is proper and important all should understand with regard to the nature of this work, for we think that many have been in some measure mistaken in their interpretation of our views and doctrines upon this subject. We wish, therefore, at the outset, to state in a plain way what we understand it is to be wholly sanctified. The phrases and terms perfect love, purity, perfection, entire sanctification, and holiness, we shall employ as synonyms in this discussion. And now let us proceed to the subject.

SOMETHING ABOVE JUSTIFICATION.

1. To be sanctified wholly is to attain to something beyond and above, and different from that which we experienced at the time we were converted to God. If I do not succeed in definitely defining the difference between the sanctification experienced in regeneration, and that which is entire in the subsequent life, I shall only have fallen into the difficulty of attempting to give a philosophical analysis of a practical theme.

We are often asked, "Is this difference one of kind, or of degree only?" We do not choose, nor think it necessary, to dwell upon this question, for the end we have in view is a practical one. When the sinner cries out to God, when under conviction for sin and under the condemnation of sin, his cry is for deliverance from that condemnation, and this he receives, together with a new heart and adoption into the Divine family; and to the regenerate there is no condemnation, and yet every such one who follows the Spirit soon begins to press the cry of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." There is not a Christian man upon this ground but is deeply anxious that his soul may be made entirely clean; for if a Christian is not interested in this he must be a backslidden Christian. But there is in every believing heart this desire to be pure.

I do not say that when the soul is first saved it is not brought into a new life, for we all believe it is; but after thus experiencing to some extent the sanctifying grace of God, every Christian feels at times uprisings within his soul which clearly indicate that he is not *entirely* sanctified, and it is this which leads us to cry out with the Psalmist, "Create in me a clean heart, O God!"

CONSCIOUS DIFFERENCE.

2d. Let us observe, that while you may not be able philosophically to define the difference between these two states

of the soul, yet of this difference every mind that experiences the two is personally conscious, and as I have before said, this question comes before us to-day as a practical one.

You know, my brother, or my sister, how there linger within the heart pride and passion, kept under control, it is true, but yet not destroyed. They live there yet. But we may have these things all destroyed and cast out, so that the nature within us may be radically revolutionized, and the bias of our hearts be all in the right direction. And O, when a man has reached this state, how great is the advantage he has gained, and how much more easily does he triumph over his foes, for they are all without now, and none within. And this attainment is within the reach of every Christian, and is so taught by all our Methodist theology, and, better than all, by the Bible. I will not call attention particularly now to the teaching of our catechism, our discipline, our hymns, and our fathers upon this subject. I will only say that our whole ritual, and all our theological course as ministers, and our whole book of discipline combine with the Word of God in holding up something above and beyond regeneration, as the possibility and duty of every believer. This is what the Apostle prays for in the text: "The very God of peace sanctify you *wholly*."

THIS IS THE WORK OF THE HOLY GHOST.

3d. We must not forget that this is a work to be done by the Holy Ghost. I wish especially to press this thought upon all present. It is not wrought by human power, nor can it be, but it is by the power of the Holy Ghost, by which we come to a state of entire purity. In this state the soul loves God with all its strength; faith is not mixed with doubt; love is never mingled with hate; humility is not discounted by pride; patience is never paralyzed by petulance. In short, the whole nature is brought into perfect

harmony with the Divine will; and all this mighty work is to be wrought in us by the power of the Holy Ghost.

There have been two extreme views upon this subject, both of which have led many astray. The first is the gradual theory, which teaches that we are to grow into this blessing, and which seems to me ignores the fact of which we have just spoken, that this is a work to be done, if done at all, by Divine power.

The second view seems to make this agency to be a certain intellectual exercise, by which we are able to say that, having done certain things, we are therefore wholly sanctified. I pray that no such ideas as these may be promulgated here. We are here to teach that we are to be sanctified by the power of ALMIGHTY GOD.

It is sometimes said that justification is an act, or change in the mind of God toward us; while sanctification is a work wrought in us whereby we are changed. But this does not change the truth of what we have just said, for what God does in us is as much His work as what He does for us.

HOW MAY WE SECURE IT?

This, then, is God's work; but if you or I would have this power exercised in us and for us, we must put ourselves into the right relation to God. The sinner will not be pardoned unless he repents and believes in the Lord Jesus Christ, nor will the believer be entirely sanctified unless in humble penitence he believes in Jesus—trusts him for this work.

No uninspired man ever taught more correctly and clearly with regard to sin and repentance in believers than did John Wesley, and we shall do well to remember those teachings. He declares clearly what the Scriptures also teach, that if the Christian would be fully saved, he must come into that position where he will see and abhor the remains of sin that are still in him. And you, my brother, have reason thus to abhor

yourself when you come to see the pride, and self-will, and love of the world, and movings of anger that you find still within. It will not serve the purpose to turn back to your religious life when it commenced, and try to satisfy yourself with this. No, No! How is it with you *now*, to-day? And when you have found out this, then repent, for the good old doctrine of repentance is to be received and practised by believers as well as by sinners, though not in the same sense.

But this is not enough. When you have had a look within and abhorred yourself, and repented sincerely before God, then go a step further. First look *at* yourself, not *to* yourself, and then give up all, and thoroughly consecrate yourself to the service of God. There is much that the Christian must give up if he would be entirely the Lord's. You cannot be as frivolous as are many professed Christians, nor as gay in dress as they are, for you must speak, and act, and dress to please Jesus, if you would be entirely His. You must be willing to be marked and known by your appearance, but more by your spirit, as entirely Christ's. And do not entertain the idea that on this question you can be here to-day and yonder to-morrow. You must be steadily and constantly Christ's. Between you and worldliness there must be a great gulf fixed that can never be passed. This matter of entire consecration means much. God help us to be thus consecrated! We cannot do this without Divine help, but that help will be with us at every step, if we trust it. If, then, you want salvation, make a full consecration, and make it now. This you may do; this it is your duty to do, and to do now, cost what it may.

It takes some courage to do this; more, it may be, than most of us have; more, perhaps, than I should have possessed, had not God put me into a very close corner, where I could not retreat without being inconsistent with myself. I was in my pulpit preaching to my

people, and urging upon them the necessity of consecrating all to God. I knew that a man's perceptions of religious truth never got much beyond his experience, and that his experience is bounded by his consecration, and so I was urging this upon my people, and urging them to do it now, when God said to me, so that I could not misunderstand it, "*Do this yourself!*" and I did it. I made the consecration, and I knew I made it, and I would rather have died that hour in my place in the pulpit than not to have done it. I had no time to confer with flesh and blood, but I said at once, "Here goes for God and full salvation!" and I was not long then in taking hold upon Christ, and I still cling to Him, and all hell cannot break the grasp.

When I made this consecration I knew full well what I had done, and I knew my people understood it, and there I stood in the pulpit, looking earnestly for a spot where to put my foot down next, but all was dark, and I could not see; but I said, "Here goes! in the name of God, I will not go back!" and I put my foot down in the darkness, and O, hallelujah, there was a rock under it!

"O brother, come out, *come out*, COME OUT on the Lord's side! Put your flag up to-day, and leave it there, and put no halliards to it with which to pull it down! And I tell you, my brother, if you do *this* to-day, the power of God will take hold of you, and you will be saved.

Not by your reason and logic, saying I have done this or that, and therefore I am saved. That will not do. What we want is the fire of God that will burn up sin, and the pure flame of love that will burn on forever and forever.

We teach the people, then, not that they are sanctified because they believe they are sanctified. It is not faith in what we are, or what we have been, or what we have done, or what has been done for us, but faith in the Almighty Christ that brings us where we cry out with joy!—

"Tis done, the great transaction's done,
I am my Lord's, and He is mine."

This is done in answer to faith in Jesus, and this faith should be reached at the moment of full consecration. Consecrate, and then believe. But believe what? That you are sanctified? No! But believe that the blood of Christ cleanseth from all sin. "Well, I believe that," says one. But do you believe that it cleanses *you*? "Why," you answer, "I cannot just say that." No, and you never will till you get a willingness to go through a humiliating process, which I pray God you may go through to-day. Many, and especially ministers, want to understand the philosophy of the work before they enter upon its seeking; but if you wait until you understand that, you will never take any step toward it at all. There are many things we cannot understand. I do not know how I was converted. I could not understand it, and yet I know the fact.

Pride also keeps many away. We want the blessing, but are too proud to seek it in God's way, and cry unto Him from the valley of humiliation. Some of you will quite likely be required to come to this altar to seek this blessing. God forbid that you should be too proud to do so.

WHEN ?

But when may you have this blessing?

I answer, just when you dare believe that the blood cleanseth. And when shall this be? Why, *now*, if your consecration is complete: if you have digged this impassable gulf between your soul and sin. See that you do it to-day.

But "what must I believe?" "How can I do this?" Why, how can you breathe? I cannot tell you how I can breathe, nor can any other, and yet the process goes on constantly. So, just what is meant by believing I do not know as I can tell you, or how I did it I cannot explain; *but I know I did it, and that I do it*. What is believing do you ask? It is leaning on Je-us. A brother

says, "Lean *hard* on Jesus!" Yes, lean *hard* on Jesus, so that you will feel that He is your sure support, your all in all.

THE RESULTS

of this will be that Jesus will put his hands under you, and His arm around you, and His mind into you. He puts his mind into you so that you have no mind of your own. Men sometimes say of another, "That man has no mind of his own; but he must do always just as his friend says." So let it be said of us, "They can do nothing unless Jesus bids them." "They have no mind but His."

In this state you will do right, because it is a luxury to do as God would have you to do, and you will find so much of the Divine in you as to lift you up, and hold you above the power of temptation. You will be tempted still; but let the whole of your nature be made pure, and though the enemy may come and howl around you, you will feel just as easy and secure when he roars as when he is quiet. Before I received this eternal tranquillity there were frequent and terrible storms; but now all is calm and peaceful as were the Galilean waves, when He had said, "Peace, be still!"

Troubles and trials still will come, but Christ is mightier than all. You will be thrust into the furnace still, it may be, but you are better off there with one like the Son of Man with you, than out of the furnace without Him.

If we would have the world converted to God we must get the Church wholly saved. I know it is said that "these holiness people say nothing about the conversion of sinners," and yet sinners somehow get converted among them. There were more sinners converted at Manheim last year than at any other meeting I ever attended.

We come to wash in this fountain; to lead souls to it; to get good and to do good, as a brother here on the stand says. O, let us begin to-day and now!

HOLINESS IN PROVERBS.

A BOUNTIFUL EYE. — "*He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.* Prov. 22: 9.

Holiness gives a bountiful eye—an eye to look abroad and see the necessities of our fellows. And the heart goes with the eye—it gives a willing, joyous response to every call. "Nehemiah was a bright example of this BOUNTIFULNESS." Instead of using his ample power for his own aggrandisement, he spent his substance in feeding the people at his own table—giving his bread to the poor. Let us not forget that Jesus has said, "The poor ye have always with you."—not as a burden, but as a loving charge to be watched over with Christly tenderness. Luther says, "One good work done for God will be seen to show more glory than the whole frame of heaven and earth."

OUR PORTRAIT.



We present to our readers in this number a handsome portrait of Bishop I. W. Joyce, one of the younger of the General Superintendents of the Methodist Episcopal Church, elected at the last General Conference. Having recently given in our columns an account of our visit to the Des Moines Conference last fall, at which Bishop Joyce presided, which was literally a "Conference on fire;" it will no doubt be pleasing to our subscribers to possess this portrait. It is appropriate that we should thus present him to the attention of our friends because, both by personal testimony and official acts he seeks to promote the cause of holiness.

At the time of his election to the Episcopacy, a contemporary furnished the following sketch of his life:

Isaac Wilson Joyce was born in Hamilton County, Ohio. His ancestors came from Dublin, Ireland. The family moved to Indiana during the early childhood of the subject of this sketch, and settled on a farm near Lafayette. He was converted when sixteen years old, and united with the Church. After spending four years at college, he gave himself to teaching for a time. It was his intention to devote himself to the profession of law; but the conviction that he was called by the Lord Jesus Christ to preach the

Gospel grew so upon him that he entered the ministry, and was admitted on trial in the Northwest Indiana Conference, and was ordained deacon by Bishop Simpson, September, 1861; and elder by Bishop Morris, October, 1863. For a period of twenty years he filled many of the leading appointments of his conference. Bishop Clark appointed him presiding elder of the East Lafayette District when he was thirty-three years old. He remained on the district four years. He then re-entered the work of the pastorate, and served Trinity Church, Lafayette, and College Avenue, Greencastle. He was a member of the General Conference which met in Cincinnati, May, 1880, and was secretary of the Committee on Itinerancy. He was transferred to the Cincinnati Conference, September, 1880; and stationed at St. Paul's Church, Cincinnati, and subsequently at "Trinity." The Cincinnati Conference elected him a delegate to the General Conference of 1888, which met in New York in the month of May. In the organization of the committees, he was elected secretary of the Committee on Itinerancy. The balloting for bishops of the Church began May 22d, under a rule that never obtained in any former General Conference; namely, the two-thirds rule. On the first ballot eighty-one men were voted for. I. W. Joyce was fifth in the list of eighty-one. On the third ballot Drs. Vincent and Fitzgerald were elected; and on the fifth ballot Dr. Joyce was elected by a vote of three hundred and twenty-six ballots—the largest vote ever yet given to any man in his election to the episcopacy in the Methodist Episcopal Church. With the other newly elected bishops he was consecrated May 26, 1888, in the presence of an immense audience, Bishops Foss and Warren conducting the consecration service for him. He returned to Cincinnati, closed up his work as pastor of St. Paul's Church in the month of June, and the 27th of that month started on his first episcopal tour. God blesses his work.

HOLINESS IN PROVERBS.

WHEN NOT TO REJOICE.—*“Rejoice not when thine enemy fulleth, and let not thine heart be glad when he stumbleth. Prov. 24: 17.*

Here is a Divine precept apt to be overlooked. It is important that it should be held in remembrance. It involves a principle which will assuredly govern the conduct of a holy man. The carnal mind is revengeful, and naturally inclined to rejoice when an enemy falls. But a heart fully purified is a stranger to such joy. David “wept and chastened his soul” in his enemy’s affliction. David’s Lord wept in the prospective ruin of the infatuated race fraught with malignity against himself. Let us possess this Christly spirit.

POWER FROM ON HIGH NEEDED.

BY REV. B. FAY MILLS, EVANGELIST.

IN the early days of the Church history, all the disciples belonged to the class of those who realized that “Power belongeth unto God,” and that it is only as we have power from on high that we have spiritual power at all.

The promise that the Spirit of God should be given to these disciples meant a definite thing to them. It meant nothing less than this, that the impossible should become possible, and that they should have power for whatever they were given to do. They knew what the Holy Ghost and the power of the Holy Ghost meant. It meant “The power that had made psalmists and prophets and lawgivers;” it meant the power that had caused Moses to break the chains that had bound the enslaved people of God; it meant the power that had enabled Joshua to lead them in triumph into the promised land, and had stayed the sun and moon at his word of command until God had given the victory to Israel; it meant that which had been as a coal of fire from off God’s altar to Isaiah; it meant that which made the sword of Gideon the sword of Almighty God; it meant that which made the word of Daniel mightier than the word of a

king and a thousand of his lords. And they had need of some such power as this. The task that had been given them was a hard one—nay, it was an impossible one. As Arthur has said in his “Tongue of Fire,” it was a new religion and a poverty-stricken one, without a history, without a priesthood, without a college, without a patron. It had no presses; it had no literature; it had none of our modern means of influencing masses of men. It was cast solely on the one instrument of the tongue, and in that respect it was destitute of the wisdom of the Greek and of the skill of the scribe. It was seldom favored with an opportunity of addressing the same congregations or the same individuals. It was destitute of prestige; it was contemptible in numbers; it was rustic in manners and thwarted by circumstances. With only its two sacraments and its tongue of fire, on it went, and on, overturning the enemies and advancing the name of the Lord, from the day when, in the upper chamber, that little band heard the sound as if of a mighty rushing wind, and down from heaven, through the roof, came tongues of fire that rested upon them. Their emblem was a tongue of fire—man’s voice, God’s truth; man’s speech, God’s inspiration; a human agent and the Divine power. And this power was adequate for their impossible task. It was able to transform these disciples, who, before they received it, were as timid as sheep, until they were as brave as lions. “It had power to make the man who trembled at the word of a maid-servant until he had denied his Master, charge home upon the rulers of the Jews, the murder of Jesus, until they cried in deep concern: ‘Men and Brethren, What shall we do?’”

I do not think I ever realized the meaning of this emblem of fire until I thought of it in connection with the great fire which I had witnessed in the city of Boston. I remember on that awful night, standing on one of the busiest corners of the whole city. A boy

at school, I had come into the city and had passed under the ropes which held the crowd back from the fire, and I stood near the place where the flames were rapidly destroying one of those great buildings. I remember how the fire came to the corner of the street, and how it seemed as if it had no power to go farther. There it was, playing with the building, while it burned out the wood-work that was in it. But on the other side of the street all was dark and dead. There seemed to be no ray of light and no spark of fire. Then suddenly, almost without warning, this mighty force overleaped the street and building and the building on the other side burst into flames; and then, just as when a match is touched to the shavings that fill the stove, with a great roar the fire swept through the block of stone and brick and iron until it melted at its touch. It seemed as though in a few short moments the heart of that city had vanished at the touch of this awful element. This is the emblem that is given to the Church of God—the tongue of fire.

Was this power needed only for primary conquest? Was it a special gift designated for the founders and the founding of Christianity? Can God's work now be successfully prosecuted without it, and are we now to depend on human wisdom, human learning, human experience and human energy? Has the day of miraculous spiritual power passed away? Can any influence in this day of our great advancement reach men—can it penetrate minds, can it search hearts, can it burn dross, can it melt prejudice, can it consume sin, can it refine character—save the touch of the fire that fell on Pentecost? Do we not say, "No, there is no other influence," with our lips, while we say, "Yes," with our lives. Do we not pray as though we were dependent upon the Holy Ghost and then live and plan and work as though we were dependent only on ourselves? This is strangely inconsistent.

I am an optimist of the optimists. I believe there has never dawned upon the Church of God a brighter day than this upon which we are here assembled; but I believe that when a church-door swings open, when a prayer is offered, or a song is sung or a sermon is preached, and these things are not inspired by the Spirit of God, they are useless. Nay, more, I believe they are a curse. Churches multiply and ministers increase, but the shining face and the burning tongue are far to seek and hard to find. Some one has well said that on the day of the Pentecost one sermon converted three thousand souls, but that to-day it seems as though it took three thousand sermons to convert one soul. We have our cathedrals and temples and tabernacles and churches and chapels; we build our seminaries and colleges and schools and asylums and hospitals, all in the name of Jesus Christ. We have the wisdom of the ancients with the genius and energy of the nineteenth century. No people ever sat better clothed, with better brains, and listened in their churches to words of more profound wisdom than we of to-day. We have our pray nights and our play nights, and a society for almost every purpose under heaven.

We have in vigorous operation our vast missionary equipment, so that to-day six thousand missionaries of Jesus Christ have been telling the story of the cross; but still Ethiopia stretcheth out her hands in vain unto God, and the heathen in his blindness bows down to wood and stone. The Church of God needs something, the Church of God must have something more than she has to-day, with all her prestige and all her energy. She needs the upper chamber, she needs tarrying at Jerusalem, she needs the power of the Holy Ghost, she needs a continued Pentecost; and nothing less than this can bring to her the slightest possible particle of power, or fully qualify her to fulfil the great mission which Christ gave her.

HOLINESS IN PROVERBS.

A TONGUE WELL USED. — "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25 : 11.

"The allusion here is to the curiously wrought baskets of silver net-work, in which delicious fruits were served up. The beauty of the texture set off the fruit with additional charms. So does a lovely medium enhance the attractiveness of truth."

Words rightly spoken are very attractive and very forcible. Jesus spoke of himself as "gifted with the tongue of the learned, that He might know how to speak the word in season—A WORD UPON HIS WHEELS—not forced or dragged, but rolling smoothly along like the chariot wheels." And if we are like Jesus, have His pure and loving mind, we shall know how to speak acceptable words.

FULL SALVATION.

BY S. A. KEAN, D. D.

(Pastor of Walnut Hills M. E. Church, Cincinnati, Ohio, and author of "Faith Papers," an excellent book.)

FIRST PAPER—INITIAL SALVATION.

THE term "salvation," in its simplest Scriptural sense, means recovery from sin. Sometimes it is used in its widest application to embrace the whole work of saving grace from its inception in pardon to its consummation in glory. Then, again, it is often used to define the respective states of saving grace, as when it is said of the converted soul, "It is saved;" or, of the believer who has experienced full salvation, "He is saved;" or, when one dies in holy triumph, "He is forever saved." In the above cases "saved" is employed to define only a part and not the whole of recovery from sin.

The Scriptures teach, and Christian experience corroborates the truth, that it is God's plan, under the atonement, to recover the human soul from sin in this life by two distinct stages—*initial salvation* (*conversion*) and *full salvation* (*entire sanctification*). The one is salvation from the *guilt* of sin, the other is salvation from the *being* of sin. Each of these experiences ARE epochal and not transitional. They do not glide one into the

other imperceptibly. When they are well developed, as the photographer would say, under the light of truth, and by the power of the Holy Spirit, they stand out clear cut and well defined in their distinctive lineaments to the consciousness of the soul. Each of these experiences is obtained through definite conviction, consecration, prayer and faith. Each is attested by the witness of the Holy Spirit, and is attended by emotions peculiar to itself. Let us study the features of these respective experiences of salvation more fully.

1. *Initial Salvation.* The sinner hears the gospel, is awakened to a sense of his guilt as a transgressor, forsakes his sins, turns to God, pleads for pardon, bows at the cross, believes on the Son, and joyfully exclaims in his soul—

"Hallelujah! 'tis done;

I am saved by the blood of the Crucified One."

He has obtained forgiveness, the renewal of his heart, adoption into the divine family, and received the witness of the Holy Spirit that he is accepted in the Beloved. *He is saved*; the kingdom of God is implanted in his soul in its threefold power and glory of righteousness, peace and joy in the Holy Ghost. He is *saved* from the condemnation of the law, the conscious displeasure of God and the death penalty for sin. What a salvation! But it is initial; it is a part and not the whole, perfect in its kind, but not in its extent; the beginning but not the consummation of the work of saving grace in the soul. Initial salvation, comprising *pardon*, *regeneration*, *adoption* and *assurance*, is the chief corner-stone in the superstructure of Christian experience. It has the twofold glory of taking *precedence* in order of time in the progress of salvation and the *pre-eminence* that without it the work of salvation in the soul is not begun and can not be consummated. The fundamental difference between initial salvation in pardon and full salvation in entire sanctification is what each does for the soul in respect to

sin. Sin is of a twofold form; it is an *act*—the transgression of the law; it is also a disposition—a tendency of the heart toward evil. Sin as an act incurs upon the soul *guilt*; as a disposition it infects the soul with *impurity*. Conversion, or initial salvation, delivers the soul from the *guilt* of sin and its concomitants of fear, distress and spiritual death; entire sanctification, or full salvation, removes the *impurity* of sin, with its concomitants of doubt, fear and unrest.

This distinction between these successive states of grace is indicated by the promises and provisions of redemption. The prophet said, "There shall be opened in the house of David a fountain for sin [*its guilt*] and for uncleanness [*the impurity of sin*]."

The apostle says: "If we confess our sins, He is faithful and just to forgive [*pardon*] us our sins, and cleanse [*sanctify*] us from *all* unrighteousness." A soul is never fully recovered from sin in this life until it is delivered from the inherent defilement of sin in the heart. When this is obtained, it is saved from *all* sin; not from the power to sin, or the possibility, or even the liability of sinning, but from the *presence* of sin in the soul as a vice, a tendency, an inclination to evil. The only *sinless* perfection possible, as taught in the Scriptures, and defended by the Wesleyan theology, is to be perfectly delivered from sin as an innate disposition and hereditary taint in the soul. This is fully provided for and promised to us in the gospel. "*The blood of Jesus Christ his Son cleanseth from all sin.*" The next paper will present a full-length portrait of full salvation as an experience.

RIGHT USE OF THE EYES.—An old author says, we ought not to look for that in the law which can only be found in the gospel; nor look for that in ourselves which can only be found in Christ; nor to look for that in the creature which can only be found in the Creator; nor to look for that on earth which can only be found in heaven.

HOLINESS IN PROVERBS.

THE RIGHTEOUS FEEDERS: "*The lips of the righteous feed many.*" Prov. 10: 21.

The righteous, or holy people, are the great feeders of famishing humanity. Multitudes are famishing everywhere for the living bread, for soul aliment. The world has little to offer them better than husks. In the bitterness of their spirit they cry out, "Give us bread—GIVE US BREAD!"

Holy people are the Master's bread distributors. As when he multiplied the loaves and said to his disciples, "Give ye them to eat!" so now He would have us break the living bread to the hungry thousands. And having personally partaken of the bread that cometh down from heaven, we can and must dispense to others, and we delight to do it.

WHY THERE ARE NOT MORE ENTIRELY SANCTIFIED.

BY REV. J. A. WOOD.

ONE reason is, people are not willing to *cleanse themselves*. There is a part of the *purification* in entire sanctification which any one must perform for himself. All "filthiness of the flesh" belongs to this class. God never does for anyone what he can and ought to do for himself.

The Lord not only requires holiness of heart, but purity of body as well; and these in Christian sanctification must be united, and always are when the work is genuine. There is much of *physical* depravity as well as moral depravity among partially purified saints. Entire sanctification includes a radical and universal purification of the entire man—soul and body. Hence the body as well as the soul must be sanctified, and kept clean and pure for God's service.

It must not be forgotten that *chastity* of body is an important part of our sanctification. Sin is "filthiness;" it may be of the *flesh*, or of the *spirit*, there being defilements of the body and of the mind. There are sins of the "flesh" of which the body is the instrument, or that are committed by the body; and sins of the spirit, which are confined to the heart, and never develop in the outer life. We

may and must be cleansed from both, as God is to be glorified with both body and soul.

Many refuse to seek Christian purity because of habits of uncleanness, "filthiness of the flesh," or physical indulgences which they are unwilling to give up, or put away. No man can be entirely sanctified while his body is the "instrument of unrighteousness," in any sense, whether public or private.

God requires a pure soul in a chaste body. God made our bodies; they have been purchased from sin by the death of Christ, and they are not our own. "Ye are not your own, ye are bought with a price." The Christian's body is the temple of the Holy Ghost, and it is not to be profaned by prostitution to wicked use, or filthy lusts. "If any man defile the temple of God, him shall God destroy."

Having made both body and soul, and redeemed both, He requires them kept as vessels fitted (justified) for his use. "Therefore glorify God in your body, and your spirit, which are God's."

Many fail of entire sanctification because they are unwilling to give up all polluting habits and separate themselves from everything vile and corrupting. They are constantly *touching, tasting*, or handling things that are unclean. Multitudes cannot be right with God, because they are wrong with themselves and men; we must be right with men, if we would be right with God.

In seeking entire sanctification, convictions, resolutions, and good desires are not enough; there must be an actual abandonment of all iniquity, and a turning away from all polluting habits and poisonous narcotics.

In real repentance we turn away from sin, and put away all that outwardly defiles us: in regeneration, the power of sinful habits is broken, and the new life, with the principle of holiness, is imparted. The regenerate soul, in the light of the Holy Ghost and the Word of God, discovers in himself a remaining sinful na-

ture—developing itself in pride, anger, impatience, selfishness, and impure lusts of the body as well.

That such may be "*without spot, or wrinkle, or any such thing*," the blood of Christ must be sought by faith to cleanse the "spirit, soul and body," and pervade the whole nature with a spirit of holiness.

DARKNESS VS. DAYBREAK.

BY ALICE M. BALL.

Alone, dear Master, in the shade; apart
From much that's pleasing to the natural heart,
I wait and watch. Sweet memories of the past,
Of youthful days—too beautiful to last—
Steal in like zephyrs from some fairy clime,
And sooth, somewhat, this restlessness of mine:
But memories rich—of earthly joys a part—
Fail, blessed Lord to satisfy the heart.

I wait and watch, and watching oft doth bring
Refreshing drafts from some deep hidden spring
The world sees not; or, seeing, passes by
For things that lure but do not satisfy.
I mark their course, this eager surging throng,
Which I had wished and prayed to be among;
And wait to prove which brings the greater gain,
The path of pleasure or the path of pain.

Full well I know the pathway up to God;
A narrow road that oft winds 'neath the rod,
And fraught with much distasteful to that soul
That maketh not the will of God its goal.
But soil is here wherein to scatter seeds,
Each day reveals some weary pilgrim's needs;
And so I plant and scatter—oft in tears,
The harvest comes with God's eternal years.

If choice is mine, my God o'er rules the whole,
As He beholds the yearning of my soul
To reach, at length, though perilous the way—
Eternal heights and grand eternal day.
The blessed freedom that, while seeking here,
Soon passed from view as I was drawing near.
Have, blessed Master, with Thine own, Thy way,
Thus day begins and darkness flees away.

ORNAMENTAL PROFESSION.—The crusaders of old used to bear a painted cross upon their shoulders. It is to be feared that many amongst ourselves take up crosses that sit just as lightly, — things of ornament, passports to respectability, a cheap substitute for a struggle never made, and a crown never striven for.—*D. Moore.*

HOLINESS IN PROVERBS.

A TRULY HAPPY MAN: "*Happy is the man that findeth wisdom.*" Prov. 3: 13.

The universal inquiry is "How may I be happy?" Here is the answer in a nutshell—authoritative, comprehensive, all-pervading: WISDOM is happiness. But what is wisdom? "The fear of the Lord: that is wisdom." The fear of the Lord in its full significance is BIBLE HOLINESS—a heart full of perfect love—a life of obedience to our Father's will.

How is this wisdom obtained? The proverb represents the happy man as one who "findeth" it. How? Literally, he REACHES AFTER IT, or obtains it by SEEKING. At our Father's footstool, if we ask we shall receive liberally—obtain a full supply. See Matt. 7: 7; James 1: 5.

UNBROKEN ALLEGIANCE.

BY MRS. M. N. VAN BENSCHOTEN.



TWO friends sat earnestly conversing. As the hours sped by a hushed and confidential air fell over them. Their hearts drew near each other as they talked of the Personality of Christ, and of the realness of communion with Him.

"But," said one, "I have prayed for twenty years, and never have I got beyond the walls of my room."

"Do you mean to say that you have never been conscious of a present, living Saviour?"

"I never have known or realized a personal Christ."

He was a Christian gentleman of good standing in the Church of God, and known for his uprightness, sincerity and candor.

"Have you never been in straits when you felt you must have help, when you must feel the grip of a mighty hand?" persisted his friend.

"I have been so situated and have gotten through—I am incredulous to anything more."

"Then what would you say to this: A lady, whom I know, was to address a large meeting. Sabbath morning came; the bells were ringing and, as she came from her room into the parlor, where the

pastor was waiting, "All ready?" he inquired. She was buttoning her glove and, as she glanced up into his masterful face, and thought of the task before her, an overwhelming sense of weakness came over her and, with an absent air, she replied, "In just a moment."

"She stepped back into her room and shut the door. She fell upon her knees and her great heart went out in one intense cry: "O Master, come quickly, come quickly!" No sobbing, frightened child ever more really rushed to a mother's arms.

"Quicker than light she was enfolded, overshadowed, while penetrating, thrillingly came the quick response, "Lo, I—I am with thee!" Instantly He filled all her world. Assuring depths of peace and exquisite sweetness swept in—agitation, fear, weakness, were gone. "O my Master!" she whispered, and arising quickly, with smiles and exceeding joy, she went out. "All ready now," she said. She had lost sight of herself, of the great audience, of the distinguished persons on the platform—she was conscious only of that wondrous Presence."

"What was that, my friend?"

The gentleman was silent for a moment, and then he said: "With all due respect, yet if I speak my thought I should say it might be all fancy."

"It could not be. She is a practical woman, not given to fancy. She has felt the stern realities of life, but lives within speaking distance of the throne, and when she asks for bread, the King would not give her a stone."

"Well then," said the gentleman, "I think a person could live on one such manifestation as that for a lifetime." And his eyes grew misty, and his face melted and became soft and tender.

"The promise is to all, I will manifest myself unto him."

"It must have a wondrous power over the life. How could one ever be untrue in his allegiance to such a Lord? I will own I have often been untrue."

"You have touched the secret," said his friend. "It is only with those who are true and loyal, ever and always, that the Master thus walks and talks, and to whom He grants the rare and choice 'indulgences.' And it is a wonderful power—we would sooner die than grieve such a Friend. It does not make fanciful, but holds us to a truer devotion. You remember in the Legend Beautiful when the vision of the Christ filled the cell of the holy monk, as the hour came and the bell rang for the feeding of the hungry poor, the question came :

'Should he go, or should he stay?
Should he leave the poor to wait,
Hungry at the convent gate,
Till the vision passed away?'

But true to duty, he left the vision and the splendor, and fed the homeless poor, and on his return he paused awestruck—

'For the vision still was standing
As he left it there before;
Through the long hour intervening,
It had waited his return.'

And we, like the holy monk fully comprehend the meaning what the blessed vision said, '*Hadst thou stayed, I must have fled.*'

"Give Him, my friend, an *unbroken* allegiance, strong, brave and loyal, wholehearted and true, and He will reveal Himself to you in all the blessedness of His Divine Personality, and as One nigh at hand and not afar off."

DIFFUSING HOLINESS—Holiness is the only means by which holiness can be diffused. It is like salt: its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others; it is the good man that can diffuse goodness; and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself; for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician who is to restore health to others must not himself be fretting with the leprosy.—*Dr. T. W. Jenkyn.*

HOLINESS IN PROVERBS.

AN EXCELLENT QUALITY—PRUDENCE: "*Wisdom dwell with prudence. Prov. 8:12.*"

Beautiful and congenial guests in a house, truly—"Wisdom and Prudence." We have elsewhere defined wisdom in its highest significance to be HOLINESS. What is Prudence? It is defined to be "wisdom applied to practice; caution evinced in forethought. It is sagacious in adapting means to ends—skillful in determining any line of conduct."

A well-rounded Christian character gives a wise equipoise to the spirit, makes the individual calm in exciting circumstances, and stands opposed to all rash and injudicious proceedings.

HOW I OBTAINED THE BLESSING.

BY REV. B. CARRADINE, D. D.

(Of the Methodist Episcopal Church, South. Author of a recent work, entitled "Sanctification.")



ALWAYS believed in the doctrine in a general way, but not in the way particular. That is, I recognized it as being true in our standards and religious biographies; but was not so quick to see it in the life and experience of persons claiming the blessing. I was too loyal a Methodist to deny what my Church taught me to believe; but there must have been beams and motes that kept me from the enjoyment of a perfect vision of my brother. Perhaps I was prejudiced; or I had confounded ignorance and mental infirmity with sin; or, truer still, I was looking on a "hidden life," as the Bible calls it, and, of course, could not but blunder in my judgments and conclusions, even as I had formerly erred as a sinner in my estimation of the converted man.

Several years since I remember being thrown in the company of three ministers who were sanctified men, and their frequent "Praise the Lords" was an offense to me. I saw nothing to justify such demonstrativeness. The fact entirely escaped me that a heart could be in such a condition that praise and rejoicing would be as natural as breathing. That the cause of joy resting not in anything external, but in some fixed inward state or

possession; that, therefore, perpetual praise could not only be possible, but natural, and, in fact, irrepressible. But at that time all this was hidden from me, except in a theoretic way, or as mistily beheld in distant lives of saints who walked with God on earth fifty or an hundred years ago.

In my early ministry I was never thrown with a sanctified preacher; nor have I ever heard a sermon on entire sanctification until this year. I beheld the promised life from a Pisgah distance, and came back from the view with a fear and feeling that I should never come into that goodly land. So, when I was being ordained at Conference, it was with considerable choking of voice, and not a few inward misgivings and qualms of conscience that I replied to the Bishop's questions, that I was "going on to perfection;" that I "expected to be made perfect in love in this life," and that I "was groaning after it." Perhaps the Bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young minister if he expected to obtain what he himself had never succeeded in getting. Stranger still, if he asked the young prophet if he expected to attain what he really felt was unattainable!

One thing I rejoice in being able to say: that although about that time, while surprised and grieved at the conduct of a man claiming the blessing of sanctification, and although doubts disturbed me then and even afterward, yet I thank God that I never, in my heart or openly, denied an experience or warred against a doctrine that is the cardinal doctrine of the Methodist Church, and concerning which I solemnly declared to the Bishop that I was groaning to obtain. God in his mercy has kept me from this inconsistency—this peculiar denial of my Church and my Lord. Let me further add that in spite of my indistinct views

of sanctification all along, yet ever and anon during my life I have encountered religious people in whose faces I traced spiritual marks and lines—a divine handwriting not seen on every Christian countenance. There was an indefinable something about them, a gravity, and yet sweetness of manner, a containedness and quietness of spirit, a restfulness, and unearthliness, a far-away-ness about them that made me feel and know that they had a life and experience that I had not; that they knew God as I did not, and that a secret of the Lord had been given to them which had not been committed to me. These faces and lives, in the absence of sanctified preachers, and sermons on the subject, kept my faith in the doctrine in a great degree, I suppose, from utterly perishing. Then there were convictions in my own heart all along in regard to what a minister's life should be. Only this year, a full month before my sanctification, there was impressed upon me suddenly one day such a sense of the holiness and awfulness of the office and work that my soul fairly sickened under the consciousness of its own shortcomings and failures, and was made to cry out to God. Moreover, visions of an unbroken soul-rest, and a constant abiding spiritual power, again and again have come up before the mind as a condition possible and imperative. A remarkable thing about it is, that these impressions have steadily come to one who has enjoyed the peace of God daily for thirteen years.

At the Seashore Camp Ground, in 1888, after having preached at eleven o'clock, the writer came forward to the altar as a penitent convicted afresh under his own sermon, that he was not what he should be, nor what God wanted him to be, and was able to make him. Many will remember the day and hour, and the outpouring of the Holy Spirit at the time. I see now that my soul was reaching out even then, not for the hundredth or thousandth blessing (for these I had before

obtained), but what is properly called the *second* blessing. I was even then convicted by the Holy Ghost in regard to the presence of inbred sin in a justified heart.

Several months since I instituted a series of revival services in Carondelet Street Church, New Orleans, with the Rev. W. W. Hopper as my helper. At all the morning meetings the preacher presented the subject of entire sanctification. It was clearly and powerfully held up as being obtained instantaneously through consecration and faith. Before I received the blessing myself I could not but be struck with the presence and power of the Holy Ghost. While urging the doctrine one morning, the preacher received such a baptism of glory that for minutes he was helpless; and, while we were on our knees supplicating for this instantaneous sanctification, the Holy Spirit fell here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten. The presence of God was felt so overwhelmingly and so remarkably that I could not but reason after the following manner: Here is being presented the doctrine of instantaneous sanctification by faith. If it was a false doctrine, would God thus manifest Himself? Would the Holy Ghost descend with approving power upon a lie? Does He not invariably withdraw His presence from preacher and people when false doctrine is presented? But here He is manifesting himself in a most remarkable manner. The meeting or hour that is devoted to this one subject is the most wonderful meeting and hour of all. The service fairly drips with unction. If entire sanctification obtained instantaneously is a false doctrine, is not the Holy Ghost actually misleading the people by granting His presence and favor, and showering His smiles at the time when this error or false doctrine is up for discussion and exposition. But would the Spirit thus deceive? Irresistibly and

with growing certainty, we were led to see that the truth was being presented from the pulpit, and that the Holy Ghost who always honors the truth when preached, was falling upon sermon, preacher, and people, because it was the truth. And by the marvelous and frequent display of His presence and power at each and every sanctification meeting. He was plainly setting to it the seal of His approval and endorsement, and declaring unmistakably that the doctrine that engrossed us was of heaven, and was true.

JESUS.

BY E. H. STOKES, D. D.

Jesus, human infant, weeping,
On his mother's lowly knee;
Jesus, weary, pillowed, sleeping,
As He sails o'er Galilee.

Jesus, Saviour, balm for sadness,
Hope for all, a joyful sound;
Let the tidings, full of gladness,
Roll the sin-girt earth around.

Jesus, Star, shines out in splendor,
Jesus, Sun, brings in the day;
Jesus, voicing accents tender,
Bids me come to Him, the way.

Jesus, Master, kindly knocking,
At the door of every heart;
Gladly now, my soul unlocking,
Welcomes Thee to every part.

Jesus, friend of all the lowly,
Shepherd, Prophet, Priest, and King;
O the joy of being holy,
O what rapture as I sing!

Jesus, let my soul adore Thee,
Cleansed by Thee from every sin;
Love-subdued, bow down before thee,
Reach the gates and enter in.

IDEAS OF JESUS.—The ideas of Jesus are sunbeams. When they fall full and free upon the heart of humanity, they are like the solar rays of spring upon winter's dark and icy lands,—they cleave the clouds, breathe a genial thaw, wake the dormant germs, loosen the frost bound currents, and send them forth in warm and sparkling streams to irrigate the scene.—*Sel.*



"Thy word is very pure: therefore thy servant loveth it." *Psa. 119 : 140.*

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. I Kings XII. 1-17. Jan. 4.

VERSE 1. Rehoboam. A weak, overhearing, headstrong, blustering fool, who lost a great opportunity, and at the crisis of his life showed himself a complete failure. Similar to him are multitudes of young men who consult their elders, if at all, simply as a matter of form, and then rush on senselessly to ruin in connection with the evil associates and flatterers, who proffer the advice which they see is desired. All sin is failure and folly.

7. *Be a Servant.* This is one secret of successful rule. Only they have stable thrones, whether political, mercantile, or literary, who can toil terribly, and who are really of great use in their day and generation. We must be servants of all, but servile to none. A heart full of love will not only "speak good words" but will delight itself in acts of kindly helpfulness.

15. *A thing brought about of the Lord, that He might establish His word.* The division of the empire had long been determined upon, and clearly foretold as a punishment for Solomon's sin. Hence, while Rehoboam's stupid decision was wholly his own, and he was, in making it, fully conscious of entire power to decide otherwise, the Lord had so arranged the circumstances and influences acting upon him that he freely chose the course by which God's purposes were best carried out. In the same sovereign way God rules to-day. His every promise and his every threatening will be exactly fulfilled, no matter what may seem the present apparent unlikelihood. What a comfort to the believer, and what a warning to the opposer! What an encouragement to pray both for the conversion and entire

sanctification of our friends. It is always safe to trust God implicitly. "If ye will not believe ye shall not be established."

Lesson II. I Kings XII. 25-33. Jan. 11.

VERSE 25. Jeroboam. This man had some good traits, such as forethought, decision, promptness, and industry, and he had marked ability, but he was far from being a steadfast adherent to the right. He pursued policy rather than principle.

28. *The King took Counsel.* From a worldly point of view there was reason for the king's fear that the people, if permitted to make Jerusalem their ecclesiastical capital, would soon make it their civil capital too. Yet his expedient to keep them at home, and thus strengthen his kingdom, was the very thing that proved fatal to it by calling down God's displeasure and so his counsel came to naught.

30. *This thing became a Sin.* And Jeroboam goes down to all history as the man "who made Israel to sin." Whoever in high place does that which is wrong, leads multitudes more to do it. "The evil that men do lives after them." And so does the good. What an incentive to us to be very good is the thought that thus many others may be induced to serve God with their whole heart.

31. *Made Priests.* One sin leads to another. Jeroboam soon found that his scheme, to be successful, involved many wide departures from the divine arrangements; having once begun he could not stop. The gross idolatry that was only just a little way ahead, was the legitimate outcome of this, at first, small departure from loyalty to Jehovah. Moral compromise is always a blunder, and always brings about evil consequences not anticipated by those who venture on this dangerous path. It is best to stand straight for God at all times.

33. *Devised of his own Heart.* Originality here was crime. He should have closely followed the explicit law of God. Self-will has been the ruin of millions. Our business is simply to co-operate with God, and say amen to His will.

Lesson III. I Kings XVII. 1-6. Jan. 18.

VERSE 1. Elijah. One of the great heroes of God, huge, immovable, granitic. A reformer clad in zeal, girt with courage, filled with terrific energy, and baptized with victorious faith. He was the greatest of the prophets, a prophet of judgment, raised up to do a

special work. His words are battles. *Before whom I stand.* This very first utterance of the prophet shows the secret of his tireless energy and marvelous power. He stood before God all the time, beheld the invisible, listened to the unseen, and that being the case how could he fear the face of man. Such close communion with the eternal will make any man strong and bold. The presence of the Lord fully realized makes all other presence a matter of indifference.

4. *The Ravens to feed thee.* Bread will come somehow, even by the most unlikely means, if we are only in the way of duty. The simple, single thing for us to settle is what will God have me do. If we then proceed to do it, all the rest may safely be left with Him. "He never yet forsook at need the soul that trusted Him indeed."

5. *He did according to the Word of the Lord.* He parlied not with unbelief, he accepted God's will, he submitted to this keen testing of his faith, and the discipline of trial steadily perfected it. To one of his impetuous disposition, the submissive waiting now required of him must have been particularly hard, but he endured the trial well.

9. *To Zarephath.* A still harder trial of his faith, to accept support from a poor widow, and in this country of idolaters. But he doubtless felt that nothing was too hard for the Lord.

10. *A Widow.* Her faith was simply marvelous, thus to share her last crust with a stranger, relying on his declaration that she should not lose thereby. It was a great gift on her part that may well rebuke our timidity, and distrust, and niggardliness with God. Her generosity received a great reward, and so will ours. He who sows bountifully will reap the same.

LESSON IV. I Kings XVIII. 25-39. Jan. 25.

VERSE 25. *Ye are many.* Elijah stood alone against this great multitude, as God's faithful ones have had to do on many a hard-fought field since. But one with God proved to be a majority. "God is multitudinous above all the populations of the earth." He has little faith who fears because the foe is many. The chosen are always few, although many are called. In a great modern Church it is only the few that take interest in the deep things of God. Nor need they think it a strange thing when some fiery trial of opposition comes upon them to prove them: inasmuch as

they are partakers of Christ's sufferings, let them rejoice.

29. *From Morning until Noon.* They did not lack for earnestness, and perhaps were in a measure sincere. But all this was of no avail to bring a response out of nothing. Unless we have the truth we shall certainly meet defeat in spite of our vehemence. Let zeal be always according to knowledge.

27. *Elijah mocked.* There are times when irony, ridicule, and even stinging sarcasm have place in exposing the sophistries of plausible deceivers, who are leading the multitude astray. It is one way of "putting to silence the ignorance of foolish men." Severity to the few is kindness to the many.

28. *Cried aloud.* The most stentorian lung power has not the slightest advantage with God in prayer, over the softest whisper, neither has the most eloquent, vigorous vociferation over the most awkward stumbling petitions. Yet how many judge of other people's prayers and direct their own after some such standard as this. "Perspiration is not inspiration."

37. *That this People may know.* Here was the motive of his effort and his prayer, a pure and noble one. He asked not that he himself might be vindicated, except so far as it was necessary to bring the people back to God, and bring God again into their knowledge. There is nothing we need to watch in our prayers so closely as the motive from which the petitions spring. When self creeps in it mars and defeats all. God's glory must be the only rule of practice.

38. *The Fire of the Lord consumed.* When God's consuming fire really falls on human hearts, made fully ready for the sacrifice, and patiently, believingly presented before Him, then "all the dross of earthly loves is burned away." What fires of love God is now longing to pour forth wherever there is due preparation.

"O let the fire descending just now upon my soul
Consume the humble offering and cleanse and make
me whole!"

9. *The People saw and said.* Nothing so convinces the doubters and gainsayers as to the possibility of perfect purity in human hearts, as to see living witnesses who have manifestly received the cleansing fire, and carry tokens of it ever in their lives. O for more of these living witnesses! Then there would be fewer halting between two opinions, and reluctant to surrender all.

HOLINESS AT HOME

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

NEW YEAR HOME PROMISE.

"I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

"And they shall spring up as among the grass, as willows by the water-courses."—Isa. 44: 3-4.

HOME BIBLE READINGS.

"THE KEEP PSALM," 121st.

"I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth.—1st and 2nd vs.

Here is a pious resolution suited to the opening of the year, especially adapted to the HOME CIRCLE: "I will lift up mine eyes unto the hills, etc." Here the eye is fixed upon the great source of strength, the throne of the INFINITE ONE. The lifting up of the eye is expressive of desire and expectation.

"I will lift up mine eyes unto the hills."

"Probably he means," says Matthew Henry, "The hills on which the temple was built, Mount Moriah, and the holy hill of Zion, where the Ark of the Covenant was, the oracle and the altars. I will have an eye to the special presence of God in His Church, and with His people. His presence by promise—and not only to His common presence." Toward this hallowed spot the Jews looked in all their wanderings and captivities, understanding well that the peculiar presence of Jehovah was there manifested according to the promise given to their fathers. Paul, writing to the Romans, says: "To whom (Israelites) pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Such promises as we find in the 87th Psalm: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Daniel, in Babylon, when he prayed, had his windows open in his chamber toward Jerusalem, fearless of his enemies.

"My help cometh from the Lord, which made heaven and earth." Here was singleness of eye—the thoughts and desires of the Psalmist were shut up to the one source of help, "The Lord." There is here an absolute renunciation of all human dependencies, and an utter reliance upon the arm of THE INFINITE.

An eminent writer says: "This may refer to Christ incarnate, with whose humanity, the Deity being inseparably united, God is always present with Him, and through Him with us, from whom, sitting at God's right hand, He constantly maketh intercession." Matthew Henry says: "Christ is called *the angel of His presence*, that saved His people, Isa. 63: 9. We must encourage our confidence in God with this, that He *made heaven and earth*, and He who did that can do anything. He made the world out of nothing, Himself alone, by a word's speaking, in a little time, and *all very good*, very excellent and beautiful and therefore, how great soever our straits and difficulties are, He has power sufficient for succor and relief. He that made heaven and earth is Sovereign Lord of all the hosts of both, and can make use of them as He pleases, for the help of His people, and restrain them when He pleases from hurting His people."

Here then is the first duty for the Home Circle at the opening of the new year, to recognize God as the one only source of help and strength in the vicissitudes of daily life, and to rely on Him alone. Parents should make this their rule and teach it to their children. Let the eye of the whole household be *Godward*—daily, continually GODWARD—and the home will be full of light and joy.

LETTER TO CHILDREN.

JOSEPH—THE FAITHFUL.

DEAR LITTLE ONES:—We have not said much about the Old Testament saints, but there is so much that is instructive in their lives, and so this month we will talk about Joseph.

Do you remember who he was? He was the son of Jacob and Rachel. The first notice of his life, of any importance, was when he was seventeen years old. He was feeding his father's sheep, and his heart was grieved with the wrong doings of his brothers, and he told his father Jacob of their conduct. Jacob loved his son Joseph more than the rest of his sons—he was lovely in his eyes.

Just at this time he had a dream (no doubt inspired by the Holy Ghost) in which he seemed to make himself more prominent than was right. Subsequent events, however, proved that God was preparing him for a special mission. His brothers were so angry that they wanted to kill him. But God was caring for him, and he had a friend in his brother Reuben. The others finally decided to cast him into a pit. They did so, but first stripped him of his coat, which his father had made. Killing a kid, they dipped the garment in its blood, and carried it to his father Jacob, who, when he saw it, mourned for his son and believed him dead.

He was taken out of the pit and sold to a company of merchantmen for twenty pieces of silver. They took him with them to Egypt. Still God was caring for him and, when he was again sold to an officer of Pharaoh's court, it is said expressly "The Lord was with Joseph," and he was faithful in all his dealings. True, he was tried in various ways, yet out of all his trouble the Lord delivered him. In the meanwhile a grievous famine arose in the land. It was told to Pharaoh in a dream that none could interpret but Joseph. God told him how to prepare for it, so that when the famine came, and there was no corn in all the land except in Egypt, Jacob (not knowing that his darling boy was living) sent his other sons to buy corn. Joseph knew his brothers, but pretended that they were spies and, all the while, his heart was moved within him to make himself known. His brothers reproached themselves for their cruelty towards him, but when he made himself known to them, O what a meeting that was! He told them that God meant all their ill treatment of him for good. He sent for his father Jacob and they were all together again, a happier family I doubt not than in their earlier years.

Joseph finally was gathered to his fathers, aged 110 years, and I doubt not he is a saved soul to-day, singing the praises of the dear Redeemer. Children learn from Joseph the lesson, BE FAITHFUL.—*Phebe M. Annin.*

CHILDREN IN HEAVEN.—Perhaps God does with His heavenly garden what we do with our own. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age,—flowers before they have bloomed, and trees ere they begin to bear. How comforting this to bereaved parents.—*Dr. Guthrie.*

THE CHILDREN'S STUDY.

NEW YEAR GREETING.

"Hear ye children the instruction of a father, and attend to know understanding."

"For I give you good doctrine, forsake ye not my law."—*Prov. 4 : 1c 2.*

"Vain are all terrestrial pleasures,
Mixed with dross the purest gold :
Seek we, then, the heavenly treasures,
Treasures never waxing hold."

Children of "THE GUIDE STUDY," a Happy New Year to you! The Lord smiles upon us. The opening year is bright. Let us love our Saviour with all our hearts. Let us work for Him—ardently, constantly. Let us have our ear ever open to listen to His voice—as we would to hearken to the instruction of a father, and "attend to know understanding." The voice of heavenly wisdom will give us good doctrine, and we shall not forsake the law thereof.

BIBLE WORK FOR JANUARY.

1. How many passages of Scripture can you find containing the name of JESUS?

NOTE.—It would be too much work to write them all out in full, or even to give the book, chapter and verse. So, to make it as easy as possible, you can say, in writing us, so many in such a book, and adding them together give the whole number. The one sending us the highest number by January 10th, shall have a nice book.

LOVED ONES GONE BEFORE.

"Precious in the sight of the Lord is the death of his saints."—*Psa. 116 : 15.*

BENJAMIN A. GORDON, of Port Jefferson, L. I., N. Y., has entered into his heavenly rest.

He gave his heart to God in youth but, being of a timid nature, he did not publicly profess his faith in Christ until 1863, when he was married and was encouraged in his Christian course by the helpmeet given to him of the Lord, and who had been in his service since her fifteenth year. As she was active in revival services, and in other good works, he urged her to embrace every opportunity to do good. Four years ago they went to the Merrick Camp Meeting, and there Brother G. sought and obtained the blessing of entire sanctification, to the joy of his soul. Since that time until his departure, he was a constant follower of Christ, and delighted to bear testimony to the power of His grace. His removal from the scenes of earth was sudden and unexpected. He was injured by falling from the Good Templars Hall, Setauket, where he was at work, was taken up unconscious, and remained so until the time of his departure came. To him, however, "sudden death was sudden glory." He rests forever.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 522d hymn, commencing:

"Come, O my God, the promise seal."

After which a large number of requests for prayer were read by Rev. George Hughes. Also, a number of verbal requests were made by persons present, and a number arose asking prayer that they might have a clean heart.

Mrs. Palmer.—My thought has been going out to certain dear ones who attend these meetings, and who seem to desire the fulfilment of God's promise, but do not come to see the fulness of the promise that God has given to His people; and make up their minds that they will have it, let it cost what it will. We will never get our prayers answered until we stir ourselves up to take hold on God. O that the Holy Spirit would put the suggestion into the minds of these dear ones to use every possible means to secure the coveted blessing. We must be prepared, cleansed, before we can be filled with the Holy Ghost.

Prayer.—By Rev. W. G. Browning.

Singing.—"My faith looks up to Thee."

Mrs. Palmer.—Now we will ask the blessed Holy Spirit to open our understanding, while we listen to a few verses from the third chapter of Ephesians. We cannot doubt that Paul had the fullest faith in God, and I believe that these precious inspired prayers are just as good as promises. I may have whatever the blessed Holy Spirit inspires me to ask for. O may we have clearer light! The inspired prayer is that he would grant you "according to the riches of His glory, to be strengthened with might by his Spirit in

the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God." O let us ask the blessed Spirit to help us to see a little more clearly. My thoughts take hold of these words: "rooted and grounded in love." LOVE is the fulfilling of the law, not only for our pressing need and personal enjoyment, but we have duties here, and only this love will enable us to do all things. My brother, be strong in the power of his might. My own heart never was more firmly fixed than at this hour. I do bless the Lord that these precious truths become more and more real. I do pray for those of my brothers and sisters who have not the fullest realization; make haste to obtain this pearl of great price. It is never God's fault that prayer is not answered. We allow hindrances in the way. I know some who have idols, although they are almost afraid to look at them. Lord help them and help us all.

Rev. Geo. Hughes.—Our dear sister Palmer, I think, never spoke a truer word than when she said that every inspired prayer was as good as a promise. I hope you all took that thought home to your hearts. Is there any body here who doubts that this prayer of the apostle was an inspired prayer, from beginning to end inspired by the Holy Ghost? I do not suppose there is any doubt upon that subject in these rooms. This was recorded in heaven as a prayer in exact accordance with the Divine will. The request was to be filled with all the fulness of God, and there is not one in this room who may not experience this. I give my testimony here to-day in saying that I get my portion from the WORD. I say, further, that no matter by what denominational name we call ourselves, we are one family. No matter what the nativity, or color, or name, or condition; all who are called by the name of Jesus are of the same household of faith. I am ready to say to every lover of Jesus: give me your hand, brother; give me your hand, sister! The lesson says we should be rooted in love. And let this be true of us all. Let us all get this key of love in our hands, and unlock the mysteries of the kingdom of heaven. I am desiring to know more and more of these Divine things.

THE KEY-NOTE.

Bro. Browning.—The key-note of this meeting is that passage—"rooted and grounded in love." If we could have the light of truth upon that passage, it would be acceptable to many here. Religion is not perfection in any other thing than love. Many other things fail, but love never faileth. We know that those who set forth this love are those who have always been enabled to win. What is religion? Religion is love. Let us just get the love that makes us one, and we will be a marvelous power. If we are rooted and grounded in love, the love will not fail to show itself in our lives.

A Brother.—To be rooted and grounded in love is to be rooted and grounded in God. It is a concern of hungry souls to know how to get it. I have found the central truth to be that if I am all for Jesus, Jesus will be all to me. There is no trouble if I but give Jesus a fair chance. I have learned that love is the fulfillment of the law, and it is the birthright privilege of every son and daughter to be filled with the Holy Ghost.

THE PROMISE IS MINE.

A Hebrew Brother.—I am very glad that the promise of God is mine, and I can turn it into a prayer. Every prayer I can consider a promise, and accept it as my prayer. I ask God to do for me all that He will do for others. The best of all is, I find God always the same. He never goes back on His word. If I come up to the condition, and trust to Him, I find Him faithful to His word. Faithful also to that grand declaration of the apostle, that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The Spirit of God induces me to say that He taught me never to measure the Divine standard by my own experience, or that of any other man. I sought the love of God, and at last I found it, and have had it ever since.

Singing.—"Blessed Assurance."

LOVE THE SUM AND SUBSTANCE.

Dr. Lowrey.—I believe that love is the sum and substance of holiness, and to be rooted and grounded in that love is our privilege and duty. And this is for a purpose and that purpose is, that we may not be blown about by every wind of doctrine and cunning craftiness and sleight of men. It is a great regulator of our beliefs, and of our practices. If there is one thing that has done more mischief

to the revival of holiness than another, it is just this suffering because we are not rooted and grounded in perfect love, but have been blown about. It was so in the time of the apostle, or he would never have written such language. It was so in the time of the reformation, in the time of the Huguenots, and in the time of Wesley. If I am thankful for anything, it is that I have become rooted and grounded in the belief that salvation from all sin and the fulness of the Spirit, with the whole plan of sanctification or Christian perfection constitute the whole of Christian doctrine. I bless the Lord that I am walking in peace and perfect love.

Singing.—"I am so wondrously saved from sin."

FULLY CONSECRATED.

Mrs. Denner.—I want to thank God for these meetings. I am unspeakably full of glory to-day. I only want to be fully consecrated to Christ, and to be His only. Glory be to Jesus! My prayer since the day dawned this morning has been, that some one might find salvation here to-day. I have never enjoyed this blessed religion as I do this minute. All we need is to be absolutely in earnest, and then we will have this love.

WONDROUSLY SAVED.

A Brother.—"If any man lack wisdom, let him ask of God." O if we are but willing to learn, we shall learn the truth! God found me a wicked, rebellious sinner, but He enlightened my mind, and I saw just what God wanted me to do. In doing it I became better acquainted with God, and found that He had work for me to do. I did not ask as to the power of God. What the Bible says I believed. I stand before you to-day to tell you that I have seen the power of God to heal the sick, make the lame to walk, and to do many miraculous things. It is God's power, and when we doubt God we dishonor him.

RAISED TO LIFE.

Mrs. Chandler.—I am so glad that we have seen even the dead raised to life. O, when souls dead in sin are resurrected, what a power it is! It is the miracle of the nineteenth century. Now, dear Mrs. Palmer, I am so glad for the "rooting and grounding." Our experience is like the mountain pine: the more the winds sway it, the more it is rooted and grounded. It has taken a great many years to root and ground me, but it is done at last. O, when I gave my heart to God, on

that memorable day at Ocean Grove. I became rooted and grounded, and I gave myself to God for ever and ever. I am rooted and grounded in love.

Singing.—"Jesus is the name."

PRAISE FOR SALVATION.

A Brother.—Seven years ago I took a petition to the Saviour, and have kept pressing this petition upon Him constantly from year to year, until now it is at last fully answered, and I rejoice in His saving grace. I have come into the light, and I bless His name continually.

A Sister.—I praise God that Christ is my righteousness and wisdom. He has been more to me than I could ever have dared to hope, and I have given all to Him.

Singing.—"Jesus all the day long."

WONDERFUL MERCY.

The Mountain Missionary.—I do praise God, and I have a good deal to praise Him for. Not only has He graciously saved me from a drunkard's grave, and from the gambling den, but He has taken me out of the superstition of the Romish Church, where I knew nothing of the Saviour as I find Him presented in the Bible itself. I ask your prayers for me in the renewal of my work for the Master, to which I have devoted myself for the past twelve years in the mountain ranges of the South, where the poor benighted people so much need instruction in the word of God; and that I may do more effective service than ever before.

SAVED FOR SIXTY-FIVE YEARS.

Sister Searles.—How beautiful it is that when I am able to get to this hallowed place my people should ask me to speak for the blessed Jesus, and should be satisfied with my testimony. The Lord has brought me to that. I look back through sixty-five years only with gratitude to God, since He brought me to Himself. Now, in my old age, He treats me as if I had been one of His best followers. O, how can anybody have a cold heart toward God! Dear Sister Palmer, it would be far more difficult for me to doubt than to believe. O, I bless God that I stand before you to-day, saved and kept all the year round! Do you ask me what I have been doing when I have not been here? I answer, I have been walking with the Saviour. I spend my waking hours in praying for the prosperity of Zion. If I were only able, now, to proclaim Him publicly, how I would delight in His service! I have every

desire to please Him, to glorify Him, to do His will, and soon, I know, He will take me home to glory.

Singing.—"Beulah Land."

A Sister.—I feel it a great privilege to testify to Jesus' saving power. "Know ye not that ye are the temple of God?" I have lately received, in the night, the blessing of heart purity, and I was so melted before God that I could not sleep. I just lay for hours and blessed God. I have learned to trust Jesus in a very simple, child-like manner: So soon as I began fully to obey God, then He began to lead me. How sweet has been my experience! The Good Shepherd has led me these fourteen years. In the sad hours of bereavement He has said to me, "Fear not, I will be with thee."

A Brother.—I am happy in God. I have my trials and conflicts through life, but all the way I feel the love and protecting arm of Jesus. I have great cause to be thankful to God, and I bless His name that He ever revealed Himself to me.

Singing.—"I have entered the valley of blessing so sweet."

A Sister.—When I sought the blessing of full salvation, I was on a camp-ground. I went there in a very dissatisfied state. I chanced to get among a people who had a very clear idea of spiritual justification as distinguished from sanctification. I was aware that I was not living up to all the light that God had given me. I came under deep convictions, but I went down before God to seek justification. I had a good deal of a worldly spirit, but when the light shone on my heart, I went down very low before Him and He gave me the evidence that I was His. I did not find it very hard work to say yes to everything the Lord Jesus required. O what a dying out of self, and I felt as pure as a little child that had never sinned! For these thirty years I have walked with God. In spite of a I could stand true to the light which God had thrown upon my soul. Hallelujah! God keeps me and fills me with perfect love. Thirty years ago it was not as popular to profess holiness as it is now, but God will take us through if we are rooted and grounded in love.

Singing.—"It just suits me."

ENTERED INTO REST.

A Brother.—They that do believe shall enter into rest, and I do fully believe in the word of the Lord. Since that ever-remem-

bered day, in 1883, at old "Pitman." I bless God that the light has been shining upon me, and my tongue has been changed, and I talk differently. What a delight I have found it, to be with God and do His service.

Singing.—"Tis the Promise of God."

NEAR THE THRONE.

Rev. John Parker.—I always want to take my place near the throne. So far as my eyes can look, without being burned out in that august whiteness, I think, and say, and pray that I must be like that. God's eternal purpose must be like Himself. The eternal purpose of God is like the eternal nature of God. His purpose was that we, redeemed by Him, should be conformed to His image.

I spoiled my meeting last night, and I shall perhaps spoil yours. We are having souls converted, but our good folks are singing, among other things, "Whiter than snow." I said, at the end, "Now which one here is whiter than snow? Let such a one rise! No one arose." Now I wanted to show that we are so apt to sing one thing, believe one thing, and live another. Now, let us go to our homes and make the impression there that we make here. There are so few that will stand by their theology.

The power to save to the uttermost is here to-day. Those of you who want it more than you want anything else, stand up. You will never get it till you seek it. The simple way—and I know no other—is to give all and take all. It is some last thing that is holding you back. [A number of persons stood up, who were invited to come forward and kneel for prayer, which was led by Bro. Parker, followed by Bro. Lowrey and Mrs. Palmer.]

After some time spent with these dear seekers, the meeting closed with the singing of the doxology and the benediction.

A CHEERING WORD.—Mrs. Julia A. Hart, Hadley, Mich., writes :

The dear GUIDE is more precious to me every year. We are so blessed while reading of the "Tuesday Meeting." We join with you all on the "Guide Prayer Day." The Holy Spirit bears witness with my spirit every day that Jesus saves me now. O how we would like to work for THE GUIDE if we were able, but we are old, and my husband is sick. I often think if we had money how much good we could do for others, but we are poor in this world's goods. We are, however, trusting in the Lord each day, and thanking Him for all His blessings and for the bright prospect of a home in heaven with the redeemed ones.

NEW YEAR TESTIMONIES.

President E. H. Stokes, Ocean Grove, N. J.

As the days and years recede, I am blessedly conscious of steadily rising tides of abiding peace. The fountain of that peace is the eternal throne. From thence I drink. The foundations of that peace are the enduring granite of the infallible WORD OF GOD. There I stand and rejoice, and though clouds and darkness may sometimes be around about Him, yet righteousness and judgment are the habitation of His throne. I stand by faith—or, walking, lean on the arm of "The Beloved." What a walk it is—out of the old year, now gone forever, into the clearer light and higher privileges of the new 1891. Thanks to God for 1890. All hail 1891—the very threshold of land where there are no years! O immortality, thrice welcome to the weary soul!

Mrs. O. M. Fitzgerald, Newark, N. J.

You ask me to give you something of my experience. As I took up my pen to write what God is to, me and is doing for me, I could as easily show what the ocean is and what it does for mankind and the whole world, as to show what God is to me and what He does for me. He is my strength in time of weakness. He is my light when all around is darkness. He is my wisdom in times of ignorance. He is my helper when every person and thing fail. He is the shadow of a Great Rock in times of scorching heat. He is a shelter, blessed shelter, from every pelting storm. He is my all, and in all. When the furnace is heated seven times hotter, He goes into it before me, and by His almighty breath so fans the flame that the burn is all taken out of it for me, but sometimes I find those who heat the flame slain by the heat. In His loving kindness and tender mercy, He condescends to be the doorkeeper of my heart, so that not one unhallowed wish, not one inordinate desire is permitted to enter. Yes, I can say before God, that not even the shadow of an inordinate desire is permitted to enter my heart. All glory be to Jesus! In all my life I never felt such a deep sense of gratitude to God.

A few mornings since I was praising God from the depth of my heart, for hearing, for sight, for feeling, for the power to walk, and for the innumerable blessings, both seen and unseen, that He has bestowed upon me. Then, as sudden as a flash of lightning, a pain struck my heart, so that I could not speak. Now the adversary said, "Can you praise God for that?" Though my lips could not utter it, my whole heart never talked stronger than at that time, and I said, "Yes! I will praise Him that I am ready to go, if He calls now, linked to nothing but the will of God."

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

A NEW YEAR'S CALL.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, He hath redeemed Jerusalem." Isa. 52: 9.

A call for "joy"—for "song"—in unison, "sing together." Who? The dwellers in the "waste places." Why this call for joy and song? Ample reasons: "The Lord hath comforted and redeemed his people." If God's people, anciently, were to have joy and song, shall not we? Are not the reasons multiplied—a hundred fold—are not the rolling years crowded with mercies? "Break forth into joy—sing together!"

A NEW COVENANT.

THE prophet Jeremiah presents us with a splendid picture—Israel in her triumphal march from Babylon to Canaan. What a procession! How the glory of the Lord covered the advancing train! Long and dark had been the years of captivity. How the people had groaned under the yoke of bondage! "How could they sing" the Lord's song in a strange land?

Now the day of deliverance has come! The "captive exiles" no longer "make their moan." The gates are wide open! See with what buoyancy of step, and with what gladness of heart they tread their way Zionward! With what intensity of gaze is their eye on the goal! The prophet gives us the bright unfolding, thus: "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God."

"They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

"Come!" What a word of wisdom—what a vital word in this connection! Upon the response

was hung the destiny of God's chosen people. "Come and let us join ourselves to the Lord in a perpetual covenant." The ancient covenant had been broken, sadly broken. Covenant breaking had put the galling Babylonian chain upon their necks. But the mercy of the Lord had given them emancipation. Once more they breathed the air of freedom. Would they now stand in high allegiance to Heaven? Could a covenant be entered into between God and them with the seal of perpetuity upon it—a covenant "*never to be forgotten*?"

Alas, ALAS! How the fickleness of these chosen ones of the Most High oppresses us—how gloomily it strikes the sense! It really appals us. The monuments of Israel's instability crowd the ages. Her instability has sent her scattered and peeled—a "by-word and a hissing" among the nations. "Hath God forgotten His people whom He foreknew?" Nay, verily! She shall once more come home. O, Jesus, hasten the long expected day!

We are marching. Our feet are traveling Zionward—toward the CITY of the GREAT KING. The New Year dawns upon us. The emphatic "*Come*" is in our ear.

"Come let us anew our journey pursue."

We have been in worse than Babylonish bondage. The iron entered our souls. The cruel fetters of hell were upon us. We cried for deliverance. The Lord hearkened and heard our cry. He brought us up out of a horrible pit. He put a new song in our mouth. We are free, Divinely free—made free by the Son of God, and "whom the Son makes free is free indeed."

Beloved, are you indeed free from sin—inwardly and outwardly, free from sin, entirely free? If so rejoice. You have a right to a NEW YEAR SONG.

But, O ye chosen ones of the Lord, let the opening of the year be signalized by a renewal of the covenant. When you laid all upon the altar it was a *life-covenant*—a "perpetual" covenant—a covenant "*never to be forgotten*." "Stand to the main facts of that covenant," as Bishop Taylor says—but may you not add *another seal*—so that it shall be, virtually, A NEW COVENANT? Put on the seal, PUT ON THE SEAL!

"God will always take the best time to hand out mercies to his people; there is no mercy so ripe, so beautiful as that which He gives in His own time."

A GOSPEL READING.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life, and the life was the light of men.

"And the light shineth in darkness, and the darkness comprehended it not." John 1: 1c, 5.

The absolute and eternal divinity of Christ is here distinctly stated. In the beginning *He was*—the beginning of all time and created existence—hence formed no part of that which was created. He was pre-existent, eternally pre-existent with the Father. He has a peculiar name, "THE WORD." As has been said, "He is to God what man's word is to himself, the manifestation or expression of himself to those without him." He came to be the message-bearer of the Father. He is the LIVING WORD.

His absolute Godhead has been demonstrated. "All things were made by Him." As is well said, "All things absolutely," as is evident from v. 10; I Cor. 8: 6; Col. 1, 16c, 17; but put beyond question by what follows: "Without Him was *not one thing* made (brought into being) that was made." This is a positive denial of the eternity of matter.

"*In Him was life*"—"the light of men." An able commentator says. "In Him was life—essentially and originally," as the previous verses show to be the meaning. Thus, He is THE LIVING WORD, or as He is called in I John 1: 1c 2, "The Word of Life." As "The Life," He is the light of men—all that in men which is *true light*, knowledge, integrity, intelligent, willing subjection to God, love to Him and to their fellow creatures, wisdom, purity, holy joy, rational happiness—all this "light of men" has its foundation in the essential, original life of THE WORD.

Jesus is the eternal Son of God—eternally distinct in His personality—in unity with God the Father. Beloved, adore HIM!

"There was a man sent from God, whose name was John.

"He was not that Light, but was sent to bear witness of that light." v. 6c, 8.

The herald of Christ, John, was a peculiar character—pure, loyal, unflinching, sealing his testimony with his blood. He appropriated not a particle of honor belonging to his Master. He sought to hold the eyes of men steadily to "the true Light." It has been well said, "Light witnesses for itself, and carries its own evidence along with it, but to those who shut their eyes against the light, it is necessary there should be those that bear witness to it." Reader, be a John the Baptist, pointing to the "True Light."

"That was the true Light, which lighteth every man that cometh into the world.

"He was in the world, and the world was made by Him, and the world knew Him not.

"He came unto His own, and His own received Him not" v. 9c, 11.

A dark picture is here presented—the Creator and the Sovereign of the world visiting his world and being unrecognized! How strange! Earthly sovereigns can be received with acclaim. Not so with the Eternal Sovereign. And, as a writer remarks, "The language here is nearly as wonderful as the thought. Observe the compact simplicity, its sonorousness—"the world" resounding in each of its three members—and the enigmatic form in which it is couched, startling the reader and setting his ingenuity a-working to solve the stupendous enigma of *Christ ignored in His own world.*"

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here the picture brightens. There were those who did receive Him, and to these individuals gave He power—both *authority* and *ability* to become the sons of God. He is never said to have *become* such. It was a sonship, therefore, not of mere title and privilege, but of *nature*, the soul being made conscious of the vital capacities, perceptions, and emotions of a child God before unknown. Right royal gift, which who confers must be absolutely Divine. For who would not worship Him who can bring him into the family, and evoke within the very life of sons of God. Reader, do you realize this,—what the glorious privilege is to be sons of God, bearing the family name and image? If so, greatly rejoice.

"WITNESSES UNTO ME."—The Pentecostal idea is that of a witnessing Church—witnesses for Christ "unto the uttermost part of the earth." See Acts 1:8.

Reader, are you fulfilling your measure of the obligation?

NEW YEAR TESTIMONIES.

On page 23 we gave some New Year Testimonies in place of our "Social Meeting." We here continue them:

Rev. I. Simmons, Mt. Vernon, N. Y.

All praise to God! This year, which finishes the second decade of my blissful walk through the land of Beulah, opens with the full chorus of all my powers, giving glory to Him who washed me, and who washes me in His cleansing blood.

Dr. Dougan Clark, Richmond, Ind.

The Lord is keeping me day by day *without condemnation*. I am my Beloved's and He is mine. The Holy Spirit is my abiding Comforter. He leads me and I follow *without friction*. My soul is poised in harmony with His will—*saved!* Glory to the tri-une God.

Rev. S. Townsend, Palmyra, N. J.

God said to Abraham, "Fear not, Abraham, I am thy shield, and thy exceeding great reward." Gen. 15:1.

Mrs. Townsend.—For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. II Tim. 1:12.

Rev. J. Mudge, East Pepperell, Mass.

The past year has been, I think, the best of all the thirty years in which God has kept me fully saved. Since fear is faithlessness, and wishing for things to be different from what God appoints is plainly discontent, I believe I can truly say that I have "nothing to wish or to fear." I am perfectly satisfied with Jesus, and with what He deems it good for me to have. As Madame Guyon sings:

"With a God to guide our way,
'Tis equal joy to go or stay.
I can be calm and free from care
On any shore if God is there."

I am pressing forward, on the stretch, for an ever clearer consciousness of the immediate presence of the Lord, and a more absolutely identical will with the will divine.

Rev. H. B. Beegle, Ocean Grove, N. J.

I am walking in the light. I give thanks to

God daily for the all-sufficiency of Christ as my Saviour. I am "hungering and thirsting after righteousness." I love THE WORD and feed upon it. My soul overflows with gratitude to God for mercies, and exults in the blessed assurance of the "more to follow."

Rev. John S. Heisler, Clayton, N. J.

"Heaven is nearer and Christ is dearer," and the work is sweeter than ever before to me.

Rev. N. Vansant, Roseville, S. I., N. Y.

Perhaps no other reader of THE GUIDE has the same special reason for thanksgiving to God as myself. On December 7, I reached the sixty-seventh anniversary of my birth, having three days before passed the fiftieth milestone of continuous, unbroken service in the regular work of the itinerant ministry. It is seldom that half a century of such continuous service is permitted any one, and especially to any one no older in natural age than myself. I am often almost oppressed with a sense of the Divine goodness to me and mine. While I am truly grateful for God's keeping power during so many years, and for the measure of success that has attended my ministry, the predominant feeling of my heart is that of gratitude to Him for the rich, satisfying, blessed experiences of His great salvation which have come to me, especially in these later years. And "this way of holiness" still grows better. Since our friend John Scarlett ascended, it seems to me that no man living rejoices in a greater happiness than God in and through Christ vouchsafes to me, even me.

Rev. W. G. Browning, Brooklyn, N. Y.

Jesus is still my all in all. I am more than ever convinced that Bible Holiness is the factor to win the world to Christ.

Cassie L. and Lois L. Smith, Ocean Grove, N. J.

We are praising the Lord that when He does not remove trials and difficulties from our path, He gives grace and courage, and we have often proved during the past year, that "He giveth power to the faint, and to them that have no might He increaseth strength." You will surely find us in the "tribulation company," "who overcome through the blood of the Lamb."

"Let God do with me what He will, anything He will, whatever it be, it will be either heaven itself, or some beginning of it."

THE GUIDE CATECHISM.

QUESTION 1.—What are the Bible terms which expressly describe full salvation?

ANSWER.—"*Holiness*"—Heb. 12: 14; II. Cor. 7: 1; Ephes. 4: 24. "*Sanctification*:" I. Cor. 1: 30; II. Thess. 2: 13; 1 Peter 1: 2. "*Sanctified wholly*:" I. Thess. 5: 23. "*Perfection*:" Heb. 6: 1; II. Cor. 13: 9. "*Perfect in love*:" I John 4, 12, 17, 18. These terms each have a peculiar significance, but represent the same doctrine and experience.

QUESTION 2.—Is special emphasis to be laid upon these terms by teachers and witnesses of this grace?

ANSWER.—Undoubtedly. They have been given under the inspiration of the Holy Ghost, designedly, so that they are to be sacredly regarded, and used without compromise or apology. Any attempt to compromise with objectors at this point must not be allowed. While we may not be bound to the continual use of any one term, we must use such phraseology as will definitely express the doctrine and the experience. The selection of other terms not found in the Scriptures, in deference to cavilers, is of doubtful expediency, to say the least. Luke 9: 26; John 15: 7; Rev. 22: 18, 19.

QUESTION 3.—Is the doctrine of full salvation, expressed by these several terms, taught in both the Old and New Testament?

ANSWER.—It is. There is entire harmony. For example: Gen. 17: 1; Lev. 20: 7, 8; 11: 44; Ezek. 36: 25 c. 27. These Old Testament Scriptures are certainly in accord with such New Testament passages as the following: Matt. 5: 48; John 17: 17; I. John 1: 7 c. 9; I. Peter 1: 15 c. 16.

QUESTION 4.—What is the special significance of the term Holiness?

ANSWER.—This is a full and comprehensive term. It literally signifies *wholeness*, moral wholeness. It includes two things: First, the entire destruction of inbred sin by the application of the all-cleansing blood of Jesus, through the power of the Holy Ghost. Second, the perfecting of the graces of the Spirit, in *nature*, but not in *degree*—so that they exist without alloy.

GOD'S OATH—CONSIDER IT!—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. 45: 23.

HIDDEN TRUTHS.

We have an open Bible—no man can shut it—yet many of its vital truths are overshadowed—not considered.

A SEARCHING TRUTH.—"No covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ." Ephes. 5: 5.

That is a thrust of the Spirit's two edged sword. It strikes home. No covetous man has any inheritance. The Holy Ghost says it is *idolatry*.

WITHOUT SPOT.—"Not having spot, or wrinkle, or any such thing." Ephes. 5: 27.

Many seem not to know that there is such a sentence as the above in THE BOOK. It is there—read it for yourself. It is Christ's ideal of His Church. Do not say we cannot live without *spots*.

LOVE OF MONEY.—"The love of money is the root of all evil." I Tim. 6: 10.

That is a broad statement. It is too much thrown into the shade. Are you sure God has possession of your *money*? If you are His steward, why do you not spend more for HIM and less for yourself?

AN IMMUTABLE THING.—"He (God) cannot deny Himself." II Tim. 2: 13.

Is that so? Is God immutably faithful? Why then do you treat His promises as if He could deny *Himself*?

DOCTRINAL PURITY.—"In doctrine showing uncorruptness." Titus 2: 7.

It makes a difference then what we do with Bible doctrine. It is a Divine treasure committed to us. We must show *uncorruptness*.

STRANGE, BUT NEEDED.—"Lie not one to another, seeing that ye have put off the old man with his deeds." Col. 3: 9.

Strange that such an exhortation is given to Christians! Yet here it is. There are evasions, exaggerations, etc., which need to be searched by this passage.

WALKING HONESTLY.—"That ye may walk honestly toward them that are without." I Thess. 4: 12.

In the old English sense it is "*becomingly*"—as accords with your Christianity—toward *outsiders*—that they may have no just ground of complaint. Close watching is needed.

OUR INQUIRY ROOM.

A NEW YEAR RESOLUTION.—“I will take the cup of salvation, and call upon the name of the Lord.”

“I will pay my vows unto the Lord, now in the presence of all His people.” *Psa. 116 : 13c, 14.*

JESUS AMONG THE INQUIRERS.

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’”

“And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.”

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

“And the second is like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

“And the scribe said unto Him, ‘Well, Master, Thou hast said the truth, for there is one God, and there is none other but he:’”

“And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.”

“And when Jesus saw he answered discreetly, He said unto him, ‘Thou art not far from the kingdom of God.’ And no man after that durst ask him *any question*.” *Mark 12 : 28c 34.*

If we would deal with inquirers successfully we must deal with them wisely. We must discriminate between the sincere and caviling inquirer. Jesus is our great Teacher, and it is well to study His example in regard to inquirers.

This scribe was led to come to the Master through hearing His conversation with the Sadducees. Perceiving that “He had answered them well,” the scribe became interested and came and propounded the inquiry, “Which is the first commandment of all?”

Now, observe, Jesus treats him with due respect as a teacher of the law, and in recognition of legal distinctions which he was disposed to make, so far as He could, consistently. We may learn here this lesson that, it is well to give inquirers every advantage as to position and language that we can, and, in so doing, we may have the greater influence over them.

The reply of Christ was a setting forth of the whole Gospel, sententiously, and in a legal form such as His inquirer could appreciate—supreme love to God—and a corresponding love to our neighbor. The statement of supreme love to God was comprehensive. Love with the “*heart*”—uprightness or true heartedness; “with the soul”—the emotional nature—thou shalt put *feeling*, or warmth, into thine affection; “with thy mind”—thus commands the intellectual nature. Thou

shalt put *intelligence* into thine affection; “with all thy strength.” Thou shalt put *intensity* into thine affection—“Do it with thy might.”

“*There is none other* commandment greater than these.” It is as if he had said, “This is all the Scripture in a nutshell; the whole law of human duty in a portable, pocket form.”

The scribe clearly apprehended the truth as it was presented, and acknowledged its force. And Jesus, seeing that he answered discreetly, said: “Thou art not far from the Kingdom of God”—one step more and thou wilt be a subject. Did he ever come in? Who knows? It has been suggested “Perhaps among the great company of the priests,” and other Jewish ecclesiastics who were “obedient to the faith,” almost immediately after the day of Pentecost (*Acts 6 : 7*), this upright lawyer was one.”

FROM CORRESPONDENTS.

NOTE.—We give an opportunity to our readers to propose questions to us on any point, in reference to which their minds are not clear. We must, however, judge as to what will be of practical use to those who peruse our pages.

Question.—A sister in the West says her pastor wears gold, and his wife gold ornaments, feathers, etc., but she could not, and is stumbled over it.

Answer.—If ministers, or their wives, violate Scripture injunctions, in their position, they are verily guilty. Ministers and their wives ought to be obedient to Bible teachings, and to the Methodist Discipline, and thus be examples to their flocks.

NEW YEAR TESTIMONY.

Rev. A. McLean, Brooklyn, N. Y.

It is now more than a quarter of a century since I came into the enjoyment of entire sanctification, and I shall never cease to praise God for the spiritual life of those years. For 23 years prior to that I had known the power of pardoning grace, wherein God wrought so much for me that I have an ever increasing appreciation of justification. What then has been the gain in entire sanctification? Much everywhere. There has been far greater evenness and ease of movement in maintaining a high spiritual plateau; and all the graces of the Spirit have had blessed and well nigh uninterrupted sway in my soul. These be the days of heaven upon earth for me and in my family. Blessed be the name of the Lord!

HELPS TO CHRISTIAN DEVOTION.

NEW YEAR MOTTO:—"My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof." *Psa. 71: 15.*

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3: 15; Phil. 4: 19; *Psa. 143: 10; Psa. 144: 1.*
2. Rom. 6: 12; Rom. 6: 23; *Psa. 51: 10; Dan. 2: 20.*
3. Jer. 45: 5; John 15: 10; *Psa. 27: 11; Psa. 61: 8.*
4. *Psa. 37: 8; 1 John 2: 1; Psa. 51: 9; Psa. 40: 3.*
5. Matt. 24: 42; Isa. 42: 3; Jer. 5: 3; *Psa. 107: 15.*
6. Isa. 55: 3; 55: 3; *Psa. 143: 11; Psa. 118: 29.*
7. Isa. 51: 7; Isa. 49: 8; *Psa. 36: 10; Isa. 61: 10.*
8. *Psa. 37: 1; Psa. 37: 5; Psa. 35: 21; Psa. 35: 28.*
9. Luke 12: 29; Luke 12: 31; Prov. 30: 8; *Psa. 145: 21.*
10. Prov. 3: 5; Prov. 3: 6; 1 Kings 3: 9; *Psa. 33: 21.*
11. Heb. 6: 1; Heb. 7: 25; *Psa. 17: 5; Psa. 118: 14.*
12. Heb. 6: 12; 1 Cor. 3: 8; Neh. 1: 11; *Psa. 116: 1.*
13. Gen. 17: 1; Gen. 17: 4; *Psa. 106: 47; Psa. 106: 48.*
14. *Psa. 107: 2; Psa. 103: 6; 2 Chron. 14: 11; 1 Sam. 2: 1.*
15. 1 Sam. 12: 24; Isa. 40: 29; Dan. 9: 17; *Psa. 8: 9.*
16. *Psa. 37: 7; Psa. 37: 11; Psa. 119: 133; Psa. 92: 1.*
17. *Psa. 96: 8; Psa. 92: 12; Psa. 106: 4; Psa. 106: 48.*
18. *Psa. 96: 9; Luke 1: 71; John 17: 23; Psa. 32: 2.*
19. John 5: 39; John 8: 31; *Psa. 119: 35; Psa. 118: 21.*
20. Heb. 10: 35; 2 Cor. 1: 20; *Psa. 140: 8; Psa. 52: 9.*
21. Prov. 16: 3; Prov. 16: 3; *Psa. 143: 8; Psa. 145: 2.*
22. Prov. 3: 7; Gal. 5: 16; *Psa. 25: 2; Psa. 119: 7.*
23. Rom. 12: 13; 2 Cor. 9: 7; *Psa. 7: 9; Psa. 6: 9.*
24. 1 Tim. 6: 12; James 4: 7; *Psa. 25: 17; Psa. 28: 7.*
25. Ephes. 4: 32; Matt. 6: 11; *Psa. 119: 27; Psa. 89: 52.*
26. Micah 6: 8; 2 Cor. 12: 9; *Psa. 125: 4; Psa. 72: 18.*
27. Amos 5: 14; Matt. 5: 6; *Psa. 61: 1; Psa. 64: 10.*
28. Luke 12: 40; Luke 12: 37; *Psa. 119: 10; Psa. 119: 160.*
29. *Psa. 55: 22; Psa. 55: 22; Psa. 71: 8; Psa. 71: 23.*
30. Ephes. 4: 1; Rom. 8: 14; *Psa. 119: 80; Psa. 135: 21.*
31. Deut. 8: 18; Deut. 8: 18; *Psa. 63: 1; Psa. 133: 2.*

We present above our "New Bible Calendar" for 1891, taken from our beautiful new book, "Four Pearls from the Lord's Treasury,"—Precept, Promise, Prayer and Praise, for each day. DIRECTIONS.—Consult the Calendar early in the morning, commit the passages to memory, and study them prayerfully during the day.

THE GUIDE UNITED BIBLE STUDY.

We desire that each subscriber to THE GUIDE shall be a member of "The Guide United Bible Study." The design of this is to secure concert in the work of studying the Holy Scriptures. It will be a strong bond of Christian union, and stimulate to careful, prayerful study. We would advise each of our readers, if possible, to procure A TEACHERS' BIBLE. In addition to the Scripture text, it contains a concordance and other valuable helps.

STUDIES FOR THE MONTH.

For Sabbath, January 4.—Bible precepts concerning the holy Sabbath—look them up. *January 11.*—The blessings connected with faithful Sabbath observance. *January 18.*—Works suitable for the Sabbath. *January 25.*—How God has given His special sanctions to the Sabbath.

STUDIES FOR THE WEEK.

First Week.—God's commands that we shall be holy. Examine both Old and New Testament.

Second Week.—Bible promises of a present salvation from all sin.

Third Week.—The graces of the Spirit belonging to a state of entire holiness.

Fourth Week.—How may we be assured of the possession of entire holiness?

CLOSET PRAYER.

THE SAVIOUR'S PROMISE.—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" *Luke 11: 13.*

ON YOUR KNEES.—Occasionally, during the month, let us read in concert, *on our knees*, Matt. 5: 1 12 vs.

SING UNTO THE LORD, Hymn No. 1 in the Methodist Hymnal, commencing,

"O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace."

UNION IN CLOSET PRAYER.

GENERAL REQUESTS.—For a universal outpouring of the Holy Spirit.

SPECIAL REQUESTS.—*Pennsylvania.*—P. For a brother to be sanctified and his wife to be healed in body. H. For a brother to be converted—another in trial to be helped—husband and wife sanctified. *Iowa.*—C. For the restoration of a backslidden husband. *Illinois.*—For the conversion of three children, husband restored to health, wife sanctified, and healed in body. *Ohio.*—S. For a revival—husband and two sons to be converted. S. For a family of three to be saved. *Massachusetts.*—L. For two dissipated sons. *Indiana.*—D. For a sister to be filled with the Spirit. C. For a husband and wife to be sanctified. *Maine.*—N. For the conversion of a profane man, also five children. *New York.*—F. For one whose mind is unbalanced to be restored. *Kansas.*—R. For a revival, the conversion of four husbands, for a sister to be healed.

CLOSET HINTS.—Stay long enough with God to get an answer. After you have talked to Him, let HIM talk to you.

VINEYARD SERVICE.

THE WORD OF JESUS.—"Go work to-day in my vineyard. *Matt. 21: 28.*

SUGGESTIONS.—1. The design of the foregoing exercises, Bible study, closet prayer, and the use of all the means of grace is to prepare for active service in the Lord's vineyard.

2. Have some work, with saving intent, on hand daily—each morning hear the voice of the Lord of the vineyard, saying, "Son, daughter, go work to-day in my vineyard."

WORK FOR YOU.—1. Select some one person for whose salvation you will pray and labor constantly.

2. If any unsaved persons under your roof, seek to bring them to Christ, speedily.

3. If any in your business employ are out of Christ, work for their salvation.

4. Go after the person in your neighborhood that you esteem most unlikely to become a Christian.

5. Write a New Year Christian letter to some unconverted person, and put in a suitable tract leaflet.

6. Take something to a sick person that will be comforting and helpful.

The Psalmist says of the Lord: "Thou art good, and doest good: teach me Thy statutes." *Ps. 119: 68.*

Two things predicted of the Lord: 1. He "is GOOD" in Himself, absolutely. He "DOEST GOOD"—continually, universally—the earth is crowded with proofs. Therefore pray, "Teach me Thy statutes. They are like Himself, GOOD."

THE GUIDE PRAYER UNION.

We have formed our subscribers into

A PRAYER UNION,

and we desire that prayer shall be made among us, daily, for the cause of Holiness throughout the world. And we set apart one day in the month for this especially, to pray for each other, and to ask God's blessing upon THE GUIDE,

Tuesday, January 13th.

The Scripture for the day is Luke 18: 1c 8, and the Hymn is 1075 in the Methodist Hymnal.

EDITORIAL BRIEFS.

A SURE PROMISE.—"I will never leave thee, nor forsake thee." *Heb. 13: 5.*

Show this number of THE GUIDE to your friends.

—"POWER FROM ON HIGH," the need of the times. By B. Fay Mills, a neat little publication. Should be circulated, price 20 cts. An extract in this number. We have it on sale.

—Be a consistent Christian this year.

—Fifteen Sabbaths more the Talmage Services are to be held in the Academy of Music here. Arranged by F. Klopsh of the *Christian Herald*.

—DO YOU BELIEVE THIS? "I will abundantly bless her provision."

—Miss Coleman, 47 Bible House, is a busy woman. She has all sorts of *Temperance Literature*. Send for circulars.

—Jews are being saved. Bro. Freshman in charge of the Hebrew Christian Church, St. Mark's Place, N. Y., is baptizing converts.

—The Women's Union Missionary Society, 67 Bible House, is an excellent Society. Send to Miss S. D. Doremus for report.

—The experience of Bro. Carradine of the Southern Church, in this number, will be read with interest—to be continued in our next. He is now in St. Louis. His book, recently issued, "Sanctification," will do good.

—A CERTAINTY. "A good man out of the good treasure of the heart bringeth forth good things." *Matt. 12: 35.*

—The work of holiness is progressing among Primitive Methodists. A Convention to be held in Brooklyn, N. Y., at an early day.

—A Convention for Holiness is to be held in 24th street Church, N. Y., R. M. Stratton, pastor—and at Ocean Park, N. J., M. W. Davis, pastor, commencing January 4th.

—Josiah Leeds, *Friend*, of Philadelphia, writes us about the impropriety of the term "Reverend," applied to ministers. We should welcome its disuse, and the *doctorate* also.

—Bro. John F. C. Thompson, of Frisco, Ind. Ter., writes that he "praises the Lord for full salvation."

—A sister seeing Bro. Prickett's new book, "The Book and its Theme"—and Bro. Carradine's "Sanctification"—ordered six copies of each immediately.

—IMPORTANT INJUNCTION. "*Be ye doers of the word, and not hearers only.*"

—A sister to whom we sent THE GUIDE free this year, writes: "When I opened and read your letter, the tears ran down my cheeks"—We delight to help such appreciative ones.

—Bro. Sampson, of Cleveland, Ohio, writes: "My beloved wife passed away, resting upon the bosom of her Saviour. *Holiness* was always her motto. She loved THE GUIDE and its editors."

—Sister Allen, of Minden, Neb., writes: "Mrs. Hughes' testimony in July, after her illness, was a great comfort to me. I read it over and over, and thought of her children far away working for Jesus."

—Mrs. Harris Whiting, of Maine, writes: "I advised the converts to take and read THE GUIDE, instead of the trashy stuff that is poisoning the minds of the young."

—Bro. J. H. Earle, evangelist, Boston, finds time with all his other work, to conduct about two hundred services a year.

Sisters Cassie L. and Lois L. Smith, are quietly resting at Ocean Grove. *Remember them.* Pray that the Lord may "set them to work again."

—THE CROSS—THE HALLOWED CROSS. "*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*"

—Bro. E. R. Young, of Canada, proposes to deliver some of his thrilling lectures on *The Indians* to aid Mrs. Osborn's Missionary Training Institute. Open the Churches—let us hear from pastors.

—Brother Thomas K. Doty, editor of *The Christian Harvester*, has just published a new book. "The Two-fold Gift of the Holy Ghost." We have not had time as yet to examine it. If as good as his former work, "Lessons on Holiness," it will do. Price, 75 cents.

—FOUR PEARLS FROM THE LORD'S TREASURY, Precept, Promise, Prayer and Praise for each day, in the words of Holy Scripture, is in demand. Orders coming in rapidly. Only 15 cents.

HARVEST GLEANINGS.

FROM THE HOME FIELD.—

—*Wichita, Kan.* M. L. Haney, evangelist, helping Bro. Savin, pastor. Souls saved daily.

—*Akron, O.* C. H. Yatman, evangelist, laboring. Hundreds of young men among the seekers.

—*Seventeenth St., N. Y.* A. C. Morehouse, pastor, souls being converted or sanctified constantly.

—*Woodstock, Ill.* Under the labors of Mrs. Jennie Caldwell, in ten days, 62 professed to find Christ.

—*Waycross, Ga.*, reported to be "on fire." D. Tasker, evangelist, working—150 converted, 50 sanctified.

—*St. Louis, Mo.* Mass meeting in Exposition Building, J. S. Bitler, evangelist, in charge; 140 conversions.

—*Brooklyn, N. Y.* St. Luke's M. E. Church. The "Wesley Evangelists," have been working—altar crowded.

—*Ypsilanti, Mich.* Union services. Brothers Potter and Miller of Chicago, working. In two weeks 300 seekers.

—*Philadelphia, Pa.* Christian Street M. E. Church, W. H. Smith, pastor. Over a score converted in one week.

—*Beekman Hill, M. E. Church, N. Y.* John Parker, pastor. Revival work all the time—trophies being gathered.

—*Atlantic City, N. J.* J. H. Weber, evangelist, preaching to crowds in the Opera House. The salvation of 200 celebrated.

—*Cordova, Md.* Sisters Lidie H. Kenney and Nettie Van Name, at work. Crowded Church, saving power being realized.

—*Chicago, Ill.* At a Quarterly Meeting at the 1st Free Methodist Church, seekers for pardon or purity at nearly every service.

—*Locust Hill, Mo.* Miss Anna McCulloch, evangelist, holding services. Altar crowded with seekers; 30 converted one evening.

—*Philadelphia, Pa.* Bethany Presb. Church. Great outpouring of the Spirit. During one week's services, 210 confessed Christ.

—*Camden, N. J.* Tabernacle M. E. Church, J. L. Sooy, pastor; T. Ogle, Jr., evangelist, aiding. In one week 70 had sought the Lord.

—*Mechanicsburg, O.* M. E. Ketcham, pastor, under the labors of Brother J. H. Smith, evangelist, 125 found pardon, and many sanctified.

—*Jersey City, N. J.* Centenary M. E. Church. J. Krantz, pastor, E. P. Telford, evangelist, aiding—nearly 200 converts. J. W. Chapman, pastor.

—*Portland, Me.*, Congress St., M. E. Church, H. C. McBride, evangelist, conducting services; 150 at the altar one evening seeking pardon and purity. Great rejoicing over this work.

FROM THE FOREIGN FIELD.

—*Italy.* There are twenty-five Protestant Churches in Rome.

—*Trebizond.* Since 1882 the Protestant adherents have increased from 170 to 697.

—*England.* London has a population of 4,000,000. Church accommodations for 1,500,000.

—*Geneva.* The Salvation Army reports "great crowds out for salvation and sanctification."

—*France.* In Paris there was formed a few months ago, a national league against atheism.

—*Turkey.* The revival influence has reached Cesarea; 30 received at Mardin on confession of faith.

—*West Africa.* A Belgian ship recently sailed for this point carrying 14 missionaries and 10,000 casks of rum.

—*India.* The American Baptist Union has just sent out about 40 missionaries to Burmah, Assam and India.

—*Palestine.* Last spring the first sod of the new Jaffa railway was cut, in the presence of the Governor of Jerusalem.

—*Japan.* At the last M. E. Conference it was resolved to found a University. Bishop Newman subscribed \$5,000.

—*Rev. C. L. Bare, P. E. of the Rohilkand Dist., writes:* "The people are beginning to come by the thousand."

—*India.* Rev. N. Madsen, of Pakur, has recently baptized 27 Mohammedans, and Rev. Paul Singh, at Jubbulpore, 24.

—*India.* Bishop Thoburn says: "I doubt if any missionaries in India are baptizing so many high-caste converts as our own."

—*In Bishop Taylor's missions on the west coast of South America, the schools enrolled last year about 800 pupils.*

—*Canada.* The Social Reform Wing of the Salvation Army has opened "Rescue Homes" in Stratford and London; also a Prisongate Home in Toronto Canada.

—*China and Japan.* The ratio of the gain in converts in all the Protestant missions in China, during the last decade, is about 140 per cent., and in Japan it is over 300 per cent.

—*England.* Gen. Booth of the Salvation Army has asked for five millions of dollars for the furtherance of a grand scheme to elevate the besotted masses. Two hundred thousand dollars have already been contributed.

—*Calcutta.* The pupils in the Girls' School in charge of Miss E. L. Knowles, some of the brightest she says she ever knew have taken this pledge:

Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would have me do; that I will pray to him and read the Bible every day; and that just so far as I know how, throughout my whole life, I will try to lead a Christian life.

GUIDE HYMNAL

Who will be Waiting?

WM. J. KIRKPATRICK.

Slowly.

1. Who will be faithful, "redeeming the time," Employing each talent, the
 2. Who will be waiting the Bridegroom to meet? Tho' long he may tarry, some
 3. Who will be watching, if Jesus appear, At morning, or noon-tide, or
 4. Who will be ready to render account, When called by the trumpet be-

"ten" or the "one"? Who'll bring the increase the Master expects? Re-
 hour he will come, Who will be ready, with lamps clear and bright, To
 si-lence of night? Who then will welome their glori-fied King, And
 fore the "white throne"? Who will be standing at Jesus' right hand, Con-

CHORUS.

ceiving the plaudit, the blessed "well done." Who will be waiting,
 en-ter re-joic-ing the fair palace home?
 rise to re-ceive him with songs of delight.
 fessed and accepted, his saved and his own?

waiting for the Lord? "Good and faithful servant," mindful of his word;

Who will be ready, waiting his reward? Ready for the joy of the Lord?

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FEBRUARY, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"And He came to Capernaum : and being in the house He asked them, What was it ye disputed among yourselves by the way ?

"But they held their peace : for by the way they had disputed among themselves, who should be the greatest.

"And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

"And He took a child, and set him in the midst of them : and when He had taken him in His arms, He said unto them

"Whosoever shall receive one such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but Him that sent me." Mark 9 : 33c 37.



BEAUTIFUL lesson of HUMILITY is here taught by the Great Teacher. Jesus had appraised His disciples of His coming conflict and ignominious death and of His subsequent rising from the dead. They naturally supposed that these events would be the signal for the setting up of His kingdom. Hence in journeying together they disputed among themselves who should be the greatest in that kingdom. This was good proof that they were yet carnal and needed a further cleansing by the operation of the Holy Ghost.

Although not in their company, The Master knew the subject of their converse. Hence, when they came together in Capernaum, being in the house, He asked them, "What was it ye disputed among yourselves by the way ? But they held their peace." They were ashamed

to make confession of their earthly ambitions and ignoble disputes. The matter was not, however, to be thus evaded. "He sat down, and called the twelve" and drew them close around Him, that He might enter into loving converse, and impart needed instruction.

First, He laid down the immutable law of His kingdom : "If any man desire to be first, the same shall be last of all." *Character not position*, was the great matter. Humility was the resplendent virtue in His estimation, and the high road to the greatest honor in His spiritual kingdom.

The object lesson to impress these truths upon their minds was that of a little child—mild, gentle, lowly. He took him up in His arms and said, "Whosoever, etc." Condescension even to a little child is accepted of Him, as done to Himself, and approved of the Father.—G. H.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season." II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE CLEANSING EFFICACY OF THE BLOOD OF ATONEMENT.

BY REV. LEWIS R. DUNN, D.D.

(Preached at the National Camp Meeting at Round
Lake, N. Y.)

TEXT.—"And the blood of Jesus Christ His
Son cleanseth us from all sin." I John, 1: 7.



I THINK I am safe in saying that this is the most wonderful utterance that ever was made. It is, at once, occasion of rejoicing to the white-robed in heaven, and to the purified saints on earth. It presents before us, the foundation of the hope of pardon and salvation, purity and victory, and eternal life for a lost race. It reveals to us the only way to God. The consciousness of guilt presses heavily upon the great heart of the world, and all along the ages, man has been crying out under that mighty pressure, "O wretched man that I am, who shall deliver me from the body of this death?" In the midst of this universal unrest and misery, God proclaims this, His great evangel, "The blood of Jesus Christ His Son cleanseth us from all sin." O how sweetly does this fall upon the ear of a dying man, for it is just what the world needs, and it is the burden of all the songs of heaven; and while we are here to-day talking about the blood, all heaven is vocal with songs of the blood.

I wish to call attention at this time to two points in the text, viz.:

1st. To the blood of Jesus Christ, the Son of God.

2d. To its cleansing power.

The blood of Jesus was shed for the express purpose of making an offering for sin, and it has been proclaimed by God as the only ground upon which sin can be pardoned.

The Lord Jesus understood well what He was going to do, in and by His sacrificial death; and when, at the Last Supper, He took the cup and said: "This is my blood of the New Testament, which is shed for many for the remission of sins," He plainly declared that the blood He was about to shed, was to be the sacrifice for sin, and the only ground of pardon. He gives us to understand, also, that this was necessary, and not a plan of mere expediency.

Behold the Son of God for a moment in the garden of Gethsemane!

And before He goes there, hear what He says to the Father: "I know that Thou hearest me always." Now He goes to the garden, and, away from the disciples, He kneels down, and O how He prays: "Father, if it be possible, let this cup pass from me!" Listen! Is there any response? No; the throne of God is silent. He goes back and prays again, using the same words. Is there any response now? Does the Father say, "This is my beloved Son?" No! the throne of God is silent—the universe is silent. Again He returns, and again He prays. His agony is increasing, till now He is sweating great drops of blood falling down to the ground; and O how the prayer is wrung from His heart: "If it be possible, O Father, let this cup pass from me!" Is there a response now? No! the throne of God is silent! And what does Jesus understand by this? "Why, that He must tread the wine-press alone, and that of the people there should be none with Him;" and that there is no other way by which sinners can be saved.

And after He had passed through death and risen again, He opened the eyes of the disciples, and showed them that it was necessary that He should die, that repentance and remission of sins might be preached to all men. The great redemption, then, is in the shed blood of Christ. It is not by His teachings, or His doctrine, or His example, or His holy life that men are redeemed, but by His blood, and by His blood alone. Hear what Krummacher says, that iron-hearted preacher at Berlin, whose mighty soul has lately gone up to God. After noticing some of the objections of rationalism, he proceeds in an imaginary dialogue with the objector :

"What avails the blood of Christ? It avails what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips toward heaven—and what streams of tears of penitence, gushing from our eye-lids—never could avail: "The blood of Jesus Christ His Son cleanseth us from all sin."

"Helps us to cleanse ourselves, perhaps?" No; cleanseth us.

"Furnishes the *motive* and the obligation for us to cleanse ourselves?" No; it *cleanseth* us.

"Cleanseth us from the *desire* to sin?" No; cleanseth us from *sin* itself.

"Cleanseth us from the sin of *inactivity* in the work of personal improvement?" No; from *all* sin.

"But did you say the *blood* does this?" Yes, the blood.

"The *doctrine* of Christ you must mean?" No, His *blood*.

"His *example* it is?" No, His *blood*, His *blood*!"

That is it; that is the Gospel. This sacrificial offering was ordained by the Father, and is now proclaimed as the only ground of pardon and salvation, "Whom God hath set forth to be a propitiation through faith in His blood." This God ordained, and He has recognized it also. Do you ask how? I answer: My

blessed Saviour died and went down into the grave, as the inspired prophets had foretold. And then His enemies said, "Let us make sure that He is kept in the grave, and thus show that He is an impostor." And so they asked and were given a Roman guard, and they placed the guard at the sepulchre. Very well: tramp, tramp, tramp went the sentinels before that sepulchre, watching a dead man, as they supposed. All the rest of Friday, and through the night, and all day Saturday and Saturday night, they kept their watch; but early on the morning of the first day of the week, down came two angels, and one of them touches the seal with his finger, and it is broken; and then they roll away the stone; and now I see Jesus come up, breaking the bond of death. Not hastily does He arise, but deliberately; and carefully folding up the linen clothes, He sternly takes His way out of the sepulchre. I never think of those clothes, so carefully folded, without thinking of the majesty of that resurrection. Now, in all this, God proclaimed to the universe that the sacrifice of His Son was acknowledged and accepted by Him, as the one offering for sin.

But why is the blood regarded as of such efficacy and avail? It is more than the blood of a saint or the blood of a man. The Apostle says, "It speaketh better things than the blood of Abel." This is the blood of Jesus Christ the Son of God, and that is what makes it of such avail. Human sacrifices were forbidden by God; but here is a human sacrifice ordained by God, for God was pleased to bruise Him. How are we to reconcile these things? I answer: There is a new principle here which explains this, and that is, that this life was voluntarily given up. Jesus could have prevented His death, for He says: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And yet God required that blood, and was pleased with it, when Christ voluntarily poured it out for the

sins of men. But I think I hear it asked, "What connection is there between the blood and the cleansing?" I do not know that I can philosophically answer this, and yet I may, perhaps, illustrate it; and right here is a battle we shall have to fight, for there are many and bitter enemies to the Scriptural idea of cleansing by blood. Just for a moment let me show you how they talk about the blood of Christ. A writer in *The Liberal Christian* of May 27th last, in noticing a new Baptist Hymn-book, says: "We like everything about the book but the theology, which is stuffed into the hymns in all possible ways, and which sticks out in the most offensive forms, even where we least expect it. Scores of hymns are so saturated with 'the blood of Christ,' that the sanguineous currents seem to drip from every line." And what hymn do you suppose they especially object to? Why, it is that glorious one, commencing—

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

That is a specimen of what is coming out in the nineteenth century, and we shall have to meet them; but we shall overcome them "by the blood of the Lamb and by the word of our testimony." These are our weapons, and they are trusty and sure.

These very men will get up in public meeting on the Fourth of July, and tell us that it has been the fate of all nations that have succeeded in reaching places of greatness, to be baptized in blood; and that our liberties were bought with blood; that the soil of America is consecrated by the blood of her sons; and that it cost the blood of three hundred thousand of our sons and brothers, to wipe out the great sin of slavery. Look at the consistency of these men. If blood bought our national liberties, why may not the blood of Christ buy our souls' pardon? If blood consecrated the soil of our country, why may not the blood of Christ consecrate us? If blood washed away

the foul blot of slavery, why may not the blood of Jesus wash away sin from our souls?

But the Word of God makes this plain, and tells us clearly that the blood has power to cleanse us from all unrighteousness. From the Bible we learn that there is seven-fold value in the blood of Christ. Seven, you know, is a sacred number used in the Bible, to express an idea of completion or perfection, and seven-fold efficacy is attributed to this blood.

First, we have redemption in His blood; *Second*, we are "justified" by His blood; *Third*, we are "washed from our sins" in His blood; *Fourth*, we are "made right" by His blood; *Fifth*, Christ "made peace" by His blood; *Sixth*, we are "sanctified" through His blood; *Seventh*, the saints "overcame" by the blood. This is the seven-fold value we find in His blood, and no wonder the saints rejoice and triumph by it. O the precious blood of Jesus! I can never tire of talking of the blood. While the infidel and skeptic hate it, I love it more and more.

What does this blood do? I answer: It cleanseth from all sin.

Sin exists in various forms. There is original sin, and actual sin; there are presumptuous sins, and aggravated sins, sins of ignorance, and secret sins. So there are various degrees of sin, as represented by the unrighteous, the wicked, and the ungodly. There are the out-breakingly wicked, and those who are outwardly correct, while they are inwardly unholy. How various the forms and degrees of sin. In the light of the holy law even our infirmities are sins. From sin, from all sin, the blood of Jesus cleanseth. If it had said from sin, we might have said, "It may cleanse others who have not been so bad as I;" but it does not say so; it says from *all* sin, hence we may each confidently say, "I have redemption in His blood." We repeat, this provision is for all sin, and to cleanse at once. After the believer is

ustified, he feels the remains of sin in his heart. Pride will rise up and struggle for independence, and the old passions stir within him. They do not reign, but they struggle; and how many tears, and headaches, and heart aches have they cost us. But there is a cure for all this; there is an unfailing panacea for all these ills—it is the blood of Jesus. There are many who try to do this work for themselves. They say, “I will not be angry any more.” They are like the woman in Scotland of whom I have read, whom they called Hell-Fire. When they asked her if she was going to sign and keep the pledge, she turned fiercely upon them and said, “When I say I will, *I will!*” So they think they *will*, but soon they find themselves suddenly tripped, and they fall. But “the blood of Christ cleanseth us from all sin.” It does not say it will save us from every mistake, or infirmity, or imperfection, but it does say “it *cleanseth* us from all *sin*.” Glory to God! Jesus is the Lamb of God, “slain from the foundation of the world,” and He is our great and perfect Saviour.

Some say, “one drop of that blood can cleanse my soul from sin.” No, no! That is a mistake. There is a whole atonement for each one of us. Just like the sun; my eyes are all filled up with the light, but that does not take away any light from any other. So the blood that cleanses me, leaves none the less for my neighbor. There is a whole atonement for each. Bless the Lord! The redeemed in heaven, the multitudes who have washed their robes and made them white, had each this whole atonement, and now they sing the praises of the Lamb forever. They “have washed their robes and made them white in the blood of the Lamb, *therefore* are they before the throne.”

This salvation in the blood of the Lamb is within the reach of all; it is right here for every one to-day, now. This moment you may believe in Jesus; believe that His blood can cleanse from

all sin, that it does cleanse from all sin, and you are saved—saved now, cleansed in the blood. This is what we need. Many of us have it to-day. All may have it now. This Scripture, if there were no other, is enough. It is said that a missionary once crossing the desert, observed at a place where they had stopped to rest, a man, a native, apart from the rest, and dying. He went to him, and whispering in his ear, asked him how it was with him? “The blood of Jesus Christ His Son cleanseth us from all sin,” he replied. How is this, thought the missionary, that this heathen man knows of this Saviour? But after he was dead they found, clenched tightly in his hand, a little scrap of paper, and on it this text. It was probably the only Scripture he ever possessed, and it had saved him. Every one may be cleansed from all sin now, in the blood of Jesus. God help us to come to it, and trust its power.

HAPPY IN CORRECTION.

“Happy is the man whom God correcteth.”—Job 5: 17.

Happy, because the correction is designed to bring him into paths of pleasantness and peace.

Because there is no unnecessary severity in it.

Because the disciplinary stroke is in the place of ten thousand strokes of divine vengeance for our sins.

Because the chastisement is not so much against us, as against our most cruel enemies—our sins.

Because we have abundant words of consolation.

Because the sacrifice of a broken heart, and of a contrite spirit, God despiseth not.

Because there is at such seasons an influx of most precious knowledge.

Because whom the Lord loveth He chasteneth.

Because all the good have had experience of this.

Because Christ has said, “The cup which my Father hath given me, shall I not drink it?”

Because our light affliction is but for a moment.

He “calloeth His own sheep by name.” God’s naming always means character or position. He has no fancy or arbitrary names. Just as we never call a man a farmer unless he is a farmer, so likewise when God calls us by a name, it is because we are that which He calls us.—Mrs. H. W. Smith.

HOLINESS IN PROVERBS.

AN UNCERTAIN TRUST.—*"He that trusteth in his riches shall fall: but the righteous shall flourish as a branch."* Prov. 11:28.

To possess riches, if rightly acquired, is not sinful. If properly used they may be a great blessing to the possessor as well as those for whose benefit he uses them. The danger is of making them his "TRUST." In so doing he becomes an idolater, substituting the creature for the Creator. And by thus prostituting his wealth, he will, sooner or later "fall," and how great the fall! With the righteous, or the holy, it is different. He makes the Lord his trust, and consequently he flourishes like a branch—whether he has little or much money—he is a branch full of life and vigor.

THE HOLY SPIRIT'S GUIDANCE.

BY REV. A. CARMAN, D.D.

A General Superintendent of the Methodist Church,
Canada.

HEART-GUIDANCE vs. HEAD-GUIDANCE.

KNOWLEDGE of God and divine things is like any other knowledge, and obtainable like knowledge of chemistry or geometry on its own laws. And no man learns geometry with crucibles and test-tubes. If two minds are on the same plane of humility and teachableness, they will learn of God, as they do of other things, according to their capability; which in deepening humility and higher attainment will likely put distances betwixt them ever increasing. On the other hand, a humble soul of little power may far surpass the mightiest intellect in knowledge of God, if that mighty intellect shun the places and processes of learning. And the grace of God can make little souls under its culture great. These are men's opportunities and responsibilities. And the man is a unit. In all normal conditions the heart keeps pace with the head. To be governed by the impulse of truth and reason, is fanaticism; to obey only cold reason is to proceed upon narrow, mistaken premises, and go out into stoicism, necessarianism, fatalism. The Holy Ghost is not pro-

mised or given to the mind apart from the heart. We are not believers in a theosophy any more than in a purely human philosophy, which is an impossibility. Nor is the Holy Ghost given to the heart apart from the head, apart from reason, revelation and truth; which were lawless impulse, reckless, indistinguishable suggestion, strange notion and caprice irresponsible fancy or opinion, source of confusion and utter disaster, as it has been again and again in human society and in the Church of God.

The relation of heart to head, the sympathy, symphony and unity of the entire man is worthy of consideration in connection with this subject of the Holy Spirit's guidance. The relation of emotions, impulses, feelings, fancies, opinions, convictions to the intelligence, instruction, knowledge, from within or without, is certainly heeded by the great God, and should not be overlooked or disregarded by us. When God comes to us in miracles—and what is the Christian religion without its miracles, vast and glorious as it is when including them—He comes to the sight of the eye, the hearing of the ear, the tasting, the touching, the handling; the very principles and processes that control us in the commonest of life's affairs. And the same eye, the same ear, the same hand are used here that are employed in daily business; and they are worth no more here, have no other or stronger functions than in ordinary seeing, hearing or handling. And when the Holy Spirit brings us into the grief of conviction, the bitterness of repentance, the peace of pardon, the joy of holiness, the glory of adoption, the quiet of faith, He does it according to the strict philosophy of human nature; the emotion rises on the antecedent condition and fact, and in proportion to the antecedent condition and fact. And any other emotion or impulse is untrustworthy, deceptive, extravagant, wild and visionary; a thistle-down tossed by the wind; a Will-o'-the-wisp dancing in

the floating miasm, that surely no one may follow. What could be more uncertain, absurd and dangerous than that one, without staying to consider related standards and facts, should be led or driven of his moods, feelings, tempers, impressions? Whither would such a mortal drift? The Spirit of our God does no such guidance whatever. In repentance the man is sorry, because of the terrible antecedent fact of sin, revealed to him by the Holy Ghost, always more distinctly through the Word. In forgiveness and adoption he is joyful, because of the glorious facts and experiences of justification and reconciliation to God, again made known by the Holy Spirit through the Word. In holiness he is triumphant, because of his happy condition and the mighty work of evident purification wrought in him by the Holy Ghost again, as instructed by the word. These emotions do not proceed upon nothing. They spring, as in common life, out of facts, yea, the deepest, solidest facts. No more do the impulses to duty, and the directions in the discharge of duty, arise out of nothing, and proceed upon nothing, or go no whither. The last thing in the world to be foundationless, aimless, uninstructed, untaught, is duty; and it is as well that the last thing in the world some emotional, fantastic, fanatical Christians seek after. Feeling, feeling; being happy, feeling good is all they desire; and they are very slow to take the way that leadeth to the peace that floweth as a river, the joy unspeakable, and the righteousness that aboundeth as the waves of the sea. The discharge of duty; the intelligent discharge of duty intelligently ascertained in the love of God and the spirit of Christian self-sacrifice is that way of peace and joy.

There can be no doubt the Spirit of our God shows a man his proper line of life, when our paths are committed to his direction; as for instance, the distinct call to preach the Gospel; or the clear intimation of an appropriate secular vocation;

also that He is ready both in superintending providence and the inner perception at the turn of the ways to indicate the better course; also that He cleanses the heart, emboldens the spirit and instructs the understanding of all in every line of life that we are willing to be taught of God. And further, when the will is surrendered to God in an intelligent obedience, and the heart in a pure love, that is, when all the powers of the man are yielded up in their offices, who will question that the ever-blessed Spirit constantly filleth the mind with light and the whole being with His presence, so that again every faculty of the man in all its functions and exercises will honor God. That is, the feet will walk to His glory, the eyes see and the ears hear to his praise. The Holy Spirit will not do the walking, or seeing, or hearing; but will make the feet like hind's feet, and aid in keeping the eye single and the ear from spiritual dulness. Yet possibly the man may stumble, may take the echo for the original voice, or think a straight stick crooked because of its refraction in the water. The Holy Spirit will not do the remembering, though He may bring to remembrance; which only shows the man himself must have used his faculties, read, studied, compared, remembered. The Holy Spirit does not introduce a new multiplication table, or strange rules of grammar, but uses the same old multiplication table, the same old grammar and the same old Bible all the generations through. And does all that, and the same common faculties, with the same old standards with infinite love from age to age.

Heart-direction without head-guidance, feeling impulse without mind-light, has no proper place in nature and grace. We do not, we cannot so divide the man. The loving mother tells the child, "Go straight to town, and straight return." She does not carry it all the way, lift its feet for it and put them down, nor do its breathing, its watching, its listening. Yet she loves it enough to do all; but

knows the very proof of love, the only way to the fruit of love is to leave the beloved child in the exercise of its powers. If in danger, she runs to protect it; if it fall, she hastens to pick it up and cherish it. But love lets the child do its own stumbling, strengthen by its own weakness, and learn straight paths by its own crookedness. The Holy Spirit loves us enough to do everything for us; no doubt, does everything for us that is possible consistent with our own good; whispers to us the lessons of wisdom, beckons us to peace, warns us from danger; by His own indwelling fills us with comfort and light; yet by no means makes His loving guidance an interference, an oppression, a source of weakness, truth-rejection, self-repudiation, and ultimate reproach and defeat.

"Ah! but," rejoins some devout soul, "you leave out that self-repudiation, self-rejection, self-abandonment that is indispensable to this whole guidance, the very essence of Christianity. We give ourselves up, we put ourselves in the hands of the Spirit, and the Spirit leads us, yea, everything we do is by the Spirit; we think no thought, study no truth, learn no doctrine, read no Bible, but wait for the Spirit, and so we commit no sin, and fall into no mistakes." "Ah!" in turn rejoins this writer, "what grievous mistake is this, and unto what fearful presumptuous sin it may lead." This self-repudiation, self-contradiction, self-rejection, self-annihilation, and the self-sacrifice, self-denial, Christian consecration of the Bible are, in a good sense, diametrically opposed. Nothing can be more unlike than this self-repudiation on the one hand, and presenting our bodies a living sacrifice on the other. The one is reckless drifting, careless floating, on the current that sweeps away to despair, to suicide; it is mental and moral suicide; the other is the highest possible act of self-assertion, self-possession and devotion; the gathering up of all our powers, and the presentation of them in one sol-

emn act to God; our eyes to see for Him, our feet to run in the way of His commandments, our hands to do His bidding, our hearts to love Him, our faith to trust Him, our memory to remember for Him, our reason to reason for Him, our intellect to calculate for Him; every power in its own sphere, and every power with increasing efficiency and satisfaction under His direction, and every power in its cooperation with all our powers in the happy harmony of a holy manhood.

"Yes, but the Holy Spirit enters the mind, thinks the thought, argues up to or flashes forth the conclusion, suggests, prompts the duty, forms the purpose, ensures, compels, so to speak, the obedience, performs the act." Then where is the Christian's freedom, his responsibility? What standard of morality could you not justify on that theology? What acts of violence and wrong have not been cloaked by such pretexts? Where is there better than Jesuitism for morality, or rank fatalism? The spirits of the prophets are subject to the prophets; and the Holy Spirit Himself is amenable to the Holy Scriptures. Men that profess to be governed by the Spirit, must judge themselves by some standard, as they certainly will be judged by their fellows, whether they bring forth the fruits of the Spirit. We may talk of love as we please, and light as we please, and delight in the love, and triumph in the light; we are still responsible, and still fallible, and still liable to fall into sin.

It is likely, on the one hand, our safety, that the very brethren that claim to have risen above the human, yet best prove they are human; and, on the other hand, our rebuke, our incitement and the prize of our high calling's glorious hope that in the Spirit, with the Spirit, by the Spirit, we may attain to the ever-enlarging Christian perfection, the pledge of the illimitable glory, knowing the love of Christ that passeth knowledge, and filled with all the fulness of God.

HOLINESS IN PROVERBS.

LIBERALITY OF SOUL.—"The liberal soul shall be made fat: and he that watereth shall be watered also himself. *Prov. 11: 25.*

The Bible is a great encourager of liberality—not merely the liberality of the hands, but of the soul. There may be **HAND** liberality when it is not of the heart. But it is accepted if there be first "a willing mind." It is grace that gives "the willing mind." Largeness of grace gives largeness of heart. When this **SOUL** liberality is found in exercise, it makes fat—tends to increased spiritual life and development. Exercise increases strength—it is so in regard to all the Christian graces.

FULL SALVATION.

BY S. A. KEAN, D. D.

(Pastor of Walnut Hills M. E. Church, Cincinnati, Ohio,
and author of "Faith Papers,"
an excellent book.)

PAPER SECOND.



THE statements of Paper First as to what saving grace does for the soul in respect to *sin*, that *initial* salvation cancels the *guilt* of sin, and *full* salvation removes the *impurity* of sin, lead to a fuller view of the second stage of this gracious work as an experience.

2. *Full Salvation.* Full salvation does not cancel or supersede the experience of conversion, but maintains, improves, enlarges, exalts, enriches, and establishes it, yet superadds to it a phase and quality of saving grace quite different from and superior to it. The child of God having obtained initial salvation, which brings peace with God, and the impartation of spiritual life, soon or late is surprised by discovery in his heart of elements of evil which war against the new life of the soul. He comes to see, under the light of adoption and the illuminations of the Holy Spirit, providing he maintains his justified relation, is careful to grow in grace, and is rightly instructed, peculiar tendencies to one or more forms of evil, such as inclinations to envy, jealousy, ill-will, pride, anger, petulance, worldliness, self-indulgence, inordinate

affection for lawful things, and carnal desires for questionable things; subtle disinclinations often to spiritual things, a disrelish for holy activities, occasional aversion to prayer, to Christian conversation, to reading God's Word, and to the means of grace; conscious weakness in the presence of temptations, duties, and trials accompanied by distressing doubts, fears, and clouds—all these originating an interior unrest and turmoil of soul, eventuating in periodical lapses into sin, repeated heart wanderings, painful inconstancy, dreadful discouragement, and spiritual dissatisfaction when he begins to cry, "O wretched man that I am!" Now, if rightly taught and guided by his spiritual leaders, he will clearly discern that his unsatisfactory experience, inward contest and variable life does not arise out of a defective conversion, or the lack of an earnest purpose or a failure to grow in grace, but that it arises from the existence of remaining sin in the soul as a disposition which was not removed when the guilt of sin was canceled and the new life imparted in conversion. This disclosure of inbred sin would not have been made to him but that he were genuinely converted, and earnestly seeking to live out the Christian life. It is not the professor of religion that has an equivocal conversion, is careless, neglectful, half-hearted in his service, that comes to see the depravity and uncleanness of his heart, but the truly regenerated, who is working out his salvation, growing in grace, and hungering and thirsting after righteousness. Such a child of God, having recognized "the seed of sin's disease" in the soul as the exciting cause of all his interior contests and his exterior failures, then being taught that there is a fountain open for the uncleanness of sin as well as its guilt, he steps a second time by faith into the crimson tide, is made *free* from sin in his soul, and rises into *all* the life of God. Now he *lives*—lives to God, lives victorious over the

world. The days of his mourning are past. *He is fully saved.*

Full salvation, however, is more than an elimination of sin, more than an emancipation; must be this primarily, but not exclusively. It is endowment and enlargement, as well as subtraction and separation. "Being made free from sin we become servants to God; have our fruit unto holiness, and the end everlasting life." Grace as well as nature abhors a vacuum. The inevitable sequence of freedom from sin is fruit unto holiness. Every grace of the Spirit prominent in the heart by conversion, so soon as carnality—inward sin—is removed springs into perfectness. So soon as the wholly consecrated child of God accepts by simple faith the blood of Jesus Christ for the cleansing of the soul from all sin, so soon the Spirit answers to the blood and brings into the soul all the fulness of God. Indeed it is the incoming tide of the Divine life in all its fulness that removes the spirit and presence of sin. As the antidote expels the poison, or the morning supplants the night, so does Divine grace eliminate sin and consummate the full salvation of the soul, by bringing into it all the mind of Christ. Moreover, this translation from initial salvation to full salvation by the power of God through faith, is in the order of an ascending series as to the emotional elements of salvation. The joy of pardon becomes joy unspeakable, the peace of God that passeth all understanding, the sweetness and warmth of first love graduates into the rapture and fervency perfect love.

FAITH AND LOVE.—Some naturalists desired to obtain the wild flowers that grew on the side of a dangerous gorge in the Scotch Highlands. They offered a boy a liberal sum to descend by a rope, and get them. He looked at the money, thought of the danger, and replied, "I will, if father will hold the rope." With unshrinking nerves, he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the coveted flowers.—*Sel.*

HOLINESS IN PROVERBS.

A PECULIAR PROMISE.—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

It has been said by an eminent writer, "Often is the favor of God and man combined to the man of God. He will always have HIS ENEMIES—if from no other source, 'from his own household.' To seek peace with them by compromise of principle, would be to forfeit his character at a dreadful cost. Let him hold fast his principles in the face of his enemies. Though they mean him no good they shall do him no harm." They may be allowed for a time to let loose their wrath, but if their harm be over-ruled to larger good is not the promise substantially fulfilled?

SPIRITUAL CRUCIFIXION IN ENTIRE SANCTIFICATION.

BY REV. J. A. WOOD.



HE exercises of mind in obtaining purity, are usually the reverse of what many suppose. The process is a humbling, sifting, searching, crucifying one—a painful humiliation and death. When the believer begins to pray for holiness, instead of receiving immediately a baptism of heavenly fire and glory, (as is usually expected) the soul begins to see more and more of its own vileness, deformity, and inward corruption. God makes to the soul a clear and painful discovery of remaining impurity.

"I thought that in some favoured hour,
At once He'd answer my request,
And by His love's constraining power,
Would cleanse my soul and give me rest."

"Instead of that, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part."

"Yea, more, with His own hand
He seemed to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my gourd and laid me low."

"Lord, why is this?" I trembling cried;
"Wilt Thou pursue Thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

The soul has no more depravity than it had before, but is becoming more thoroughly acquainted with itself. Thus it is that, when a believer begins to seek purity he appears to himself to grow worse and worse.

The great depth of depravity in the human heart must come to view, and in seeking entire sanctification the penetrating light of Divine truth brought home to the inmost soul by the power of the Holy Ghost is needed. There is no other way into the "Holy of Holies."

To see the depth of innate depravity we must turn our thoughts within, and welcome the light and the truth to the hidden chambers of the inner man. We must be willing and anxious to know the worst of our case. The searching Spirit must be invited, and we must weigh all our words, tempers, thoughts, desires and motives by the truth of God. This is the only way to see and understand our true moral condition.

All efficient seeking of purity must originate and be prompted by the conviction of inward pollution. "The whole need not a physician." It is only when the evils of our sinful nature are seen in the light of the Holy Spirit, so that the soul is grieved and humbled thereby, that we can successfully fly to Christ and trust His cleansing blood. Self-loathing, self-abasement, and hungering and thirsting after righteousness, precede evangelical faith for purification.

This spiritual poverty and conviction of indwelling sin is often very distressing and awakens strong emotions. The prophet Isaiah was so smitten with his sense of vileness and corruption that he cried out, "Woe is me! for I am undone; because I am a man of unclean lips!" St. Paul gives expression to his deep and painful state of mind thus: "O wretched man that I am! who shall deliver me from the body of this death?" It cannot be otherwise than that a clear discovery of our native vileness, with its raging, withering effects upon the soul, will produce

pain and self-aborrence. And yet, there is nothing about which the natural man or the careless professor is more blind than respecting original corruption; concerning this, the understanding is in the dark, till the Spirit by the law and truth of God, reveal it and make it known. Then it is seen as a body of sin, the old man, the corrupt nature which tends to death, that is, to the ruin of the soul.

The clearness and extent of indwelling sin may vary in different individuals, but we may be assured in all genuine cases there will be painful feelings proportionate to the distinctness and depth of the discovery of inward pollution.

(To be continued.)

WHAT THOU WILT.

Do what Thou wilt! yes, only do
What seemeth good to Thee;
Thou art so loving, wise and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, Thy will be done.

Teach what Thou wilt; and make me learn
Each lesson full and sweet,
And deeper things of God discern
While sitting at Thy feet.

Say what Thou wilt; and let each word
My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.

Give what Thou wilt; for then I know
I shall be rich indeed:
My King rejoices to bestow
Supply for every need.

Take what Thou wilt, beloved Lord,
For I have all in Thee!
My own exceeding great reward,
Thou, Thou Thyself shalt be.

Frances R. Havergal.

INCENTIVE TO PREACHING. — The seraphic Summerfield, just before his death, speaking of his recovery, said, "Oh, if I might be raised again! *How I could preach!* I could preach as I never preached before. *I have taken a look into eternity.*"

HOLINESS IN PROVERBS.

A GREAT COMFORT.—*"The eyes of the Lord are in every place, beholding the evil and the good."*
Prov. 16 : 8.

This is a comforting declaration to the saints. At all times, under all circumstances, the eye of God is upon them. He sees their motives and purposes. They may be misunderstood, misrepresented and maltreated—but God knows all. And the fact that He knows all this is the guaranty of timely aid. Jesus said to His disciples: "Your Father knoweth that ye have need of these things—be not therefore anxious—that was the lesson." This Divine knowledge then, which is a terror to the wicked, is a joy and inspiration to a good man.

A REVIEW OF THE ENEMY.

BY REV. I. SIMMONS.

THE armor of the Christian soldier implies a powerful enemy. To treat that enemy as if it were of no account is to neglect proper preparation and invite defeat. Paul's vivid description of a well-equipped Christian is in keeping with his frequent allusions to the "fight" and the "good soldier." "For we wrestle not against flesh and blood." The equipment must comport with the character of the enemy. An army of disciplined men with all the modern armament is a formidable foe, but a greater than these the holy soul must encounter. "Principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places." What a combination of antagonisms!

Carefully studying this dreadful array of hostile forces, what can we expect from that part of the holy army denominated backsliders, formalists, or worldly conformers. The *principalities, powers and rulers* noted by the apostle are to be met by superhuman weapons and methods. They will not fall back before bayonets dulled by disuse, nor by formal prayers when the heart is undevotional; nor by the sluggish attack of those who are weakened by compromise with the things of the world.

One hour's Bible searching with the Holy Spirit shining upon God's mean-

ing of sin and the terrible power of Satan, will show any sincere man that the dainty experiences so often called "a profession of religion" are as illy able to cope with the bristling array of enemies that beset us, as a corps of holiday soldiers would be to resist the army of the Potomac. It is this sham estimate of danger that leads to puerile precautions. Citizens in time of peace walk unarmed in civil dress, but when an enemy invests the town, they bestir themselves for war. The Christian conflict being a spiritual one, it requires a deep spirituality to comprehend the terrific nature of it. A superficial religion dulls the soul's vision. A vague faith that the world is growing better steals away the judgment. A fear of appearing singular blunts the edge of heroic purpose. Could we be transported to some spiritual elevation and view, as Christ did in the temptation in the wilderness, all the kingdoms of this world, would we not descend from it with a consecration, radical and complete? Would not such a revelation of the power of "the prince of this world," and of "spiritual wickedness in high places," arouse us to holiness of heart and life? Would the conservative Christianity of the timid wing of the Lord's hosts appear to us as meeting the conditions of victory? Verily not! We should see where our personal piety was useless for attack and frequently for defense. The imperfections of our armor would surprise us. And we should learn from that height of observation why the Church, so rapidly multiplying, so rich in treasures of benevolence, and so reputable among the vanguards of civilization, is not a mightier power in destroying evil. *It does not comprehend the full strength of Satan's resources, and hence its soldiery is not fully equipped.*

The social evils that are rooted in the selfishness of the human heart; the political problems that are based upon the unholy passions of men; the confusing and multiform unbeliefs that challenge

with plausible learning the faith once delivered to the saints, can never be settled except by spiritual 'methods. Mobs can be restrained by law, and violent men turned into orderly citizenship, but a holy Church distributed among them with sanctified lips and lives and lessons would produce permanence in the result. The liquor question cannot be settled by civil law alone. Votes may close the saloons and banish the sale of the fiery evil, but the devil is not dead when the mobs are quelled and the saloons closed. The fight is a spiritual one. The infernal "rulers of the darkness of this world" are wise as well as potent. Their citadel is not the saloon or the arsenal, but the heart and the passions of men. Here the civil law cannot reach them. To quell mobs, hearts must be holy. To stop the evil of liquor, Christians must be holy, and so holy that social wine drinking and compounding it or its use in any way, would be accounted a sin. It is the *spirit* that makes mobs and sells death and destruction to men, that must be put down, and this is the work of holiness. The axe must be laid at the root of the tree, said the brave forerunner of the Christ. There must be deep and thorough work. Unfaith must be met by faith. The head must be reached through the heart, and the heart of an unbeliever yields the readiest to the pleadings and examples of holiness.

It is noteworthy that this catalogue of the Christian's enemies describes them as royal or exalted. They are "principalities," "powers," "rulers," "in high places." They are angelic orders among the fallen spirits. It is presumption to go against such odds with defective armor or divided heart. They are in this world to win, and they will leave no artifice untried, from warping a nation to unrighteousness to putting a soul to sleep.

"Christian, dost thou see them,
On the holy ground,
How the powers of darkness
Rage thy steps around?"

Christian, up and smite them,
Counting gain but loss;
In the strength that cometh,
By the holy cross!"

Here lies your danger in this spiritual conflict, that you will not carefully consider the stronghold of Satan. "In high places." The potency of wealth, the insidious selfishness of much power, the fearful opportunities open to unsanctified scholarship, genius and worldly greatness! "In high places!" acknowledged leadership on the side of evil is only to be met on the spiritual plane. Here God and the one sent are the majority. But the one soul must not frustrate the grace of God by sin. "Be ye holy." Walk in the divine way, and devils shall fear and fly. "Take unto you the whole armor of God," and in the evil day "stand." Quietly stand, and you shall "see the salvation of God." This "whole armor" sets before us *the Christian on the defensive, and the Christian making the attack.* Let us consider them.

THE INFINITE CONTENT.

BY MRS. FANNIE B. DAMON.

God an answer is to all
That our strangest moods inquire;
He will give us at a call
Once for all our full desire.

He responsive is to each
Thought and feeling, fancy, will,
And He holds within our reach
What love's prophesy will fill.

All that we have sought in vain,
All that left our vision dim,
We shall surely find again
If we look for it in Him.

He is Infinite Content,
Beauty, Intellect and Soul.
He is life, when life is spent;
He the universe made whole.

ALWAYS READY.—"Ready for *Either*" is the significant legend that underspans the seal of the Baptist Missionary Union, which presents an ox standing with a plow on one side, and an altar on the other. Ready for labor or for sacrifice should all Christians ever be. Is it so with you?

HOLINESS IN PROVERBS.

KINDNESS TO ANIMALS.—*"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."* Prov. 12: 10.

The precepts of the Bible cover all the minutia of earthly life. Here we see the proper care of the brutes is included. He who loves God will love His works. Holiness gives peculiar tenderness of heart and this tenderness will be shown toward the inferior animal. The next morning after Rev. R. V. Lawrence was entirely sanctified, he went to the stable to attend to his horse, and he was led to ask himself the question whether he spoke to the animal in the right tone. This may to some seem trivial—but nothing is trivial which is preceptively considered in the Scriptures. Be kind to the animals.

BREAKING BREAD.

BY MRS. M. N. VAN BENSCHOLTEN.



SIMPLE familiar act of the old common days when Jesus walked in Galilee or rested in Peter's house. The risen Lord did not reveal Himself by some overwhelming manifestation of His glory or glimpse of His deity, but He took bread and, having blessed it, He gave it to them, and then they knew their Lord.

The presence of "The Master" has sanctified and hallowed every phase of life. He is beside us in the workshop, by the bedside of our loved ones, by the open grave, in the grief and seclusion of the home, or on the lonely walk to Emmaus. If we recognize Him, life is evermore lifted out of the commonplace and becomes a sacred and holy thing.

"I know just how Cleopas felt," said a quiet and unassuming lady. "The Master has often revealed Himself similarly to me. I remember at one time it was near evening. I was dampening the clothes for the next day's ironing. I was thinking how little the petty annoyances of every-day life would appear when we looked back upon them from the evergreen hills of life when, suddenly those mountain-peaks of eternity stood out plain and distinct and there came to me a thrilling consciousness of the Di-

vine Presence. It filled all the place and enwrapped me in a celestial radiance, so sweet and heavenly that my heart melted within me. I stood very still as wave after wave swept over me, and as I whispered "O Jesus, Master!" He vanished, but the glow and sweetness lingered for many a day."

"Then again," she added, and her face beamed and her voice grew rich and full, "I recall a warm summer morning. I arose early, but the heat was oppressive and, with an exhausted, tired feeling, I went about my work. I thought of many of my friends who were able to have hired help, but I knew it was out of the question for me, and I sighed as I thought of the work before me. But as I constantly do, whether at work, or serving or rocking the little ones, I lifted my heart and whispered a little prayer, "Blessed Lord, thou art mine!" when quicker than thought, I was caught up with such joy and brightness, and such a penetrating sense of love and tenderness and sympathy swept over me that my strength almost left me. I stepped to the open door. The world seemed transfigured. On everything "lay the touch of blue and gold and amethyst," while my whole being thrilled with the thought, "He is mine, He is mine!" with a love far beyond the love of lovers, or mother love. After a little I turned to my work, but all day long the room seemed to glow. I could but speak low and soft for *He had stood there!* Nothing disturbed me, and no sense of weariness came to me. I was on wings."

"What were the permanent effects?"

"It gave me great *reality* to the Person and Presence of my Saviour. I never had a thought that He departed, only "vanished." He had "come to make His abode with me." "Then again, *my heart doth cleave* to Him. So that I am persuaded that nothing, neither "things present nor things to come shall be able to separate" me from Him. Rough paths and heavy burdens, at times have

been mine, but through them all the sacred bond has stood the strain."

"There came also a certain *disengagedness* from the world, such as our forefathers use to speak of as "sitting loosely to the world." The love of Christ to me, strong and true and tender, became so real and all-absorbing that little chagrins and little desires, the style of a garment the shape of a bonnet, no longer disturbed me. The voice of the world, of pleasure and of fashion, grew far away and silent while ever "my heart waketh to hear the voice of my Beloved."

"It also gives the burning heart and willing feet. I sought opportunities to tell of my risen Lord, in the Church in the Sunday school and in the home. I would arrange for a friend to spend an evening with me, or I would improve the social calls that were mine, and when thus seeking to witness to a living Christ, Jesus always stood in the midst."

"Cleopas and his friend were not Apostles, only disciples by the way. The Saviour needed witnesses to His resurrection. Shall not we who have proven the power of His resurrection, and have felt the joy and uplifting of His precious revealings, tell to an unbelieving world, the reality of Jesus Christ?"

AN EXPERIENCE.—Dr. Parker, of London, in an address on Sermons, says: "I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drunk by human lips. I have worked long and hard, and have never eaten the bread of idleness. I have known the mystery, the shame, and the anguish of sin. I have hewn out to myself cisterns—broken cisterns, that can hold no water. Looking back upon all the checkered way, I have to testify that the only preaching which has done me good is the preaching of a Saviour, who bore my sin in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

—*Christian Advocate, Nash.*

THE THINGS WHICH ARE UNSEEN.

(To the Wavering Believer.)

BY MRS. L. F. BAKER.

"While we look not at the things which are seen, but at the things which are not seen."

"The things which are seen," all about us they lie
The beautiful objects that dazzle and lure;
How soon we forget that they cannot endure,
How seldom we think of the fair things on high.
This earth is so lovely, its pleasures so sweet,
And so narrow the path where our Lord's pierced feet

Walked the way to His glory! O sadly I ween,
We have strayed, going after the things which are seen.

The things which are unseen, they loom far above us,

Our sight cannot reach them, our faith is so weak;
He hath set them so high—those rare gifts we're to seek,

He hath said "overcome! ye shall sit on my throne"
Shall we ever o'ercome? 'Tis so long and so lone,
This pathway that leads from the cross to the skies,
There are thorns for our feet, there are tears for our eyes,

If we stumble and fall can we ever arise?

"The things that are seen," the warm light of our hearth fires,

The tender smiles wreathing the lips that we love,
So much self-renouncing the Master requires,
Even these cannot last—all that lasts is above.

Only God is eternal and we must see perish
The shrines that we rear, and the hopes that we cherish;

How can we look steadfastly on the unseen?

Is that world the real? Is this world the dream?

O hearts that are weary, why turn from your rest,
Why question the purchase on Calvary made?

Will He leave thee to wander alone and afraid?

Thou hast left Him, come back from thy sad fruitless quest,

Loose thy hand from the world and His own thou mayst hold;

Yea, tenderly, strongly His arms shall enfold!

And though conflict and crosses and death lie between,

He will bring thee safe home to the bright things unseen.

PERSEVERING LOVE.—Euclid, a disciple of Socrates, having offended his brother, the brother cried out in his rage, "Let me die if I am not revenged on you one time or other!" To whom Euclid replied, "And let me die if I do not soften you by my kindnesses, and make you love me as well as ever!"



"Thy word is very pure: therefore thy servant loveth it." Psal. 119: 140.

"What glory gilds the sacred page!

Majestic, like the sun,

It gives a light to every age,

It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. I Kings, XIX, 1-18. Feb. 1.

VERSE 3. *He went for his life.* He fled in terror at the threat of an angry woman. What, Elijah? If he the mighty prophet fell into collapse and panic so suddenly, we smaller people may well remember the strong necessity for incessant watchfulness. We never get so high or so secure but there is a possibility, and hence some danger, of falling.

4. *Take away my life.* His extreme dejection was no doubt partly the physical reaction from intense excitement. Only the very gravest emergency warrants us in imperilling or impairing the sound, healthy condition of our body. Elijah seems to have given way also here to what must have been a chief besetting sin to one of his natural disposition, unbelieving impatience; he forgot there was always need to wait as well as to labor.

5. *An Angel.* All God's manifestations, that is, all the events of life, are angels or messengers charged with some errand of mercy to us.

12. *A still small voice.* Here Elijah was taught the chief lesson of his life. His own turbulent spirit, wanting to carry everything by storm and stress, was imaged in the wind, the earthquake and the fire. God would teach him and us, that the greatest efficacy does not usually lie in the greatest noise, that though the law may and must precede, it is the gospel that best represents the divine mind, and that God's triumph often rests in what looks to us like defeat. The simple word of truth, not the crash of armies, is His chosen instrumentality for the progress of the Church and the recovery of the world.

15. *Go.* Instead of granting his hasty request for death God gave him immediate commissions and suitable companionship, an excellent prescription for his malady. Let us deal as wisely and tenderly with others and with ourselves. If we can get something from God to do, however small, the faithful doing of it will bring joy and peace.

18. *Seven Thousand.* The Lord's hidden ones are often more numerous than we, with our arbitrary tests and severe unbending requirements, are prone to think.

Lesson VI. I Kings, XXI, 1-16. Feb. 8.

VERSE 1. *Naboth.* This free, independent God-fearing citizen, who stood so manfully for the inheritance of his fathers which he considered it wrong to sell, came to his death in consequence of his integrity, but came also to a crown far more illustrious than that of the weak and wicked king. Who would not rather be Naboth in spite of his murder than any of the other persons in this lesson? Every man should have some things which he will not sell.

4. *Ahab.* As with Mordecai, and countless others since, all this foolish king's wealth and power went for nothing so long as one little thing was denied him. Worldly prosperity never gives contentment, and without this no man can be happy. Perfect contentment is very rare, and is one of the best tests of perfect love. Read Madame Guyon's hymn, "My Lord, how full of sweet content." No. 696.

5. *Jezebel.* For thorough-going, unscrupulous villany this woman takes the palm. She seems to carry all before her for the time, putting Elijah to flight and Naboth to death, but fearful retribution finds her at last.

11. *The Elders and the Nobles.* These time-serving politicians obsequiously do the bidding of the strong-minded queen, even as party managers of our day bow before the liquor power. The excuse of necessity will not avail before God, either for the managers or for those Christian people who uphold them with their votes.

15. *Ariael take possession.* Hypocrisy, bribery, false witness, perversion of justice, municipal corruption, stealing, murder—all sprung from the covetousness of the king. "Take heed and beware of covetousness." What proportion of your income do you regularly set apart for God's work?

Lesson VII. II Kings II, 1-11. Feb. 15.

VERSE 1. *By a whirlwind into heaven.* Not a few have gone to heaven because some calamity or disaster like a whirlwind has swept them off their feet whereon they stood so strongly in confidence, and laid them on their back that they might look up and trust in God.

2. *The Lord hath sent me.* Truly happy are they who can feel wherever they go that they are in the path which God has appointed and that they are not moving simply at their own will.

3. *Hold your peace.* There are times when silence is golden, and especially in times of affliction and bereavement, words ought to be carefully chosen. Thoughtless gabble or even well meant but too loquacious and ready remark have no comforting power. There are some feelings too deep for words some things too sacred to talk much about.

5. *I will not leave thee.* There are some requests which the makers are well pleased to have refused when they see that the refusal comes from the strength of a true affection which neither danger nor distress can daunt. Elisha stood every test. Are we as true in our friendship for Jesus?

10. *Thou hast asked a hard thing.* Yet he got it. We cannot ask too largely from God when our one object is to glorify Him by the things which He gives us. There is nothing too hard for Him to do or too great for him to give. What is it that we ask for with most intensity and persistence from our Father? Elisha's request was for spiritual endowment that he might fittingly carry on the work which Elijah was laying down.

11. *A Chariot of fire.* Mrs. H. W. Smith has beautifully taught us that we may each have a chariot of fire and mounting it be carried up away from the low earthly plains into the heavenly places where we shall ride in triumph; that is, all the fiery trials that come to us may be accounted God's chariots and used for spiritual uplifting.

Lesson VIII. II Kings II, 12-22. Feb. 22.

VERSE 12. *The chariots of Israel.* Elijah had been to Israel more of a defence than the mightiest of armed chariots. What may not one thoroughly good man do for a family or even a town. Moral strength rather than physical is the most important thing for the prosperity of a people.

13. *He took up the mantle.* He spent very

little time in mourning for his departed father and friend. He addressed himself very promptly to testing and using the newly acquired equipment for work. Mourning is not wrong except when it becomes tinged with rebellion or prevents us from taking hold vigorously of our duties.

14. *Where is the Lord?* To ask this question in distrust and doubt is wrong. To ask it, as Elijah seems to have done, in the spirit of confident challenge for the display of the power promised is quite another thing. He fearlessly appealed to Jehovah to keep His engagement, and he acted with decision in the way that circumstances appeared to demand.

15. *The spirit of Elijah.* The spirit of a mighty faith and of unfaltering leadership against idolatry and all sin. Have we this spirit? We may have the mantle, that is the accoutrements, the outward garb, without having the power. We cannot be Elijahs or Elishahs, but we can be in one sense, more since Jesus has promised to transfer to us His power so that we can ask what we will and it shall be done. The spirit of prevailing love which filled the Son of Man is greater than the spirit of Elijah. Luke ix, 54-56.

21. *I have healed these waters.* So by casting the salt of Christian doctrine from the new cruse of the gospel into the unhealthy springs of this world God has healed and is healing them by the means of the preaching of the word. This miracle was a parable or symbol of what God was to do for Israel and subsequently for the whole earth.

HAPPINESS OF FAITH.—Christians might avoid much trouble and inconvenience if they would only believe what they profess,—that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one blessing after another; but, as every one was removed, He has come in, and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be. And, if I had believed this twenty years ago, I might have been spared much anxiety.—Dr. Payson.

HOLINESS AT HOME

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR FEBRUARY.

"For he shall give his angels charge over thee to keep thee in all thy ways." Psa. 91: 11.

HOME BIBLE READINGS.

"*THE KEEP PSALM.*" 121st.

"He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

"Behold he that keepeth Israel shall neither slumber nor sleep. 3c. 4 vs.

SOME have called this *the soldier's psalm*, and think it penned in the camp, when

David was jeopardizing his life in the field, and thus trusted God to cover his head in the day of battle. Others call it *the traveler's psalm*, (for there is nothing in it of military danger) and think David wrote it when he was going abroad, and designed it for the carriage, for a good man's convoy and companion in a journey or voyage.

We need not, however, so restrict it. The promises here given are applicable to every allotment in life, they are the heritage of the good man wherever found, and may be appropriated certainly in every Christian home in all life's varied changes.

The great truth here presented for the comfort of all Christians is that The LORD is our KEEPER. It is true angels are declared to exercise a guardianship over us, and their kindly ministrations are very pleasant to think of, and very important to us in the sorrows, conflicts and exigencies of our probationary life. But above and beyond this there is a Divine watch-care so minute as to extend to the very hairs of our head. Here it is said, "He will not suffer thy foot to be moved" which is declarative of a purpose to hold up our goings in his paths," so that they shall not slide or be turned out of the way. Hannah, in her beautiful song, 1 Sam., 2: 9, says, "He will keep the feet of his saints." And in Proverbs, 3: 23, we read, "Then shalt

thou walk in thy way safely, and thy foot shall not stumble." This is certainly a gracious promise when we consider in how many devious paths we are called to tread, and how many influences are brought to bear upon us to seduce us from that which is "excellent, lovely and of good report."

And this Divine watch-care which the Psalmist here so beautifully declares is *unbroken in perpetuity*. "He that keepeth thee will not slumber." "He that keepeth Israel shall neither slumber nor sleep." He has no need to sleep having no weakness to require it. He is the absolutely perfect One, and His eye is an unslumbering one. The watchman upon the wall and the sentinel at his post may sleep, but the Lord never.

Under the image of a vineyard, Isaiah presents the Church, and through him the Lord gives the assurance, "I the Lord do keep it night and day." And what is true of the Church collectively is equally true of each individual member. How strong then is the foundation upon which we stand—what a sure repose—how invulnerable our position in the sight of all outlying perils, all assaulting forces. Let parents and children claim their portion in this great spiritual inheritance, and joyfully sing together:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say, than to you He hath said,
To you who for refuge to Jesus have fled?

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee and cause thee to stand,
Upheld by my gracious, omnipotent hand."

LETTER TO CHILDREN.

ABRAHAM.

DEAR LITTLE ONES: How familiar among the Old Testament saints is the name of Abraham. Nothing is known of his early life, and it was not until he was nearly one hundred years old that God changed his name from Abram to that of Abraham—meaning "father of a great multitude." It was seven years later when God gave him the most trying test of obedience that could have been given. "It was this: "Take now *thine only son Isaac whom thou lovest*, and get thee into the land of Moriah, and offer him there for a burnt offering upon

one of the mountains which I will tell thee of." O what a *seemingly* harsh command that was! What, to slay his son, the staff of his old age! (Isaac was at this time about twenty-five years old.) But there was no questioning as to WHY? but just simple obedience to the requirement of God. Very soon God showed him that he did not require faithful Abraham to slay his son, but he did graciously reward his servant, by giving him a wonderful promise: "In thy seed shall all the nations of the world be blest, *because thou hast obeyed my voice.*" O dear children, it always pays to obey God, and never does He give seemingly a harsh command, but grace is given with it. And Abraham because of his unwavering faith and obedience was called "The friend of God." May each one of us learn the sweet lesson of faith and obedience to all the loving commands of our Lord Jesus.—Amen.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? *Psa. 139: 7.*"

"Present alike in every place,
Thy Godhead we adore:
Beyond the bounds of time and space,
Thou dwellest evermore."

ANSWERS TO QUESTION—How many passages with the word JESUS? Jennie Rundell, Mich., 920; Lewis C. Barker, Corning, N. Y., 931; Oscar B. Simms, N. Y., 940; Willie McKee, Silver Creek, N. Y., 936; Geo. S. Heffner, Shenandoah, Iowa, 946; Ada L. Huffman, Unique, Iowa, 930; Emma V. Chattin, Matawan, N. J., 18; Mary E. Gridler, New Hartford, 862; Edna Epperson, Boone, Iowa, 889; Golda and Ross Higgerd, West Brookfield, O., 914; Harrison Palvey, Rees, O., 927; Paul G. Miller, Columbus, O., 1004; E. Cora Bennett, Trenton, N. J., 903; Lillie Heavisides, Kempton, Ill., 911; Mollie Wilson, Morengo, Iowa, 932; Fannie Stoothoff, Greenwich, Ct., 959; Mary M. Miller, Salona, Pa., 846; Maggie Gurney, Cooperstown, Pa., 939; Addie Walker, Carthage, Mo., 746; P. W. Bilderback, Alloway, N. J., 977.

BIBLE WORK FOR FEBRUARY.

THE TOPIC—LOVE. How many passages of Scripture contain the word LOVE? Search and see.

A PUZZLE.—The ancient name of a gum; a coin equal to three cents of American money; a recluse; a period of time; a Hebrew word for grace, will reveal five important Scriptural personages whose names read forward and backward alike.

LOVED ONES GONE BEFORE.

MRS. ESTHER C. SPRINGSTED departed this life, February 5, 1890, at Muir, Mich. She was converted at the age of 13, and joined the M. E. Church, at Livonia, N. Y., where she passed a beautiful Christian girlhood, loved by all. In 1843, she married J. C. Springsted, of Rochester, N. Y., where she lived for 22 years, an active member of the Frank St. M. E. Church. She was one of the leading spirits in establishing a female prayer meeting, and was noted for teaching inquirers the way to eternal life. Many times has the writer seen inquiring ones go away rejoicing in the Lord. She loved to visit the sick, and in alms-deeds she was often called "the angel in disguise." She delighted also in seeking out and caring for destitute children and bringing them into the Sabbath school, where she had for years charge of the infant class. She took THE GUIDE for many years, and loved it next to her Bible. She took great pleasure in lending it to others. She had a large number of them bound, making seven large books, which she gave to her friends. For many years she enjoyed the blessing of sanctification, her hour for secret prayer being three o'clock every afternoon. Every Tuesday afternoon for years she spent in prayer and praise, for she said if she could not attend your Tuesday meetings, personally, she could in heart be with you. Her last words were: "Trust in the Lord." Her life was truly a beautiful example of Christian purity, and she still lives in the hearts of a large circle of friends. She left a husband and two children, a son and daughter, who deeply mourn her loss.

MRS. HARRIET N. CRAMPTON, wife of Geo. Crampton, closed her earthly pilgrimage in Butler Centre, N. Y., Nov. 30, 1890. She was born Sept. 24, 1829. When twelve years of age she was converted and united with the M. E. Church. At eighteen she was married and removed with her husband to Butler Centre, where she commenced her life-work. For over twenty-three years she has been a faithful member of the Church, constant in her attendance upon the public and social means of grace. She delighted to meet her classmates and testify of the cleansing blood of the Redeemer. For over twenty years she was a subscriber to THE GUIDE—it was a means of grace contributing to give thought and stability to her Christian character. For ten months prior to her departure she was a great sufferer, but she endured the fiery trial patiently, trusting in Christ. Several years ago a son died in the faith. They have no doubt met in the better land. Her husband and two sons mourn her loss, but they know their loss is her infinite gain.

N. M. WHEELER.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah.

Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
776th hymn, beginning,

"Glorious things of Thee are spoken."

The usual requests for prayer were read by
Bro. Geo. Hughes, followed by a number of
oral requests by persons present.

Rev. Dr. Lowrey led in prayer, which was
followed by singing "He leadeth me."

Mrs. Palmer arose with her open Bible in
her hand, as is her wont, and asked, "Are we
now ready and willing to hear what the Lord
our God will say to us?" O let us be careful
that we indeed understand! I will read for
our lesson to-day a few verses from the 26th
chapter of Isaiah: "In that day shall this
song be sung in the land of Judah—referring
to the day described in the preceding chapter
concerning the coming of Christ. Brethren
and sisters, Christ has come. We are now
living in *that* day! I am living in *that* day,
praise the Lord! "We have a *strong* city, open
ye the gates that the righteous nation which
keepeth the truth may enter." It is the nation
that *keepeth* the truth that may enter in.
"Thou wilt keep him in perfect peace whose
mind is stayed on Thee, because he trusteth
in Thee." O, that is the kind of peace, and
it comes to me here and now with great joy.
Who said He would give His peace to me?
It is God who gives His peace to me, praise
his name! We know His care for us, but we
do not realize it as we should. Why do we
not know more of this care? Let us find out
why we do not, and let no obstruction be be-
tween us and God, and we shall be sustained
and strengthened continually. *He* puts
strength in us. In 12th Hebrews it says,
"The God of peace make you perfect in every
good work to do His will, working in you
that which is well-pleasing in his sight."

Yes, *He* works in *us*. And then His denun-
ciations upon those who refuse, and then the
comfort and encouragement which He gives
to His obedient ones. We must be on the
one side or on the other, must we not? My
heart is rejoicing in this glorious salvation.
It would glorify our God to have a great
many witnesses this afternoon. Does God
give peace? And if there are those here who
have not the peace, let them use every means
to get it. O strive to obtain it! "Just as I
am, I come, I come." Say that. "Have I
that peace, or have I not?" If not, ask God
what are the hindrances and He will help
you to remove them.

Singing.—

"Just as I am without one plea,
But that thy blood was shed for me."

THE CONTRAST.

Bro. Geo. Hughes.—While our dear sister
has been reading this beautiful lesson, I have
been thinking how strongly the Scriptures
put the contrast between God's people and
the people of this world. God's people are a
people of quietness and peace, but the people
of this world are turbulent. They are sur-
rounded with everything in plenty, have
abundant possessions, as regards this world,
but still they are "like the troubled sea, that
cannot rest, whose waves continually cast up
mire and dirt." In all the material luxury of
such, if we could know the truth, we should
find the heart still in unrest. God's people
are full of peace and holy quietness. They
lie down at night in peace, and rise up in the
morning in peace, and throughout the day
they are in peace. Everything may be tu-
multuous around them, yet they live in per-
fect peace. It is because the Lord is our
Keeper. In ancient times when war prevail-
ed, they took their king and put him in a
castle where he was supposed to be safe
behind stone walls. But the Lord is our
peace; in Him we have safety and quiet.
These meetings are to secure this peace of
God. If there be a bit of pride, or malice,
or envy remaining there is a disturbing ele-
ment in the heart and it must be wholly cast
out. I have that divine peace in my soul
to-day. I am at peace through our Lord
Jesus Christ, praise His name!

CALLED FROM THE WORLD

Sister Ruggles.—As I must leave at once, I
want to give a word of testimony. I have
this past week realized God's peace as never

before. He has called me out from the world that there shall be nothing of the world between me and Him. It has at last become as easy to work for Him as to breathe. I want to do greater and better work for Him. I want my whole life to be simply a witness for Him.

A REDEEMED DRUNKARD.

Bro. Hadley, (Superintendent of the Water Street Mission).—I want to say a word for the old Macauley Mission. The water has been running deeper there of late than ever before. We are doing a good and successful work. I am a redeemed drunkard. Jesus came to me one night in a saloon in this city. I had wandered here from my home in Ohio, and falling a victim to the drinking den, I had become as bad as I could be. Jesus came and put His arms around me on that ever-blessed night, and from that day to this Christ has been mine. Bless His name!

FAITH INCREASED.

Dr. Asbury Lowrey.—I look over this congregation and see many here who might speak and who do not, partly from want of opportunity. For years I was not a witness, and it was only when I was induced to take a part that my enjoyment and faith increased and my bases were strengthened.

A Sister.—God rules in my heart, and the joy of the Lord is the greatest joy I have ever known. I want to have a closer and yet closer walk with Jesus.

PECULIAR WAYS.

Mrs. Chandler.—I thank God for the peculiar ways He has shown towards me; and I want to say that my soul is quiet. Holiness is rest, and we know how blessed it is to rest. The city's walls are salvation—a wonderful way to keep the peace. And a walled city has gates, and the gates are praise. I never can tell the love of Christ. I have had a peculiar experience, and sometimes it has seemed a little dark; but I praise God that I can stand up here to-day and say that I have no longer any interrogation points, but they have all turned to exclamations. I simply exclaim, "Goodness and mercy are following me all my days." When, twelve years ago, there came to me that blessed reality—it was indeed real—and I rejoice as I never before rejoiced, for every day brings Him one day nearer to me. I stand with both my hands clasped in His. Praise His holy name!

Singing.—"In the shadow of His wings."

A Sister.—I am very young in Christ, but it strengthens me to come here and say a word. I have had such a blessed experience of the truth.

PERFECT PEACE.

Bro. W. G. Browning.—Thou wilt keep that man in perfect peace. That expresses my experience as fully as any passage in Scripture. I have been thinking of those other words of Isaiah: "For Zion's sake I will not hold my peace." I suppose Isaiah would have been called a disturber if he had lived in this city. I have had that thought on my mind for some days, and in lately visiting some of the missions it has come to me. In order to have the perfect peace promised, every evil thing must be put aside.

A Brother.—I know what it is to be kept in perfect peace, and to be within the walls of salvation. I am getting to be more like Christ.

A Sister.—I came here very unexpectedly, but God brought me. God satisfies all my desires, and I know what it is to have peace. I want to live in the faith of the Son of God.

A SURE COVENANT.

Sister Searles.—I do not get here very often, and I do have such love for my Saviour that I want to talk a little. O how glad I am to be here! Bless the Lord, O my soul! The righteous flourish as a palm tree. Dear brethren and sisters, I have been coming to this meeting now more than forty-one years, and I tell you that the covenant that I entered into with God was that I would follow Christ fully. I have passed through many unreasonable things, but I never was so like Jesus as I am to-day. I have a mission to pray for the Church of God and the preservation of Zion. Bless the Lord, O my soul! I am at His dear feet to-day, and expect to be there until He shall say, "Come up higher."

PRAISE TO GOD.

Amanda Smith, (African Missionary).—I hardly know what to say, but I say "Glory be to God on high: on earth good will to men!" Is it possible that I am here in this dear spot once more where, years ago, I was so happy? Sister Palmer and Sister Searles, I am glad to see you! I know what God has done for me, but I don't know why He has done it. Stayed on him because he trusteth in Thee. That is it. Great peace for those

that love Thy law, and nothing shall offend them. I may be hurt, but I am never offended and resentful, as I used to be. How I thank the Lord for His faithfulness to me. When I have seen sin in the countries where I have been in my missionary work—in India, and Africa, and Great Britain—I have seen it walking about, bold, and brazen, and hideous, and, O, how I longed to be able to put down the awful evils of every kind, and especially the liquor traffic and its dreadful dens, which are doing more to debauch humanity and everlastingly ruin men and destroy their souls than all other Satanic influences put together. I have seen it everywhere. I have been lately in the Macauley Mission, and the Florence Mission, in this city, and I could not help saying, when I heard the same sad story told over and over, "O, why not stop the machinery that makes these people so wretched?" It is the same in England as here—even worse, if possible. We Christian people are praying and spending money and time in caring for the results of the terrible mills that grind out all this hopeless woe and wretchedness. There are educational forces at work in Africa which promise grand results for the cause of Christianity, but the same blighting curse is there, sent from civilized nations to undo the work that the missionaries are struggling to accomplish. What chance is there for success with this enemy ever at work? Yet souls are being born into the kingdom notwithstanding all the adverse circumstances and the darkness round about them. I bless God for the privilege of telling His glad message to my black brethren and sisters in foreign lands.

Singing.—"I will follow."

THE LIVING REDEEMER.

A Sister.—I bless God that I know that my Redeemer liveth. It is blessed to live by faith in the Son of God. To know that He will stay by us at all times. I trust Him, and He is my counselor and guide. He fills every avenue of my soul, and I am His and He is mine.

Rev. I. M. See.—I believe there are some here to-day who can just as well come out with a new banner and a new song, and I trust they will do so this very hour. Why not? There stands one nearer than the next neighbor to you where you sit, who is now waiting to save you. This free salvation is for you, if you will but accept it. O, come!

RENDERING PRAISE.

A Sister.—I want to render to God the things that are His. Sixteen years ago I opened my heart to receive Christ, and there He has since reigned. I have the peace of which we have been told in to-day's lesson, and have been kept in a most wonderful manner.

A Sister (from Chicago).—I feel that it is a great joy to be here to-day. It has been a blessed communion with God's holy people and I am sure that the Holy Spirit has been with us,

A Sister.—I am abiding in the shadow of the Almighty. I only just began to live a short time ago. I was hungering and thirsting after righteousness, and the Lord carried me through a great trial. I talked with my dear Sister Palmer last summer, and I prayed for a clean heart, and at last, through a great affliction, He brought me to Him, and He fills all my heart. To-day I have the peace of God that passeth all understanding.

GROWING IN GRACE.

Mrs. Dr. Stokes, (of Ocean Grove).—I am all the time growing in grace, and I can say that His promises are becoming more and more precious to me every day. He keeps me in perfect peace. My peace I give unto you, not as the world giveth. These blessed promises have been life to me. God is no respecter of persons, and these promises are for me, and I abide in them. He is my everlasting Friend.

A SWEDISH TESTIMONY.

A Sister.—I am a total stranger here, but though I am not known to you I am not a stranger to my Lord Jesus. I was converted in Sweden, and since then His peace has been mine. I have never had such a sweet experience as I have had here to-day. I know what it is to be justified by faith, and bless the Lord I know what it is to be sanctified.

FROM NOVA SCOTIA.

A Sister.—Away down in my Nova Scotia home I have long read of the meetings in THE GUIDE, and I can hardly realize that I am here to-day. One of the blessed memories of our lives, we say at home, is of the visit of Dr. and Mrs. Palmer with us in Halifax. I feel this afternoon that I am brought very near to my Lord and Master.

The meeting closed by the singing of "Lord in the strength of grace," followed by the Doxology, and the Benediction pronounced by Rev. Bro. Hartwig.

OUR SOCIAL MEETING.

MOTTO: Thy word is a lamp unto my feet, and a light unto my path. *Psa. 119: 105.*

"O, make thy Church, dear Saviour,
A lamp of burnish'd gold,
To bear before the nations,
Thy true light as of old."

A Missionary's Testimony. Rev. J. H. Garden, of India. I was a member of the Presbyterian Church eight years ago. I heard Dr. G. D. Watson preach the doctrine of entire sanctification, received the blessing, and shortly after joined the M. E. Church. I went out into Kentucky soon after and preached there a year to the poor people among the hills. Then God sent me to South India Conference.

I have spent five and a half years in India. I have seen numbers die and many return to America sick. I have also had some sickness myself, but through all God has led me thus far. My dear wife suffered a great deal from the climate and last June I was compelled to leave my work at the Madras Publishing House to bring her home. She is safe now among her people, and I return trusting that in a year or two she will be able to return also. It is a great trial to leave my wife and child and return alone, but we both feel that God calls us to make the sacrifice and we rejoice to be permitted to suffer for His dear sake. Though I cannot claim to have been constantly filled with the Spirit these seven years, yet I am as sure to-night as I was seven years ago that the precious blood cleanses my soul from all unrighteousness and the joy of the Lord fills my soul. God has blessed my work. He has given me the language, he has given me souls, and will, I trust, give me many more if I live to carry on the work. If not I am willing to lay down my life for the work as so many others have done. Pray for South India.

Enjoys the blessing. Mrs. S. McGowan, White Pigeon, Mich. I have enjoyed the blessing of full salvation for some time. Praise the Father, the Son, and the Holy Ghost.

A full surrender. P. H. Keim, Morrill, Kan. The Guide, under the Divine blessing led me to make a full surrender to God through Jesus Christ. I am like a new man, and receive blessings all the time. I am happier than if I had thousands of dollars. I am praising the Lord for this happy experi-

ence. I have been reading THE GUIDE for three years and I am sorry that I have not been doing it for thirty years. It is next to my Bible. It makes my heart rejoice in thinking of loved friends that have gone on before whom I expect to meet by and by.

An aged pilgrim. M. A. Janney. This aged pilgrim is still on earth, confined to my bed for two months past. The Comforter abides with me always. My spiritual wants are all supplied. I lean upon my Saviour's breast in the greatest suffering, wonderfully sustained and kept by His great power. Glory to the name of Jesus.

Christ fully accepted. Mrs. S. M. Paddock, Antioch. I am glad of an opportunity to confess my Saviour. I accept Him fully as my Prophet, Priest and King. I am unspeakably thankful that it is the habit of my life to trust Jesus. Sixty one years ago the Lord, for Christ's sake forgave all my sins, and put a new song in my mouth, which I have been sounding forth for all these years.

A Good Year. Mrs. Sarah C. Markley; Philadelphia, Pa. While reading the precious GUIDE, this Sabbath afternoon, and the testimonies of the dear sainted ones, some of whom are permitted to testify in the Tuesday Meetings, and others not so favored, like myself, who live at a distance, my heart was filled to overflowing as I contemplated the goodness and mercy of God toward me in the past year. While others have dropped away like the autumn leaves, I am still left to sound forth the praises of my God, and to declare to the world that "He saves to the uttermost" all that freely put their trust in Him. This has been a year of peculiar trial to me, but Jesus has been precious near to me. But does it not cost something to reach this state of bliss, or rest of faith? I answer, "Yes!" It involves the giving up of the whole being to Christ to be henceforth and forever used for His honor and glory, submitted to His will, consecrated to His service. "If the Son shall make you free, ye shall be free indeed." I thank God I have obtained this freedom by renouncing the world and self for ever, and taking Christ for my all in all. My heart is overflowing with Christ's love. I can only exclaim with the Psalmist, "What shall I render unto the Lord for all His benefits towards me."

"Long my yearning heart was trying
To enjoy this perfect rest;
But I gave all trying over,
Simply trusting, I was blest."

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

THE ONE CONDITION.—Jairus, a ruler of the synagogue, came to Jesus to plead for his daughter who was lying at the point of death. And, while the case was pending, before the Master had spoken, a messenger came, saying, "Thy daughter is dead, why troublest thou the Master?" Then Jesus gave the authoritative word: "Be not afraid, only believe." The restored life of the child resulted. Faith is the one condition of salvation, in all its stages—the condition of justification and Sanctification. We need holy discrimination as to the right time to say to a seeker, "Only believe"—then it may be a saving word.

SIGNS OF PROMISE.

THERE is a perpetual inquiry being made by lovers of Jesus concerning the welfare of Zion. With holy intensity they ask of the watchman upon the walls, "Watchman, what of the night?" And, with an interest that is indescribable, they await the welcome response, "The morning cometh!"

As we look over the face of our spiritual Zion we see much that is discouraging—formality and worldliness. We care not, however, to dwell upon these unfriendly aspects. Yet we do not close our eyes to these antagonisms, nor are we disposed to shun our duty of testifying against these departures from the "ancient landmarks."

But amid the prevalent desolations—and they are wide-reaching and appalling to contemplate—there is a bright side to the picture, and there are signs of promise that "the morning cometh," and that the Lord will shortly pour upon His people all the spirit of His love.

One of these signs is that the burden of souls is being laid upon God's ministers. During the week of prayer the ministers of New York and vicinity of the Methodist Episcopal Church held a meeting from twelve to one daily, in the Chapel of the Book Room, praying for the baptism of the Holy Ghost upon themselves and their

Churches. God was present in those assemblies.

Another sign is the impartation of increased spiritual tone to the ministrations of Christ's ambassadors in the several Churches. We discover a disposition to turn aside from philosophy and science in public discourse and to return to the simplicity of THE WORD. They are hearing the authoritative voice of the Master, saying, "*Preach the Word!*" This is drawing many to the sanctuary who have been repelled by the frigid utterances of some modern pulpits. We have made our observations recently by visiting Churches and listening to ministers of different denominations. We say God be praised for these indications.

It is again observable as a hopeful sign that many living members of the mystical body of Christ are having a clearer apprehension of Gospel privileges and are aspiring to their realization. They are beginning to see that holiness unto the Lord, in personal experience and life, is the primal need of the times. We see spiritual *hunger* in many countenances, and the cry is heard, "Who will lead us to the banqueting house?" These hungering souls are on the verge of marvelous realizations. The Lord increase the number!

We see yet another sign in the moral heavens that is inspiring—a general *expectation of a primitive revival*. Those who live near to God, with whom is the secret of the Lord, and those of high position in Zion, who stand upon the mount of vision, are saying, in all parts of the land, "It is coming, IT IS COMING SOON!"

Amen, our hearts reply—let it come—let it come quickly. Our missionary secretary, J. O. Peck, at the opening service at the Book Room, prayed "that the fleece might be thoroughly wet." We need this Divine saturation—ministry and people saturated with the life influences that come from the heavenly throne.

For this desirable consummation let the living ones in Zion pray. Let us "stir up ourselves to take hold on God!" Read the Messianic prophecies—read them until they are burned into your souls. They are all ablaze with the unfoldings of coming glories. It is written, "Jesus shall see the travail of His soul and be satisfied." Who can understand that, "*the travail of His soul?*" Look out for wonders—they are at hand.

"My life hangs by a single thread, but that thread is in my Father's hand."

A GOSPEL READING.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the father) full of grace and truth." John 1 : 14.

The Evangelist here reaches a grand climax—in declaring the incarnation of the Lord Jesus Christ. "The Word was made flesh"—and in the assumption of our nature—begotten of the Father—the glory of the Godhead was revealed.

An eminent Biblical critic says: "But now, wedded to our nature, henceforth He is as *personally conscious of all that is strictly human as of all that is properly divine*; and our nature is in His person redeemed and quickened, ennobled and transfigured. He "dwelt among us"—"tabernacled," or "pitched His tent"—a word peculiar to John, who uses it four times, all in the sense of a *permanent stay*—(Rev. 7 : 15 ; 12 : 12 ; 13 : 6 ; 21 : 3). Forever wedded to "flesh," He has entered this tabernacle to "go no more out." The allusion is to that tabernacle where dwelt the *Shechinah* (Matt. 23 : 38c 39) or manifested "GLORY OF THE LORD," and with reference to God's *permanent dwelling among His people* (Lev. 26 : 11 ; Psa. 68 : 18 ; 132 : 13c 14 ; Ezek. 37 : 27). "And we beheld His glory"—thus were perfected all former partial manifestations of God in an *essentially personal and historically human manifestation* "Full of Grace and truth"—So it should read: "He dwelt among us full of grace and truth"—or, in Old Testament phrase, "Mercy and truth"—denoting the whole fruit of God's purposes of love toward sinners of mankind which, until now, existed only in *promise* and the fulfilment at length of that promise in Christ; in one great word, "*the sure mercies of David*." In His person all that grace and truth which had been floating so long in shadowy forms, and darting into the souls of the poor and needy its broken beams, took everlasting possession of human flesh and filled it full." This is a great mystery—to be received by faith—and Jesus is to be revealed in us in His glorious DIVINE PERSONALITY.

"John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me.

"And of His fulness have all we received, and grace for grace." 15c 16 vs.

True to his mission, John gave explicit testimony of Jesus, exalting Him before the people, and opening the way for the spread of His kingdom. He testifies here of a "fulness of grace and truth" in Christ. "It hath pleased the Father that in Him should all fulness dwell." "Grace for grace"—i. e., grace upon grace (as all the best interpreters) in successive communications and larger measures, as each was able to take it in. Observe the word "truth" is here dropped. Grace being the chosen New Testament word for the whole fulness of the new covenant, all that dwells in Christ for men. Olshausen says, "The law elicits the consciousness of sin and the need of redemption; it only typifies the reality. The Gospel, on the contrary, actually communicates reality and power from above. (Rom. 6 : 14). Hence Paul terms the Old Testament "shadow," while he calls the New Testament "substance." (Col. 2 : 17).

"For the law was given by Moses, but grace and truth came by Jesus Christ.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." v. 17c 18.

The law which was full of rigor, and inflexible in its demands, came by Moses—but the dispensation of grace and truth came by Jesus Christ.

"And we beheld His glory." There was an inherent glory in His incarnation, not apprehended indeed by the eye of *sense*, but by the eye of faith. It was a glory such as belonged to, or, was befitting the only begotten of the Father.

Matthew Henry says, "That which was given by Moses was purely terrifying and threatening, and bound with penalties, a law which could not *give life* (Heb. 12 : 18), but that which is given by Jesus Christ is of another nature; it has all the beneficial uses of the law, but not the terror, for it is *grace*; *grace teaching* (Titus 2 : 11) and *grace reigning*." (Rom. 5 : 21).

Beloved, how does this mystery of the incarnation affect you? Surely this amazing love of God should lead you to entire consecration, to positive inward and outward holiness? Christ gave Himself to us—we should be His entirely.

A Christian will find his parentheses for prayer even in his busiest hours.—*Cecil*.

"LEFT HER TO GOD."

Jesus at one time thanked His Father that certain things were hidden from the wise and prudent, but revealed unto babes. Children, not unfrequently, teach us great lessons concerning the kingdom of heaven.

We have met with this beautiful incident which is an illustration in point. In West Africa there was a school for poor native children. One day in that school a little girl struck her schoolmate. The teacher found it out, and asked the child who was struck, "Did you strike her back again?" "No ma'am," said the child. "What did you do?" asked the teacher. "I left her to God," said the child.

How much of heavenly wisdom there is in that answer—"I left her to God!" That is surely the Christly spirit. The carnal mind is clamorous for the last word, and the last blow. It will contend unyieldingly for the last inch of territory and compass sea and land in meting out its revenges.

When, however, Jesus sets up His throne in the human heart, all is changed. He is the "Prince of Peace"—His sceptre is a sceptre of peace—He regulates the passions and produces a great calm. There is imparted to the spirit a Divine equipoise, and He teaches His willing subjects how to return smiles for frowns, how to give soft words for harsh words, and how to heap coals of fire upon the head of an enemy.

"Left her to God." Sweet utterances from childish lips, showing the matchless beauty of the spirit of Jesus. Does some one give you a stunning blow—do you reel under the cruel infliction? If you attempt to rectify it yourself you will likely be defeated. Learn from this child to leave it to God—He can and will fight your battles if you commit it wholly to Him—and the end shall be glorious.

Is it not written, "The Lord is a man of war?" What immense armies does He have at command! His resources are infinite. We may safely leave the most difficult case in His hands, assured that the final issue will not disappoint us.

Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.—*Wesley*.

AT HOME.

We were one of a little company that recently followed the earthly remains of Mrs. Martha J. Inskip Bateman to their resting place, in Greenwood Cemetery. By a strange misunderstanding, no arrangements had been made for memorial services here. Services had, however, been held in Florida, where our sister was residing. Her sorrowing husband, Dr. Bateman, to whom she was united last September, was not able to come to the interment. John Inskip, the son of Bro. Inskip, accompanied the remains to New York, and he and his brother-in-law, Mr. Flack, with Revs. A. McLean, John Thompson, and the writer, constituted the little funeral procession to the tomb. Mrs. Rev. J. E. Searles, and a friend, reached the ground just after the benediction had been pronounced, greatly disappointed that they were not in time to participate in the simple but appropriate rites. At the time of the committal of the remains of Bro. Inskip to the grave, after the service was ended, his surviving companion commenced to sing what is known as "*The Battle Hymn*" of the great Holiness Movement, "*There is a fountain filled with blood, etc.*" She sang it amid a flood of tears, the assembled company uniting with her. So, when her remains were deposited in their quiet resting place, the brethren tried to sing two verses of the same inspiring hymn.

Mrs. Inskip was the life-long companion of Rev. John S. Inskip, and was a true help-meet to him in his eventful ministry. He often acknowledged his indebtedness to her, largely, for his success. The marvelous work to which Brother Inskip was called as President of the "*National Holiness Association*" has given to him and his wife a world-wide celebrity. Mrs. Inskip was ever ready in song, and prayer, and testimony to give help in the work. She first came into the light of full salvation, and was the honored instrument of leading her husband into the same blessed experience.

God has blessed their labors, given them a multitude of souls, and the crown of each must surely be decked with many stars.

The best way to bear crosses is to consecrate them all in the silence of God.—*Fletcher.*

THE GUIDE CATECHISM.

QUESTION 5.—How are we to understand the terms “Sanctified,” and “Sanctified wholly?”

The term “Sanctified,” signifies to be set apart for sacred or Divine uses, to be consecrated to God. The qualifying term “wholly,” is expressive of fulness or completeness. As used by the Apostle in his prayer (I Thess. 5 : 23), it expresses that advanced state of grace which is distinct from regeneration. They were sanctified in part at their conversion, but they needed a further or second work—hence the Apostle prayed that they might be “sanctified wholly.” In this work of being “sanctified wholly,” there is both a *Divine* and a *human* side. The *human* side calls for consecration on our part, consecration to the end of being “sanctified wholly”—we put ourselves in God’s hands for this purpose, unreservedly. The *Divine* side is the accomplishment of the work by the operation of the Holy Ghost.

QUESTION 6.—What is the meaning of the term “Perfection” in relation to this grace?

ANSWER.—It relates to the measure of the stature of the fulness of Christ—maturity of grace and Christian character. It involves the entire destruction of sin, and the perfecting of the graces of the Spirit implanted in regeneration, all the graces, so that nothing opposite thereto exists within us, leaving room for subsequent development as respects *degree*, indefinitely. In love we may be made as perfect in our *finite* capacity, as our Father in heaven is in His *infinite* capacity.

QUESTION 7.—What is the significance of the term “Perfect Love?”

ANSWER.—This term may be considered as explanatory of the term “Perfection.” It is Christian perfection—perfection in *love*. Absolute perfection belongs to God only—angelic or Adamic perfection is unattainable—but perfection in love is our privilege. When our love is perfected, thought, will, motive, affection are all in harmony with Divine love. And it shows its power in casting out fear—all fear that hath torment, and it introduces to sweetest Divine fellowship.

“A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof.”

HIDDEN TRUTHS.

If any glorious Bible truths are hidden from human view, even *partially*, we would help to bring them to light—they are not intended to be hidden or covered.

The 15th Psalm has a series of pungent truths, we fear that they are slightly considered. The thrilling inquiry is,

“Lord, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?”

Matthew Henry says, By “the tabernacle” we may understand the Church *militant*—by the “holy hill” the Church *triumphant*. The inquiry then is, Who is a fit subject for the Church of God here—and who may expect to find admission to the kingdom of glory hereafter? Important question! Who is to settle it? God alone. Hence to Him the appeal is made. How does He answer? Observe, there is demanded, **FIRST:** Upright *walking*—and righteous *working*—“He that walketh uprightly, and worketh righteousness.” The old commentator, Henry, says here, “He is one that is sincere and entire in his religion; He *walketh uprightly*, according to the condition of the covenant.” (Gen. 17:1). “Walk before me and be thou perfect.” (it is the same word that is here used) and then thou shalt find me a God all sufficient. He is really what he professes to be, is sound of heart, and can approve himself to God.” In one word, it is true holiness—in heart and life. “*He worketh righteousness.*” Is governed in all his life and actions by the law of equity—is rigidly honest, toward God and man—rendering to each what is due. “He walks by rules of righteousness, and truth, and ~~scorns~~ and abhors the gains of injustice and fraud—he reckons that he who wrongs his neighbor, though ever so plausibly, in the end has done the greatest injury to himself.”

“*And speaketh the truth in his heart.*” Note, the heart has a tongue as well as the mouth, and when there is no lie in the *mouth* there may be one in the heart. Righteousness, or holiness, puts truth into the heart, in all its utterances, as well as into the mouth—truth in the inward parts.

OUR INQUIRY ROOM.

A GOOD EXAMPLE.—“They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17: 11.

JESUS AMONG THE INQUIRERS.

“And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.”

“And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give?”

“But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.”

“And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar’s.”

“And Jesus answering said unto them, Render to Cesar the things that are Cesar’s, and to God the things that are God’s. And they marveled at him.” Mark 12: 13c 17.

Here we see inquirers coming to Jesus very different to the one whose case we considered in our last. They sent Pharisees, great defenders of the people’s rights—and the Herodians, who adhered strongly to the Roman power. If He decided that they should pay tribute, the Pharisees would excite the common people against Him—if He decided not to pay tribute, the Herodians would incense the governor against Him. This approach was thus very crafty, and it seemed as though Jesus must be entangled by their question, “Is it lawful to give tribute to Cesar?” They came too with flattering words, concerning His character, seeming to accord to Him the highest integrity. “Thou carest for no man”—said they, “thou art not afraid of offending either the jealous prince, on one hand, or the jealous people on the other.”

The snare was well laid. They were confident that they had Him fatally entangled. But never were men more deceived. “There is no counsel, nor device against the Lord.” Jesus at once discerned their hypocrisy, and sternly denounced it. Asking for a Roman coin He asked whose image was upon it, and whose superscription? And they said “Cesar’s,” the image on one side, and the superscription encircling it on the obverse side. Then said Jesus, “Render to Cesar the things that are Cesar’s,” “Putting it in this general form, as has been said, it was impossible for sedition itself to dispute it, yet it dissolved the snare.” And he added this weighty sentence: “And to God the things which are God’s.” An eminent writer says, “How much is there in this profound but, to them, startling addition of the

maxim, and how incomparable is the whole for fulness, brevity, clearness, weight!” “And they marveled at Him and went their way”—thoroughly discomfited.

Let us learn from this to be wise to discover these hypocritical advances—Christ is “made unto us wisdom.” We may, and ought, therefore, to be able to discern these secret snares, and keep ourselves disentangled.

FROM CORRESPONDENTS.

Question.—Is it right for us to retain and support, year after year, ministers and members in the M. E. Church (or any other), who publicly renounce the doctrine of sanctification as taught by Wesley—also those who wear gold, pearls, and costly apparel, use tobacco, and belong to secret societies?

Answer.—We are taught in the Scriptures that God is very merciful, long-suffering, pitiful, and full of compassion. And we as His children must have the God-likeness. “Charity, (love) beareth long and is kind.” We grant it is very trying to loyal Methodists to have a minister do as above described, or even a member of the Church. Much prayer should be offered for the minister—not at him—and if there be a favorable opportunity, a kindly remonstrance would be in place. If he persist in his course, endeavor by proper means to have his place filled by one who will do better. As to the other evils, pray against them, much—and testify against them, lovingly, but plainly, at the proper time.

Question 2.—A sister in Michigan: If you know a person is constantly telling falsehoods, and making trouble, is it a duty to mingle with them in any kind of work, especially Church work?

Answer.—If what is stated be matter of positive knowledge, endeavor to restore such an one in “the spirit of meekness” by private reproof, counsel and prayer. If that does not avail, then seek the kindly aid of one or two others, of right spirit. If that does not secure reformation, then lay the case before the pastor.

Question 3.—A sister in Iowa says she was attending a “Ladies’ Aid Society,” and suggested the holding of a ladies’ prayer meeting, and the minister’s wife said: “Deliver me from a female prayer meeting—if you start that you may just count me out.” Do you think she ought to have said it?

Answer.—Why of course she ought not to have said it. She dishonored the relation of a minister’s wife in saying it. It would seem to indicate that she is unconverted—there are some ministers’ wives who have no religion, as there are some ministers. Lamentable fact! At any rate let the sister and others who love Jesus, pray much for her.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"I said, I will take heed to my ways that I sin not with my tongue." Psa. 39:1.

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7:13; Rom. 8:28; Psa. 119:31; Psa. 126:3.
2. Eccles. 11:6; Psa. 126:5; Psa. 119:49; Isa. 32:20.
3. Jer. 29:12; Jer. 29:14; Jer. 18:19; Psa. 4:7.
4. Gen. 17:9; Ezek. 16:62; Psa. 51:15; II Sam. 22:50.
5. Lev. 11:41; II Cor. 6:17c 18; Psa. 51:7; Psa. 68:32.
6. I Cor. 16:13; I Sam. 12:22; Psa. 22:10; Psa. 22:3.
7. Exod. 32:29; Psa. 4:3; Psa. 31:16; Psa. 3:3.
8. Psa. 4:5; Psa. 50:23; Psa. 26:2; Psa. 20:5.
9. Matt. 5:44; I John 5:3; Psa. 4:6; Psa. 18:49.
10. I John 2:28; I John 2:17; Isa. 38:3; Isa. 12:5.
11. Acts 16:31; Isa. 32:17; Isa. 26:8; Isa. 25:9.
12. Isa. 40:1; Isa. 40:8; Psa. 53:6; II Sam. 22:2.
13. I Chron. 28:9; Ezek. 35:12; II Chron. 1:9; II Chron. 29:27.
14. I Chron. 28:20; I Chron. 28:30; I Chron. 19:13; I Chron. 29:13.
15. Isa. 43:26; Isa. 44:21; Psa. 102:1; I Chron. 29:11.
16. Isa. 44:8; Isa. 45:2; II Sam. 24:14; II Sam. 22:40.
17. II Sam. 23:3; Isa. 60:17; II Sam. 22:29; I Kings 1:18.
18. I Kings 7:61; Heb. 10:16; I Kings 8:26; I Kings 10:8.
19. II Kings 17:39; Luke 1:74c 75; Psa. 25:22; II Sam. 7:22.
20. II Sam. 7:3; II Sam. 7:3; II Sam. 7:25; II Sam. 22:47.
21. Isa. 35:4; Hos. 6:3; Isa. 37:17; Isa. 33:5.
22. Matt. 11:29; Isa. 14:3; II Kings 19:16; II Kings 17:36.
23. Deut. 1:17; Psa. 41:1; Rom. 15:5; Isa. 43:25.
24. Isa. 51:1; Isa. 49:16; Num. 23:10; Isa. 49:13.
25. Jer. 3:22; Hos. 14:4; Joel 2:17; Joel 2:21.
26. Zeph. 2:3; Matt. 5:5; Psa. 10:12; Psa. 18:46.
27. Psa. 34:8; Psa. 34:10; Psa. 35:1; Psa. 45:6.
28. Matt. 19:14; Matt. 19:14; I Kings 3:7; I Sam. 22:4.

STUDIES FOR THE SABBATH.

Sabbath, Feb. 1.—Bible teaching on WORSHIP, its object, spirit and beneficial effects.

Sabbath, Feb. 8.—Bible teaching on FAITH, its author, exercise, and results.

Sabbath, Feb. 15.—Bible teaching on LOVE, its objects, peculiar manifestations, and power.

Sabbath, Feb. 22.—Bible teaching on HOPE, its origin, exercise, and influence.

STUDIES FOR THE WEEK.

First Week.—PENTECOST.—What was the peculiar spiritual gift bestowed upon the disciples on the day of Pentecost? Compare Scripture with Scripture.

Second Week.—What were the results of that spiritual endowment—on the recipients themselves, and upon those to whom they ministered.

Third Week.—What evidence do we find in the Scriptures that the Pentecostal endowment may be repeated now in individual Christian experience—and in the collective Church?

Fourth Week.—What are the means to be employed in order to this spiritual endowment—and have we the proof that the same means will be effectual now as at Pentecost?

CLOSET PRAYER.

A GOOD PRAYER.—"Save thy people, and bless thine inheritance: feed them also, and lift them up forever." Psa. 28:9.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5:13c 20.

SING UNTO THE LORD, Hymn No. 21 in the Methodist Hymnal, commencing,

"Lord, we come before Thee now,
At thy feet we humbly bow:
O do not our suit disdain;
Shall we seek Thee, Lord, in vain?"

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

For greater union among Christians for aggressive work.

SPECIAL REQUESTS:

Alabama.—M—For the salvation of a family.

Canada.—U—C—For two sons to be converted, and for the restoration of the writer to health. For a husband and two sons to be converted. For a sister to have bodily healing.

Kansas.—B—For a revival—For a father and son to be saved.

Missouri.—K—For a widow and daughter in severe affliction.

Ohio.—C—For an aged widow to be supported under severe trials. B—For a sister in great sorrow.

Virginia.—For a revival.

CLOSET HINTS:

1. Plead the promises relating specifically to the subjects of prayer.
2. Join your faith with the promises. Plead the name of Jesus.

VINEYARD SERVICE.

THE WORD OF JESUS.—"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

SUGGESTIONS:

1. Get your mind deeply impressed with the value of souls.
2. Study the example of Jesus as respects spiritual activities.
3. Be persuaded that the worst of sinners may be brought to Christ.

WORK FOR YOU:

1. Is there a blind or lame person near you? Can you do anything for the comfort of that person?
2. Is it possible that any family in your neighborhood is without a Bible? If so, see that one is provided.
3. Do you ever talk to a liquor-seller about his soul? If not, do it.
4. Talk to boys who are poisoning themselves with cigarettes.
5. Do you know anyone who is never seen in Church? Go after that one and persuade him or her to come.
6. Do you know an infidel? Get something to him suitable to read. You may open his eyes.

GOOD COUNSEL.—Paul said to Timothy, "Give attendance to reading, to exhortation, to doctrine." What was good for Timothy is good for us: 1. *Read*—get knowledge. 2. *Make use of it, exhortation.* 3. *Hold the truth fast—the doctrine.*

THE GUIDE PRAYER UNION.

All who have entered into our "PRAYER UNION," by voluntary consecration, will observe *Tuesday, February 17th.*

as the day for special prayer for each other, for THE GUIDE, and for the cause of Holiness.

THE SCRIPTURE for the day is Mark 10 : 20c 26, and the hymn No. 575 in the Methodist Hymnal.

EDITORIAL BRIEFS.

SOMETHING SURE.—"I can do all things through Christ which strengtheneth me." Phil. 4 : 13.

IS A QUESTION.—Have you obtained every subscriber you can for 1891? If you are in doubt, try once more.

AN ANNOUNCEMENT;—We have had it in mind for some time to write and publish, with the co-operation of others, *A History of the Great Modern Revival of Holiness.* A pressure of other matters has prevented, up to this time, the consummation of this purpose. We intend, however, this year, to do earnest work on this line, the Lord helping, hoping ere long, perhaps in the fall, to put this work to press. We request that those who have facts and incidents relating to this work, in all parts of the country, will send them to us.

JESUS IS DIVINE.—"Verily, verily, I say unto you, Before Abraham was, I am." John 8 : 58.

FOUR BLESSED DAYS!—A Four Days' Convention for Holiness was held at Ocean Park. N. J., commencing January 4th, Rev. M. W. Davis is pastor. President Stokes and Bros. Geo. Clark, W. Franklin, G. R. Snyder, H. B. Beegle, C. J. Zelle, J. R. Thompson, and Cassie L. Smith, aided. A number obtained full salvation, some of the officiary. Sinners are now being converted.

—You had better read "Power from on High," by Rev. B. Fay Mills. Price, 20 cents.

—Bro. S. A. Kean will put "Salvation Papers," some of which we are publishing, in book form.

—We have procured a number of copies of "THE GUIDING EYE," by Dr. Carman, one of the General Superintendents of the Methodist Church in Canada. It is a valuable book—we have an extract in this number. Price, 75 cents.

—CONSIDER THIS.—"Have peace one with another." Mark 9 : 50.

—The Preacher's Magazine, published simultaneously in London and New York, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, is before us. It is an able work and will be welcome to the studies of thousands of ministers as a valuable contribution to theological and evangelical literature. The issue for January is excellent. W. B. Ketcham, 13 Cooper Union, N. Y., publisher. \$1.50 per year; single copies, 15 cents.

—We are distributing "PEARLS" among our friends—"FOUR PEARLS" to each one applying. We have all you want—Precept, Promise, Prayer. Praise, for each day. A beautiful book, 15 cents.

—Pull—Pull—PULL somebody out of the fire—before February ends.

—One of our correspondents recently wrote of receiving a great blessing by reading "The Beloved Physician," the Life of Dr. Palmer.

—Are you saved enough not to have a flushed cheek if some one calls you "A Crank?" If not, take another dip.

—The Missionary Society of the African M. E. Church is located next to us in the Bible House. Bro. W. B. Derrick, the Secretary, is full of work.

—Have you won a soul for Christ this winter?

—A TEACHER'S BIBLE is a great prize. Have you one? Order one from us at once.

—Bro. E. R. Young, of Canada, is working for Mrs. Osborn's Missionary Training Institute.

—AVOID THEM, "Perverse disputings of men of corrupt minds." I. Tim. 6 : 5.

—Let Holiness people, everywhere, aim at two things: 1st, Burn—with Jesus love; 2d, Shine—in His own light.

—MORE CHILDREN'S ANSWERS, continued from page 51: Arthur T. Verney, Mumford, N. Y., 952; J. E. Ferguson, Newburgh, N. Y., 823; Zena Carter, South Bend, Ind., 825; W. J. Keys, Monett, Mo., 952; one without name, 867. Paul G. Miller, Columbus, O., gets the book promised.

—"The Better Land" just received. New book, interesting, consolatory. Published by L. L. Pickett. \$1.00.

—Better be praying, giving alms, or, pulling a drunkard out of the gutter, than to be engaged in controversy—poor business.

—A RECEPTION—Not a modern, fashionable one. Read and study Rom. 15 : 7.

—Had you not better be putting a little more of your money into the literature of Holiness?

—Heat the coals—red-hot—the coals of love to drop on the head of an enemy. Rom. 12 : 20.

—Do you ever fast? If not, try a little of it. You need not be afraid of dying—except to sin.

—R. G. Shepherd, (Blind Evangelist), has issued an edifying practical volume, "A Blind Evangelist and His Work"—A Series of Bible Readings and Talks. Price, 75 cents.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

- Phillipsburg, N. J.* 60 conversions.
- Barneget, N. J.* 70 souls gathered lately.
- Fayette, Ohio.* 72 conversions reported.
- Union, Ind.* 60 said to have found Christ.
- Nelson, Neb.* 60 professed faith in Christ recently.
- Baltimore, Union Square.* A glorious work—270 conversions.
- Brooklyn, N. Y., Fourth Ave. Church.* Reports 70 conversions.
- Duane Church, N. Y.* F. Hamlin, pastor, is having souls saved.
- Cleveland, Ohio.* Over 200 converted under the labors of George D. Willis.
- Noon-day Services were held at the Book Room during the week of prayer.
- Philadelphia Italian Mission.* Twenty-one young men have professed conversion.
- Long Branch, N. J.* G. L. Barker, evangelist, working—75 converts—some converted in the pews.
- New York.* A month of evangelistic services in "Old John Street." Eminent ministers preaching daily.
- Coldwater, Mich.* At a Revival Conference held by the "State Revival Band," many seekers of entire sanctification.
- Williamsville, Ill.* B. S. Taylor, evangelist, holding up the banner. Scores seeking pardon, many being sanctified.
- Edgerton, Mo.* Glorious times. G. W. Wilson, evangelist, working. Baptists and M. E. Church, South, sharing.
- Atlantic City, N. J., First M. E. Church.* J. H. Payran, pastor, 275 conversions under the labors of J. H. Weber, evangelist.
- Putnam, Ct.* A Convention for Holiness recently held, led by Dea. Geo. M. Morse. The power of the Lord revealed.
- Somerville, Mass.* An enthusiastic meeting for Holiness was held by the Winter Hill, Somerville Holiness Association on Christmas day.
- Monson, Mass.* T. C. Martin, pastor. A gracious Divine visitation under the labors of Prof. Towner and wife, the singing evangelists.
- Bro. Thomas Harrison is just commencing revival work in Seventeenth St. Church—and Bro. and Sister St. John, of Kansas, at Beekman Hill.
- Provincetown, Mass. Central Church.* A. C. Stenhouse, pastor, over 90 professed conversions under the labors of I. T. Johnson, evangelist.
- Father Ignatius, the English Episcopal monk, has been holding "A Mission" in Cooper Institute, N. Y. The services have been spiritually impressive. He preached before the Preachers' Meeting with power.

FROM THE FOREIGN FIELD.

- Sabbath observance is making great progress in Paris.
- France.* The McAll Mission Schools had last year 235,000 children under instruction.
- The British and Foreign Bible Society issued last year, 3,790,000 copies of the Scriptures.
- India.* The first convert among the natives of India was Krishna, Chundra Pal, in 1800.
- F. M. C. A.* There are 300 of these organizations in Mohammedan and heathen countries.
- One of the Moravian Missions in Alaska is 3,000 miles from its base of supplies.
- In the Italian Peninsula a whole Roman Catholic village has seceded to Methodism.
- London.* It is proposed to build a People's Temple in London, to accommodate 100,000 persons.
- India.* The *Bombay Guardian* gives an account of the conversion of two Hindoo young men of high caste.
- Alaska.* Three new missions—Congregational, Episcopal, and Presbyterian—have been established.
- Africa.* From 1882 to 1887, Boston alone sent to the Dark Continent 3,500,000 gallons of strong drink!
- Turkey.* The revival influence that is passing over the American Board of Missions in Turkey has reached Cesaria.
- India.* The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant marriages.
- The Salvation Army.* It has 2,874 corps, 9,416 persons or officers wholly engaged in the work—23,069 non-commissioned officers.
- Italy.* Ninety thousand copies of the Illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.
- China.* Bro. N. J. Plumb reports a gracious revival in Tieng Ang Tong. It commenced with an hour of evening prayer among the students.
- The benefactions to the Church Missionary Society, for the current year, are about twice as much as the average of the last five years.
- China.* The ratio of the gain in converts in all the Protestant Missions in China during the last decade is about 140 per cent.—and in Japan over 300 per cent.
- Protestants have increased in the past hundred years from 37,000,000 to 137,000,000—or, nearly *fourfold*—Roman Catholics from 80,000,000 to 163,000,000, or *twofold*.
- Bro. J. O. Peck, Missionary Secretary, says of Bro. Ekman, a young Dane, one of Bishop Taylor's missionaries in Africa: "He was instrumental in bringing about two hundred of the Kru tribe from heathenism into the Methodist Episcopal Church in his short ministry, including four chiefs of the tribe." He has recently deceased.

GUIDE HYMNAL

Oh, Rescue Me!

CHAS. J. BUTLER.

H. L. GILMOUR.

1. I'm wrecked here on the sea of sin, Toss'd on its bil-lows long I've been;
 2. Of danger oft-en warn'd was I, Each signal proudly I swept by,
 3. Weak is my hold on this frail spar, Fainter, still fainter, grows hope's star;
 4. Hark! 'mid the storm methinks I hear A voice that bids me not to fear,

With ea-ger eyes I watch to see The life boat come to res-cue me.
 But, ah, my boasting all is o'er; For help I hum-bly now implore.
 Soon I the struggle must give o'er, And sink, yes, sink to rise no more.
 And thro' the darkness, too, I see The life boat comes to rescue me.

CHORUS.

Oh, res-cue me! . . . Lost 'neath these billows soon I'll be;
 Oh, res-cue me!

Last Cho.—What joy is mine! . . . I'm rescued by a hand di-vine:
 Faster. What joy is mine!

Oh, will my cry reach yonder shore? Or must I sink to rise no more?
 I'll shout the news, Christ Jesus saves, To souls toss'd on sins treach'rous waves.

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From "SUNLIT SONGS," Dr. H. L. Gilmour, Published by of J. J. Hood, 1018 Arch Street, Philadelphia, Pa.



MARCH, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, and if he shall hear thee thou hast gained thy brother."

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

"And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

Matt. 18 : 15c. 17.



LESSON of Christian fidelity is here presented. We are taught how to deal with offenders. The course of procedure enjoined is very simple and beautiful.

First, "Tell him his fault between thee and him alone." Here is a rule which observed would prevent incalculable mischief. When a personal offense has been committed the common inclination is to go and see some *confidential friend* to whom to tell it. But Christ would have utter silence observed so far as others are concerned. Go and tell *him* his fault *alone*. Upon the *manner* of telling it usually depends the result. Love and tenderness mixed with fidelity will likely win the offender. And what a conquest! "Thou hast gained thy brother,"—brought him to himself, saved him from the commission of other offenses, brought

him from under a cloud into clear sunshine!

But if he will not hear thee, then take with thee one or two more—to be witnesses of thy loving spirit—to add force to the argument, to increase the *love-pressure* and to establish the truth. "Two are better than one." The offender who will resist such influences may well be considered incorrigible. But in most cases such a party will come away, smilingly, saying, "*We have won the day.*"

"If, however, the offender is stubborn—there are such and will not be persuaded, what then? "Tell it to the Church"—the minister or the officary. If he hear not the voice of the Church let him be unto thee as a heathen man and a publican; no longer to be recognized as a Christian *brother* but as an *outsider*—yet to be treated with kindness as other outsiders, if peradventure he may repent.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season." II Tim. 4 : 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

HOLINESS.—ITS PLACE IN THE PROCESS OF REDEMPTION.

BY SHERIDAN BAKER, D. D.

TEXT.—"Be ye holy," 1 Peter 1:16.

THERE are different stages in religious life, and distinct operations of the Spirit in the process of salvation. Holiness is one of these stages, and the result of one of these operations of the Spirit which we shall now attempt to bring to view. To do this most clearly it will be proper to go back to the primary work of the Spirit in the salvation of a soul, and sketch the different phases of religious experience, and the Spirit's work till holiness is reached. We name then,

1. *The awakening of the sinner.* The sinner is led to feel that he is guilty and under the sentence of death. This is produced by the Spirit through a sermon, an exhortation, a prayer, or some afflictive dispensation, and sometimes by direct impressions without any known mediation. This conviction takes on various degrees of pungency, yet in every case the fact of guilt and exposure is so clearly uncovered that no logic can convince the awakened sinner that it is a mere fancy. The Spirit next produces,

2. *The repentance of the sinner.* True repentance is a divine work wrought in the heart by the Holy Spirit, and hence called by Paul a "godly sorrow that

worketh repentance to salvation not to be repented of." Though this sorrow may greatly differ in its keenness, owing, perhaps, to different degrees of natural sensibility in the subjects, nevertheless in every case it leads the penitent to "cease to do evil, and learn to do well." Not every one, however, illuminated by the Spirit follows His drawings and reaches true repentance, and not every one who shows some degree of penitence really submits to God and receives Christ, but only such as "sorrow to repentance not to be repented of."

3. *The conversion of the penitent.* This work is clearly defined in the Scriptures, and well marked in the experience of evangelical Christians. It is called by inspired teachers a passage from darkness to light, from the power of Satan unto God, from death to life, and other expressions which indicate an extremely radical change. It consists in the removal of guilt, the revocation of the sentence of death, the impartation of spiritual life to the soul, adoption into the Divine family, and the witness of the Spirit to these facts. This work of grace should be as clear to the consciousness of the regenerated person, as his previous conviction of guilt and danger. The same Spirit performs and witnesses to both states, and the conversion should be as definite an experience as the awakening or the repentance. Provision is made for this, and no believer should live in doubt of his regeneration. The next experience of the converted penitent, and precedent operation of the Spirit, are drawings to a faithful Christian life, or,

4. *An effort to grow in grace.*—The expression, "an effort to grow," is used because the fact of growth in grace is no more an experience than the fact of physical growth. During the growing period of human life, we are conscious of using the means of growth, as eating, drinking, sleeping, and exercising, but are made acquainted with the fact of growth by

our measurements and weights at proper intervals of time. So with the religious life, we are conscious of the practice of self-denial, cross-bearing, and other exercises necessary to spiritual growth, but it is by comparing ourselves with ourselves, at proper intervals, that we are made acquainted with the actual increase in the graces of the Spirit, and increase in the knowledge and love of God. Many are contented to remain in the initial stages and, not only fail to reach the deeper experiences, but lose justifying grace itself. The Church of to-day is burdened with these unfortunate members. But when this drawing of the Spirit is followed, and the young convert aims at all "the mind which was also in Christ Jesus," the next experience and work of the Spirit are,

5. *A discovery of inbred depravity.* The convert may have accepted a correct theory of his native sinfulness, but now he has such a revelation of the fact as he could not have before this, and one so startling that he cries out with alarm, "Behold I was shapen in iniquity and in sin did my mother conceive me." This discovery is a Divine revelation of the need of a deeper work of grace and a Divine voice saying, "Be ye holy." "Purify yourselves, ye double-minded," minded," and "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It may be here said, as we said elsewhere, that not every one who makes some effort to advance in spiritual life makes a discovery of this inward trouble, but only such as *strive* to grow in grace. Hence the company grows smaller and smaller as we advance toward the end of the race. After the discovery of inherited perverseness, the experiences of believers differ, dependent upon their different views of the Christian's privilege in the Gospel, and the use they make of these views; but the Spirit's work at this juncture, and the experiences produced may be called, with truth and propriety,

6. *A drawing to holiness.* The drawing and the objective point to be reached are the same with all believers at this stage, but the experiences differ. First, one who believes that depravity must remain with him till the hour of death, will feel, after its discovery in the heart, a continually increasing conflict with the evil, till, in the article of death, according to his faith, he obtains deliverance. Such was the experience of many of the most devoted of the Puritan fathers whose constant cry was, "O wretched man that I am! who shall deliver me from the body of this death? and who, in their final hours, found deliverance, and "swept through the gates washed in the blood of the Lamb."

Second, another who has been taught to expect salvation from this inherited depravity as soon as discovered, and who refuses the deliverance, like ancient Israel at Kadesh, goes into a wilderness experience of ups and downs, of unrest and wanderings, which make the religious life exceedingly unsatisfactory. Here we find the great body of the Methodist people to-day, who have been properly instructed upon the subject, and have wickedly refused the proffered grace

But the believer who entertains Scriptural views of the redemptive provisions, and accepts the offered mercy, will experience, for the Spirit will immediately work in him,

7. *A state of inward purity.* And just here we find the place of holiness in the redemptive process and can see that it is that stage in spiritual life which excludes the propensity to sin, the proneness to sin, or the sinward tendency with which the human race comes into the world. But there is much to be done for the believer in the way of chastening, and melting, and mellowing, after this state is reached, and, consequently, it is not a finality in the process of redemption. It is simple deliverance from spiritual disease, and impartation of the fulness of spiritual life; and in the Divine order,

comes in very soon after conversion as one of the primary and necessary facts in the life-long work of growing in grace. It is the state of grace corresponding to Israel's state in the land of Canaan. To reach this the Israelites crossed the Jordan, and after reaching it the inhabitants were to be dispossessed, and the land conquered from wild beasts; and this was done, with some defeats, "by little and little." So, in reaching holiness, the mystic Jordan must be crossed, and after that Christian development and maturity must be gained "by little and little." And here is where the mystic Jordan, so long and so often mislocated, is found. It separates the partially sanctified from the entirely sanctified state in this life, and not this life from the life to come. When Bishop Gilbert Haven was dying he cried out in joyful surprise, "Why, there is no river here!" He, like most others, expected to cross this mystic Jordan in reaching his home above, but was happily disappointed in finding no such stream. This dying experience and testimony from one so gifted are striking disclaimers against the notions of the old annotators, and Christian poets, and current religious literature of this day, placing dark and forbidding waters between the Church militant and the Church triumphant. The good bishop crossed the stream which he looked for in death, some days before, when he received the "great blessing" of which he spoke in such familiar terms to his old and highly esteemed college classmate. This river might have been crossed many years before by this eminent servant of the Church and the "great blessing" might have brightened all the previous years of his religious life, and invested his ministry, powerful as it was, with a much greater and more overwhelming force. The Jordan crossed and the great blessing received, then follows what may be named

8. *Advancement or progress in holiness.* The purified believer will make discov-

eries of infirmities and defects which he will be led to throw off, and take on new excellences which he will discover in the Christ nature as the heritage of faith. He will not be long in discovering rudeness in his manners which he will deplore and escape, roughness in his speech and tone of voice which he will deprecate and abandon, and other dregs of the old disease which cling to him, though the disease itself has been removed, and from which he will escape "by little and little," as beautifully symbolized by the conquest of Canaan. There is a radical distinction between the ugly marks which small-pox leaves on its victim and the disease itself. The person carrying these marks may be the healthiest person in all the neighborhood. So there is a radical difference between the infirmities and crudities which eliminated depravity leaves behind, and depravity itself. A person greatly marked by these crudities may be the soundest person spiritually in the Church, notwithstanding these great defects and blemishes upon his reputation, for they do not hurt his true character.

These defects and blemishes, as far as discovered, thrown off, there follows a gradual and sensible increase of light, love, and power; and at irregular intervals, as when at camp-meetings, or when associated with persons deeply experienced in Divine things, there will be sudden and remarkable uplifts in the Divine life. And as each new accession of strength is tried, various experiences suited to the mental structure of each believer take place.

It will be seen from this hasty glance at the subject discussed, that holiness, like any other stage in the religious life, has its appropriate place in the process of redemption. It will be seen also that all the different phases of Christian experience have their appropriate place in this process, and depend upon the operations or particular work of the Spirit, going on at the time.

HOLINESS IN PROVERBS.

A GOOD INVESTMENT.—*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.*—Prov. 19: 17

Jesus said, "The poor ye have always with you." Hence the universal obligation to have pity upon the poor. Such exercises are well pleasing to God, and profitable to us. The act is a lending unto the Lord. And that is surely a paying investment—bringing large interest. As one has said, "The Lord of heaven condescends to be the surety of the poor. He takes the debt upon himself, and gives us the bond of His word in promise of payment."

POWER FROM ON HIGH.

BY REV. B. FAY MILLS.

How can we get spiritual power? WE CANNOT GET IT. No man ever possessed it; no man ever owned it; no man ever used it. It is a question, not of our getting power, but of God getting us; not of our using God, but of God using us. The disciples were not told to pray for power. They were told to wait for the Holy Ghost. We know that they waited for ten days and then the Holy Ghost came. What did they do in those ten days? What does "waiting" mean? The most intense occupation in the universe is to wait. To wait for the Holy Ghost, is not to do nothing, but it is to *wait*,—not having the possibility of anything else touching the mind with any allurements; it is to wait for God. Some one has said that the disciples had to wait ten days, and that they were ten days in which they were being filled with the Holy Ghost. That is a mistake. They were not waiting ten days to be filled; they were waiting to be emptied. Dr. Gordon has reminded us that the wind always blows toward a vacuum. If you could exhaust the air from this great tabernacle to-night, and then could make a crevice in it, you would hear the wind come whistling in. And so, in that upper chamber, the disciples were being emptied and a vacuum was being made. The son of thunder was emptied of the

thunder, that he might be filled with love. The doubting Thomas was emptied of his doubt that he might be filled with light. The presumptuous and vascillating Peter was emptied of his presumption and fickleness that he might be filled with all the power of God. And then there came the sound as of a mighty rushing wind, and God came upon them and used them.

The great condition of power is to be emptied of self and to be filled with God; to renounce self and to appropriate God; to be dead unto self but to be alive unto God by the power of the Holy Ghost.

It was only when Luther could say: "Martin Luther does not live here, Jesus Christ lives here," that God could use Luther. And it was only as Paul could say: "I am crucified with Christ, nevertheless I live, and yet no longer I, but Christ liveth in me" that Paul could be used of God. It is only as you and I can say the same that He can use us, even in the faintest degree.

I used to pray for power. I thank God that I do not pray for power now. I used to pray for power alone, and then I prayed for power with humility, and then, for power through humility; but I thank God that I came to learn at last this one thing, that the only prayer that touches power will be the prayer that says: "Thy will be done in me, even as it is done in heaven." The place of privilege where we can say: "God is mine," is only where we can say: I am His;" and we cannot truly say: "Whom I serve," until we have said: "Whose I am." Let God take us; let us be willing to do the will of God, and He will lead us to a mighty faith. And when you shall come to that place where you seek not your own, but where your heart is set on God, and where the eyes of God as they run to and fro throughout all the earth shall see you, then there shall come to you the mighty power of an appropriating faith until you shall reach up and take hold on all the fulness of God.

HOLINESS IN PROVERBS.

THE GREAT POSSESSION.—“Buy the truth, and sell it not.” Prov. 23 : 23.

Nothing is to be compared with this as a possession—“THE TRUTH”—In its most comprehensive sense it is JESUS. He is “the truth.” Possess HIM fully and we shall have the truth in its fulness. And do this at any cost. It is the “one thing needful.” And having obtained it, “SELL IT NOT.” Any price, up to the millions, would be no compensation for such a sale or surrender. Having found Him, hold Him fast.

FULL SALVATION.

BY S. A. KEAN, D. D.

Pastor of Walnut Hills M. E. Church, Cincinnati, Ohio.

THIRD PAPER—ITS ATTAINMENT.



ANOTHER phase of the experience of full salvation which we will present is its attainment. Two things must be noted at the outset:

1. *Only genuine believers are eligible to the grace of full salvation.* Persons who have not been born again, or who have not a clear witness of adoption, or who are backslidden in heart, cannot receive it. The work of initial salvation must be wrought and established in the soul before it is heir to the fulness of salvation. All who are genuinely saved, and are walking in the light of acceptance, may, and should at once, receive cleansing from all sin.

2. *Full salvation*—salvation from inbred sin, like salvation from the guilt of sin, is to be received by faith, and by faith alone. “By grace are ye saved, through faith.” Mr. Wesley says: “I have continually, in private and in public, for these five and twenty years (1764. Sermon, “Scripture Way of Salvation; No. 43, Vol. I) taught that we are sanctified as well as justified by faith. Faith is the condition and the only condition of sanctification. No man is sanctified until he believes, and he is sanctified when he does believe.” Hence, whatever hinders faith, prevents the soul from receiv-

ing entire cleansing. The prominent hindrances to faith for the blessing are:

1. *Inadequate conviction respecting the necessity of having it.* The duty of being fully saved must press upon the soul. The heart must be crowded to a willingness, a desire, a purpose to believe for this gift, under a sense that to come short of it is to grieve the Holy Spirit, displease God, and forfeit the grace already received. When the soul of a believer is put into such a spiritual strait as this, it will believe because it must believe. Such a consciousness is just the spur that prompts the soul to say, “I can, I will, I do believe for this salvation.” Indeed, faith, in such a soul-crisis, becomes a blessed opportunity, a glorious privilege. The principal cause why so many believers do not receive the fulness of the Spirit, is that its attainment is regarded as desirable and optionable, rather than indispensable and imperative. When a deep and painful persuasion of the necessity of this blessing enters into a believer’s soul, he will eagerly move on to the point of believing and receiving it. The reader may say: “That is just my trouble. I desire, hunger and pray for this fulness, yet I am not anxiously concerned for it; do not feel condemned for not having it; am not distressed on account of its absence.” Did you feel your need of this fulness as you really do need it, you would cry out: “Lord, I believe; help thou mine unbelief.”

Now, the awakening of a believer to a sense of his need of this grace comes just as does the awakening of the soul of the impenitent into a concern for salvation. He must open his ear to what God says, and listen until the voice of the Spirit arouses his heart—as soon it will—into a sense of the indispensable-ness of being fully saved. Let his soul linger about such words as these: “He that believeth not (what he ought to believe for) is condemned already,” and he will be alert to believe, and escape the guilt of disobedience and unbelief. Take

ye away this stone from the pathway of faith by opening your heart up to the searching, actuating light of God's Word.

2. *Disinclination to make the essential consecration.* When the need of the fulness of salvation is deeply felt, and the soul is urged on by well-defined and pungent convictions to its attainment, just then the carnal nature remaining may interject a further hindrance to faith. It begins to shrink from yielding itself absolutely to the Spirit's way in the soul. It fears becoming peculiar, unwisely zealous, or unduly aggressive. It imagines missions, duties, services, and work may be given it so unusual, onerous, and unnatural that it would be impossible to walk in this grace, should it be received. Hence, delay ensues in the commitment of the soul to the Holy Spirit; a paralyzing reluctance possesses it; faith is deferred, and the Spirit's course is restrained. Just the moment the heart says, "Lord, I am thine, *entirely* thine, to be filled with the Spirit," it passes easily over in the simple confidence that the blessing is given. The consecration that brings full salvation does not differ from the consecration which consistent, happy, useful believers live, as being a consecration to new duties and services, but as a consecration for this blessing, a consenting to receive, and a commitment to be a vessel unto entire sanctification, meet for the Master's use. Such a consecration is a giving that gets; a yielding that receives. When consecration is done, faith is begun and the soul shouts:

"Hallelujah! 'tis done!
I believe on the Son."

3. *Temptations to doubt.* When a deep concern for the cleansing power is actuating the soul until it throbs with an unutterable desire for the experience, and this is attended by a cheerful, consummate dedication to God for its incoming glory, it sometimes occurs that Satan makes his last powerful stand against the soul to defeat it by interjecting unusual and insidious temptations to doubt. He

will insinuate that this is a sovereign grace, arbitrarily conferred by God upon whomsoever He will, instead of freely given to whomsoever will believe for it; that it is too much for you to expect; your temperament, circumstances, infirmities, or unfaithfulness, disqualify you for receiving it; or that you *can't* believe; that it is only attainable when faith for it has been bestowed, and that has not been given you. These and other suggestions of the adversary are only specious forms of temptation, as will be seen when is turned upon them the light of the one promise: "*Whomsoever believeth on Him shall be saved.*" These temptations, which obstruct the soul in its attempt to believe, should be treated as temptations should always be dealt with. They must be resisted. The soul must recognize in them the voice of the tempter, and say: "Get thee behind me, Satan; thou art an offense unto me—a hindrance, an obstacle to my faith." Thus resisting the devil, he flees from the believer; and, instead of yielding to doubt, he triumphs over it, and finds himself reposing on the immutable Word of the Lord—believing unto the fulness of salvation. The victory of faith is won, and exultingly he sings:

"The Spirit's bright witness now surely I know;
Henceforth in His power triumphantly go.
Hallelujah! 'tis done! I believe on the Son;
I am cleansed by the blood of the crucified One."

Dear reader, Jesus is at your side. He says: "Do ye now believe?" Look up into His face and say: "I can, I will, I do trust Thee, O blessed Christ!" and He will answer by His Spirit to your heart: "According to your faith be it unto you. Thy faith hath made thee whole, go in peace." Listen to John Wesley's exhortation, as it comes re-echoed in the glad experiences of a century. "Expect it by faith. Expect it as you are. Expect it now." He is at the door. Let your inmost soul cry out:

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am WHOLLY lost in Thee."

HOLINESS IN PROVERBS.

AN ENCOURAGING PROMISE.—“Behold! the righteous shall be recompensed in the earth.”—Prov. 11:31.

There is so much encouragement to the righteous or holy ones, in this declaration, that the inspired writer says, “Behold! Although the earth is not the place for full reward, yet here righteousness has its recompenses, first fruits of the fuller and grander rewards of eternity. In mental quietness and rest, in marked temporal favors, in the well-being of our children, in Divine fellowship and communications—and even in afflictions which are often blessings in disguise—the saints of the Most High have an abundant recompense.

ARMED AND READY.

BY REV. I. SIMMONS.

MEN, whose foes are “principalities,” “powers,” “rulers of the darkness of this world,” and “spiritual wickedness in high places,” must be prepared for defense as well as attack. The first use of the holy armor is that you may stand. It takes the complete outfit to make it possible. “Wherefore take unto you the *whole armor* of God that ye may be able to withstand in the evil day, and having done all, to stand.” Standing still to receive an enemy’s charge is one of the sublime points in a battle. At such a time everything conceivable in the enemy’s purpose is prepared for; every muscle in every man is rigidly set; every vulnerable part is covered, and in brave expectancy of success the shock is awaited. God brings His people and frequently the individual to such crises in our holy warfare. Sometimes we are to “stand still and consider the wondrous works of God,” and sometimes in a perilous onset of temptations we hear the command, “Fear ye not, stand still and see the salvation of the Lord, which he will show to you to-day.”

It is a mark of good discipline to stand well. Standing in full panoply, with every part guarded to meet attack, is the approved test of readiness to obey the

next order to assume the offensive. Let us inspect the soldier thus equipped. His readiness implies

The girdle of truth. The Branch of the stock of Jesse is thus pictured by Isaiah: “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” The principle involved is expressed by Teter, “Wherefore girding up the loins of your mind be sober.” It is essential to the ready Christian soldier that he stand girded with truth; not speculative, nor merely historic accuracy, but the truth as it is in Christ Jesus, the truth that harmonizes the inner life with the sacred teachings. Duplicity, mental reservation looking toward an evasion of the strict truth, or compromises that jostle the mind away from Jesus, are included among errors as well as the greater heresies. The heresy to be feared at the present day is the *mental* attitude toward spiritual truth. Great errors are easily met and matched; but there are subtle mental treasons, whose existence is detected only in the lack of spiritual fervor and the prevalence of lowered aspirations for holy experiences and attainments. The girdle of truth embraces holiness in the mind, for it is through the mind these demoniacal potentates force their evils into the habits and life. “As a man thinketh so is he.” Keep your thoughts pure.

The breastplate of righteousness. As intellectual rectitude is a positive requirement, so moral rectitude is essential to a ready soldier of Jesus Christ. There are righteous morals, and there are conventional morals. The demons that infest our lives with hateful purposes, aim largely at bewildering our morals. They know Paul’s logical setting forth of righteousness by faith as opposed to justification by works, but their success is strangely secured by holding many to standards of morals that leave out Christ and regeneration by His blood. A holy heart and a sanctified will make the texture of every act, and grade its moral

measurement. The Christian soldier is not set for the defense of morals. Morals are fruits. Let him guard his heart by the righteousness which is by faith, and his morals will stand the test of heaven, earth and hell. The pure in heart have the beatitudes and live them.

The feet shod with the gospel preparation. Army shoes in this spiritual equipment must be adjusted to agility and firmness in the soldier ready for the order to advance. The sense is, you must be furnished as the gospel provides. A march against such destructive foes as are announced above, must be in God's way. Men not only run before they are sent, but when sent they sometimes run unprepared. But what is the gospel preparation? "Be ye clean that bear the vessels of the Lord." O how many falter in the conflict for the want of gospel preparation! Isaiah prostrated in the temple awaiting the coal of fire, and the company in the "upper room" receiving the fiery enduement, illustrate this needed preparation.

The shield of faith. This is the only defensive weapon not fastened to the person. It is movable, defending the entire front. The ready Christian faces the foe. Free from deadening truces with him, he boldly contests his evil advances. Here again radical holiness proves itself essential. The satanic forces easily manage conservative Christians. Their shield is easily punctured, and they are silenced. The wine drinker's moderation will not surely shield him from the imputation of drunkenness. The pleasure lover's devotion to religious forms will not shield him from the lances of worldliness. Only the faith that assures of the forgiveness of sins, of the washing of regeneration, of the indwelling Christ, and of the being "filled with all the fulness of God," can make the complete shield. Glory to the Holy Ghost, that can do it at all times, in all places and from all attacks.

The helmet of salvation. As the helmet

is the defense for the warrior's head, so the salvation, wrought out by Jesus Christ, and appropriated by saving faith to the believer, is his defense against Satan's malicious attacks upon his everlasting life. Man's eternal salvation or his destruction begins here. Here is the battle-ground, and the stake is the immortal soul. Steadily the shuttle weaves out the character. Steadily the evil or the good gains the vantage in the affections, the understanding and the will.

Salvation anticipates death. Its blessed victories are obtained over the world's flesh and devil, and the last great conflict is made easy by the previous triumphs. "He that believeth *hath* eternal life."

Thus the Christian warrior stands, ready for the word to march forward. A holy man, he is the dread of every power that is arrayed against Christ. The only thing he fears is sin. A million such could conquer the world for Christ in thirty days.

LIGHT IN DARKNESS.

There was thick darkness no doubt in the den where Daniel lay; in the dungeon where Paul and Silas sat; and in the living prison where Jonah was confined. There is no light so beautiful, so precious as that which ariseth to make glad the countenance of the righteous as he gropes in darkness. He says, "It is well for me that I have had experience of the darkness that I might be enraptured with the light." Before the light ariseth, there must be a victory of faith in this soul. He must acquiesce in the darkness for the sake of him that sent it. He must say, "This is the proper place, the proper condition for me." He must wrap his calamity about him like a cloak, because of Him who hath sent it. Thus a day-star ariseth in his heart; after that the day breaks for him, "If the light that is in you be darkness, how great is that darkness." The Holy Ghost lighteth up a light within you, whose mild radiance will go far to dissipate your surrounding darkness. If you muffle up this inner lantern, in vain you will wait for the light to arise externally upon your path.—Bowen.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel.

HOLINESS IN PROVERBS.

A WELL-GOVERNED TONGUE.—“*He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.*”—Prov. 13 : 3.

The two things are here in bold contrast: a well-governed tongue, and an unbridled tongue. In the one case the mouth is kept—in the other case the lips are wide open to utter all manner of foolish and mischievous things. Now in order to right tongue government there must be HEART government. Holiness is the essential thing in both. The first precept to be obeyed is, “Keep thine heart,” the second is, “Keep thy mouth.” The first obeyed makes the second comparatively easy.

HOW I OBTAINED THE BLESSING.

BY REV. B. CARRADINE, D. D.

(Of the Methodist Episcopal Church, South. Author of a recent work, entitled “Sanctification.”)

PART II.

ONE morning a visitor—a man whom I admire and tenderly love—made a speech against entire sanctification, taking the ground that there was nothing but a perfect consecration and growth in grace to be looked for; that there was no second work or blessing to be experienced by the child of God. This was about the spirit and burden of his remarks. At once a chill fell upon the service that was noticed then, and commented on afterward. The visitor was instantly replied to by one who had just received the blessing, and as immediately the presence of God was felt and manifested. And to the proposition made—that all who believed in an instantaneous and entire sanctification would please arise—at once the whole audience, with the exception of five or six individuals, arose simultaneously. It was during this week that the writer commenced seeking the blessing of sanctification. According to direction, he laid everything on the altar—body, soul, reputation, salary; indeed everything. Feeling at the time justified, and having peace with God, he

could not be said to have laid his sins on the altar; for, being forgiven at that moment, no sin was in sight. But he did this, however: he laid *inbred sin* upon the altar; a something that had troubled him all the days of his converted life—a something that was felt to be a disturbing element in his Christian experience and life. Who will name this something? It is called variously by the appellations of original sin, depravity, remains of sin, roots of bitterness and unbelief, and by Paul it is termed “the old man.” For, in writing to Christians, he exhorts them to put off the “old man” which was corrupt. Very probably there will be disagreement about the name, while there is perfect recognition of the existence of the thing itself. For lack of a title that will please all, I call the dark, disturbing, warring creature, “that something.” It gives every converted man certain measures of inward disturbance and trouble. Mind you, I do not say that it compels him to sin, for this “something” can be kept in subjection by the regenerated man. But it always brings disturbance and often leads to sin. It is a something that leads to hasty speeches, quick tempers, feelings of bitterness, doubts, suspicions, harsh judgments, love of praise and fear of men. At times there is a momentary response to certain temptations that brings not merely a sense of discomfort, but a tinge and twinge of condemnation. All these may be, and are, in turn, conquered by the regenerated man; but there is a battle, and wounds; and often after the battle, a certain uncomfortable feeling within, that it was not a perfect victory. It is something that at times makes devotion a weariness, the Bible to be hastily read instead of devoured, and prayer a formal approach, instead of a burning interview with God that closes with reluctance. It makes church-going at times not to be a delight, is felt to be a foe to secret and spontaneous giving, causes religious experience to be spasmodic, and permits

not within the soul a constant, abiding, and unbroken rest. Rest there is ; but it is not continuous, unchanging, and permanent. It is a something that makes true noblemen of God, when appearing in the columns of a Christian newspaper in controversy, to make a strange mistake, and use gall instead of ink, and write with a sword instead of a pen. It is a something that makes religious assemblies sing with great emphasis and feeling :

“ *Prone to wander, Lord I feel it.* ”

It is an echo that is felt to be left in the heart, in which linger sounds that ought to die away forever. It is a thread or cord-like connection between the soul and the world, although the two have drifted far apart. It is a middle ground, a strange medium upon which Satan can and does operate, to the inward distress of the child of God, whose heart at the same time is loyal to his Saviour, and who feels that if he died even then, he would be saved.

Now that something I wanted out of me. What I desired was not the power of self-restraint (that I had already), but a spirit naturally and unconsciously meek. Not so much a power to keep from sin, but a *deadness* to sin. I wanted to be able to turn upon sin and the world, the eye and ear and heart of a dead man. I wanted perfect love to God and man, and a perfect rest in my soul all the time. This dark “something,” that prevented this life, I laid on the altar, and asked God to consume it as by fire. I never asked God once at this time for pardon. That I had in my soul already. But it was cleansing—sin-eradication, I craved. My prayer was for sanctification.

After the battle of consecration came the battle of faith. Both precede the perfect victory of sanctification. Vain is consecration without faith to secure the blessing. Hence men can be perfectly consecrated all their lives and never know the blessing of sanctification. I must believe there is such a work in

order to realize the grace. Here were the words of the Lord that proved the foundation for my faith: “Every devoted thing is most holy unto the Lord.” “The blood of Jesus Christ, his Son, cleanseth us from all sin.” Still again: “The altar sanctifieth the gift.” In this last quotation is a statement of a great fact. The altar is greater than the gift: and whosoever is laid on the altar becomes sanctified or holy. It is the altar that does the work. The question arises, Who and what is the altar? In Hebrews xiii, 10-15, we are told. Dr. Clarke, in commenting upon the passage says, the altar here mentioned is Jesus Christ. All who have studied attentively the life of our Lord cannot but be impressed with the fact that in His wondrous person is seen embraced the priest, the lamb and the altar. He did the whole thing; there was no one to help. As the victim He died; as the priest he offered himself, and His divine nature was the altar upon which the sacrifice was made. The Saviour, then, is the Christian’s altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? Will I believe it? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration, the work is done and the blessing descends. As Paul says: “We which have believed do enter into rest.”

All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given.

On the morning of the third day—may God help me to tell it as it occurred—the witness was given. It was about nine o’clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy

sented as "our old man." This figure of of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul, I recognize the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again, O my God! my God! and glory to God!—while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I recognized it all the while as the baptism of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification. I knew it as though the name were written across the face of the blessing, and upon every wave of glory that rolled in upon my soul.

Can not God witness to purity as he does to pardon of sin? Are not his blessings self-interpreting? He that impresses a man to preach, that moves him unerringly to the selection of texts and subjects, that testifies to a man that he is converted, can he not let a man know when he is sanctified?

I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably and powerfully, to His own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment, and is as clear to-day as it was then.

Paul was faithful in work. He did not ask whether work was hard or easy. He simply wanted to know whether it was work that Christ wanted him to do. That settled the question with him. It is our test, too. To be faithful in our work means to do it, whether men applaud or question. So it comes to pass that in work, fidelity is the measure of our happiness.

HOLINESS IN PROVERBS.

THE ELEVATED WALK.—"*He that walketh with wise men shall be wise.*"—Prov. 13:20.

The choice of companions is of great importance. The law of congeniality is apt to control this choice. We naturally seek those of like character, spirit, and aim with ourselves. If we would walk in the light of true holiness, and be helped in our course, we must seek fellowship with those who are truly devoted to the Lord in heart and life. Their pure converse, happy spirit, and undeviating course in the way of the Divine precepts, will be a stimulus and encouragement to us.

SPIRITUAL CRUCIFIXION IN ENTIRE SANCTIFICATION.

BY REV. J. A. WOOD.

SECOND PAPER.



AFTER regeneration, all who do their duty, and walk in the sight, seeking to do all the will of God, find their indwelling sin warring against their spiritual life, and producing convictions of moral deficiency and inward conflict and distress. This is especially so while crucifixion is going on and our affections are being nailed to the cross. While carnal nature dies, we may expect to feel the agonies of dying.

Paul refers to this in Rom. 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." "Our old man," as used in this verse, and in Ephes. 4:22, and Col. 3:9, denotes our sinful and corrupt nature; the evil propensities of the heart before it is entirely sanctified. It is called "old man" because it is as old as Adam, and derived from Adam, born and bred with us. In entire sanctification, this "old man" or corrupt nature "is crucified." Is put to death, as if on a cross. This crucifixion produces pain, shame and death.

In this passage there is a personification of our corrupt propensities, repre-

crucifixion is very appropriate, expressing an agonizing death. The pains of crucifixion were perhaps the most torturing of any that the human frame could endure, and the Apostle here, by the expression "is crucified, doubtless refers to the painful struggle which one goes through when his corrupt nature is slain and sin dies.

"The body of sin" means the same as the "old man;" it is a personification of sin, as if it had a living form, and as if it had been put to death on a cross. It refers to the destruction of sin in the heart, "That the body of sin might be destroyed," that is, that it might cease to exist.

We are sorry to know that many start back from this process, and seem to say, "These are hard sayings, who can hear them?" The furnace for melting, and the cross for crucifixion are a necessity. There is no virtue or merit in the painful agonies of the Divine process, but they come from the nature of the case. We cannot possess clear views of our inward sinfulness, and tear away all our idols, without deep, painful feelings. In the order of God, excavation and spiritual poverty precede edification and spiritual enlargement.

Like as conviction, sorrow and humiliation precede pardon, so conviction of moral deformity and of real, living, stirring bosom evils precede saving faith in the cleansing blood. Is there not ground for fear, that in both these cases there is much that is superficial?

O for Scriptural thoroughness! The Bible lays the axe at the root of the tree, and we should submit to the Divine order, distressing as it may be, cast ourselves into the crucible, and suffer the refining fire, with such intensity as to fully separate all the dross of sin from our soul.

Many who desire Christian sanctification utterly mistake the process in seeking it, which is usually the direct opposite of what they suppose. They com-

mence seeking, and proceed but a little way before the Spirit reveals vile propensities, items of self-denial, crosses to be borne, habits to be broken off, confessions to be made, duties to be performed and humiliation to be exercised, and they turn back, grieve the Spirit, put an embargo on the work, go into a wilderness state and under Divine chastisement.

Then comes prejudice and opposition to the doctrine and experience of entire sanctification.

The strait gate to Christian holiness cannot be passed without dying agonies. We cannot possess the life of righteousness without a death to sin. Depravity is deep, hateful, malignant and destructive, and must be resisted sternly and firmly, and shown no quarter.

"HE PLEASED GOD." Heb. 11 : 5.

BY REV. J. S. HOUGH.

How helpful the brief story of Enoch,—
The rich record, he "*walked with God* ;—
That for three hundred years no estrangement
Interrupted their sweet accord.

Is there ought upon earth could be better,
Or richer than *pleasing the Lord* ;—
Having witness direct from Jehovah,
Of always obeying His word?

Is not this the true wealth of all ages,
For God's saints of every clime ;—
To swing out to this grandeur of living,
Even pleasing God all the time?

As a motion in life it would turn us
From selfishness, meanness—*all sin* ;
We would rise into lofty endeavor,
While living God's smiling to win.

This clear light would break in on each morning,
And hallow our steps every day ;
Would bring meaning to lowliest labor,
And rainbow our path all the way.

While God smiled we could never be lonely,
Or droop while pursuing our toil ;
His approval sufficient to cheer us,
Would be fragrant anointing oil.

Then at last with our journeyings over,
And life's battles to victory brought :
We shall pass from the earth by translation
To glory our Jesus has bought.

HOLINESS IN PROVERBS.

THE WRATH EXTINGUISHER—*A soft answer turneth away wrath, but grievous words stir up anger.*" Prov. 15: 1.

An eminent writer says, The **SOFT ANSWER** is the water to quench—**GRIEVOUS WORDS** are the oil to stir up the fire. And this is, alas, man's natural propensity—to feed rather than to quench the **ANGRY** flame. We yield to irritation; retort upon our neighbor; have recourse to self-justification; insist upon the last word." Grace, if it be allowed to have full sway, will change all this, will root out the **SEED** of anger utterly and then we can meet the severest provocation with **SOFT ANSWERS**.

THE YOUNG WIFE.

BY MRS. M. N. VAN BENSCHOTEN.

IT was in the early months of the year. The snow lay pure and white upon the ground, while the morning sun made a glistening radiance, as a young wife and mother sought an upper room, quite away from noise and interruption. She stepped to a table that stood in the bay window and took a large Bible, and spreading it before her, she knelt. It was a habit she had of kneeling when reading the Bible in secret. "It greatly helps me in my devotions," she would say. She turned the leaves rapidly, as if searching for some precious hidden treasure, and then slowly read: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Morning after morning, as soon as the work was arranged for the day, and the little children were on their way to school, she hastened to this "secret place." She took the morning hour, for in the afternoon she might be hindered by calls, and in the evening she must give herself to the little ones, or would be too weary to worship devoutly.

For three weeks a holy constraint held her to this one word. Tracing the sacred words with her finger, with great intensity

of spirit she cried, "Behold, O Lord, Thou hast promised; I hold Thee to its fulfilment in me!"

She knew whom she believed. She had proven Him faithful, His every promise true, in times past. Converted in early life, she had been a careful reader of the Bible, while the lives of Carvosso and Hester Ann Rogers and Mary Fletcher and Lady Maxwell were her "story books." When about sixteen years of age she caught glimpses of a fuller salvation than she enjoyed. The smiles of God filled her with peace and joy. She knew she was His child, but at times she felt the stirrings of sin within, and it gave her great sorrow.

"Is not my Saviour an Almighty Christ?"

"Can He not make His child whiter than snow?"

He has washed away my sins and now

"I cannot rest till pure within,
Till I am wholly saved from sin."

Thus she earnestly inquired, while she sought diligently for instruction. She conversed with devout and experienced Christians. Not knowing any one who professed entire sanctification, she borrowed from her pastor's library, "Peck's Christian Perfection" and "Wesley's Plain Account," and after two years of intelligent study and prayer, she came clearly to see not only her privilege, but her solemn duty as a follower of Christ, to be fully saved by the power of the Holy Ghost through faith in the blood of Jesus. So clearly shone the light upon her pathway that she said, "The command to me is, 'Go forward!' I cannot hesitate—I cannot refuse to obey without bringing darkness and condemnation upon my soul, and losing the favor of God." She sought it definitely and determinately, and one blessed Sabbath morning, as she was engaged in secret prayer, she was enabled to lay hold upon Christ as her complete Saviour, able to save even her unto the uttermost, when suddenly He came to His temple and took

up His abode. Instantly the work was wrought and she was made "whiter than snow"—pure, white and glistening. A great solemn joy filled her heart while the Holy Ghost which had

—"answered to the blood

And told her she was born of God."

now as clearly witnessed that she was made perfect in love, every whit whole. "The Master has come and taken up His abode with me," she said. "He has come to stay, and fills me with His love," while her face glowed and heart burned with the glory of His presence.

Through the years of her young womanhood she had been true and loyal in her allegiance to Christ.

But now, why this unusual longing after God? It was something more than the ordinary relish for spiritual things, something more than the common appetite of a healthful Christian for Divine truths. It was a great going-out after God for an enlargement of soul, for a new relation of the things of Christ, for a new uplift, spiritual and Divine. And what was the result?

There came to her a broader, wider range of spiritual vision. New revelations of the possibilities of grace and the provisions of redemptive love. The Spirit took of the things of Christ, and showed them unto her.

Then again, there came a greater retirement or separation from the world. Not all in the sense of the ancient monks who sought retirement from the world by homes in the desert, afar from the haunts of men, or seclusion within monastic walls, but a retirement of spirit, a deeper spirituality, farther removed from the spirit of worldliness and a slighter hold on worldly ways and customs.

There was also manifested in her life a more vigorous healthfulness. There came a more positive and decided ring into her testimonies for Christ as a Saviour able to save to the uttermost. There was overcoming power in it—a herald of victory of those who overcome through

the blood of the Lamb and the word of their testimony. Alive to God, seem to throb through all her life.

Then again there was an increased efficiency and usefulness. This was seen in no extraordinary ways or doings. No pilgrimage—no mission—no "career," but in gentle, Christly ways. The humble, hidden cross to be borne for Jesus was as precious as the larger, more public work. The poor were comforted, the sick were uplifted, the unsaved were entreated, the cold-hearted were warmed, and the child of God pointed to the joy and power of the "higher life." Never obtrusive, but sweet and winsome, her life ran on, healthful, inspiring, and invigorating, "like the clear shining after rain," or the dewy fragrance of the meadow stream. Fully saved in Jesus! Our homes need such lives, our Churches such epistles, the world such saviours. God does not call every handmaid of His to be a Phoebe Palmer or Mary Fletcher, but they are "called to be saints," "bright and shining lights" in the world, "living epistles" known and read of all men.

JUST AS THOU ART.

BY REV. J. B. ATKINS.

"A new and living way." Hebrews 10 : 20.

Just as thou art—for holiness,
And for the joy of perfect peace,
Come boldly to a throne of grace,
For Jesus bids thee come.

Just as thou art—each failure past
May now into the deep be cast ;
You may find sweetest rest at last ;
For Jesus bids thee come.

Just as thou art—each doubt and fear,
And all anxiety and care,
Through simple faith may disappear :
For Jesus bids thee come.

Just as thou art—no longer stay,
You gain no meetness by delay,
Just now is the accepted day ;
For Jesus bids thee come.

Just as thou art—thou mayest win,
Immediate victory over sin.
And feel His love enthron'd within :
For Jesus bids thee come.



"Thy word is very pure; therefore thy servant loveth it." *Psa. 119: 140.*

"What glory gilds the sacred page!

Majestic, like the sun,

It gives a light to every age,

It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. II Kings IV. 25 - 37. March 1.

VERSE 25. *The man of God.* What is it to be a "man of God?" One to whom God is all, who counts the presence of God sufficient company, the possession of God sufficient riches, the power of God sufficient defense, the love of God sufficient stimulus, the word of God sufficient comfort, and the promise of God sufficient basis for any edifice of faith. We all may and should be such, not in any official or perfunctory or formal sense, but most really and joyfully.

26. *It is well.* This is the cry of faith, even in the severest afflictions and the most puzzling providences. Nothing that the All-wise Father appoints or permits to approach his child can be otherwise than well, for it is exactly adapted to do the work that most needs to be done in the perfecting of character. Well is it for him who never permits himself to doubt for a moment that God chooses best;

"Best though my plans be all upset,
Best though the way be rough;
Best though my earthly store be scant,
In Thee I have enough."

30. *I will not leave thee.* The faith and persistence and penetration of this noble woman are most admirable. She instinctively felt that Gehazi could do nothing in such a case as this. She did not trust him. The gentleness and sympathy and genuine goodness of the Prophet she knew, and it was her only refuge in this hour of sorest need. Our character should be such that people will cling to us in trouble.

31. *The staff.* The forms of the Church in

the hand of false-hearted or half-hearted workers can accomplish little or nothing. They avail no more than did this staff without Elisha. When wielded by fully consecrated men, then only do forms convey power.

34. *He stretched himself.* He exhibited earnestness and self-sacrifice. It was not simply by prayer, but by great labor and strong endeavor occupying some time and taxing the Prophet to the utmost, that the miracle was wrought. God almost always works by means, although he needs none, and can dispense with them when it is best. We fail to find any authority in the Word of God or the practice of God for dispensing with proper means either in spiritual or physical healing. God can be as thoroughly trusted and as fully honored when means are employed as when they are not. To expect the end without the use of appointed means is a form of fanaticism.

Lesson X. II Kings V. 1 - 14. March 8.

VERSE 1. *The Lord hath given victory.* Let us follow the example of the writer of this narrative, and of the other Bible historians, in ascribing all the events of life, little and large, to the Lord, and let us speak of the apparent doers as those by whom the Lord has done so and so. It would greatly rebuke the infidelity and worldliness of the age, and be a constant witness to the presence and power of God. *But a leper.* How often, alas, this has to be added to our descriptions of great and notable men or loved ones. They are eminent and excellent in many ways, but they lack the one thing needful; the leprosy of sin has not been cast out of their being.

2. *A little maid.* Blessings on her. She had a kind, forgiving, and helpful spirit. Her opportunity to do a great service for God came, and she did not miss it. It was for this that she had been taken from her pleasant home and brought to an enemy's country, though she knew it not. She filled a humble place in the household, but she was able to do a fine thing. Who can measure the value of one little word spoken at the right time? It has often saved a soul from everlasting woe. A child may point others to salvation.

8. *Let him come to me.* Brother, sister, are you living so near to God that when there is a peculiarly difficult case of soul-healing in your community or Church, and the minister is in consternation or perplexity, knowing not

what to do with it, you can say: Let him come to me? He who has the closest communion with God in any Church, and receives most direct intimations of the Divine will, may be one of the least esteemed and least recognized by its officary. Elisha was entirely forgotten by the king.

10. *Go, wash.* This was a very humiliating prescription, Naaman's pride was sorely wounded. He felt that he had been mocked and insulted. No attention was given to his enormous present, no respect paid to his rank, he was simply bidden to cleanse himself. He was not going to stand such rude, contemptuous treatment.

12. *In a rage.* Many a man rejects the plan of salvation because of its humiliating requirements, with as little reason and as foolish a prejudice as Naaman showed here. It came near being fatal to him. It has been fatal to millions.

14. *He was clean.* Consenting at length to obey, putting away his pride, and persevering, he achieved his desire. How wonderful the transformation in a moment wrought. So is it when a sinner is born again. And sometimes a similar marvel is wrought at the second conversion or second blessing. He who would get the most, be the most, and do the most should continually exclaim: "Take me, break me, make me."

Lesson XI. II Kings V. 15 - 27. March 15.

VERSE 15. *Take a present.* It would have been base if Naaman had not offered a handsome gift both to God, who had healed him, and to the Prophet who had been the instrumentality and was the visible representative of God. Unspoken gratitude, undemonstrative kindness, love that makes no sign is a very unsatisfactory thing, and can hardly be accounted genuine.

16. *I will receive none.* Under ordinary circumstances it is all right for a preacher to receive pecuniary gifts from those to whom he ministers. It blesses both him that gives and him that takes. But there are times when, as here with Elisha, a better impression will be produced if all temporal reward is refused. It should be always seen that the minister is free from covetousness and prizes many other things more than he does money.

18. *The house of Rimmon.* How many there are who seek to justify themselves for

going into questionable or wholly improper places, on the plea of self-interest or the actions of superiors or companions. It would hurt their business or their popularity to come out in all respects clearly for prohibition, so they continue to bow in the house of license.

19. *Go in peace.* This must not be considered as sanctioning Naaman's course. The Prophet did not regard himself as entrusted with any mandate on that subject, and so simply gave him a parting benediction. We are not always, or indeed generally, called upon to settle other people's duties for them, though we may firmly state what seem to us right principles.

27. *A leper.* Gehazi's punishment was severe because his sin was very great. There seem to be no extenuating and many aggravating circumstances. He implicated his master and marred the work of God. Covetousness was at the bottom of it. It leads to all crimes.

Lesson XII. II Kings VI. 8 - 18. March 22.

VERSE 12. *Elisha.* He was, like his predecessor, "the chariot of Israel, and the horsemen thereof." The patriotism of the Prophet is highly commendable. Good men are in many ways the main strength and defence of a land.

15. *How shall we do?* Little faith utters this cry of perplexity many a time when large acquaintance with God, and firm trust in Him, would make all clear and keep the heart singing.

16. *Fear not.* Some fifty times, in the Bible, God bids his people fear not earthly foes and dangers, and quite as often does He bid them fear Him. And His people reply—"I will fear no evil, for Thou art with me," "Let us fear the Lord our God." All fear that hath torment and springs from anxiety is cast out by perfect love. But there is a fear that is both the beginning of wisdom and the crown of humility.

17. *Open his eyes.* Blessed are they who are profoundly impressed with the reality of the invisible world. "The things that are not seen are eternal." It is the eye of faith which makes God real to us, and brings eternity to view. It is only the new birth that can give this sight. Where to the ordinary eye all is darkness, to the spirit-illumined vision the Divine presence and protection are so plain as to scatter every fear.

HOLINESS AT HOME

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR MARCH.

"Those that be planted in the house of the Lord shall flourish in the courts of our God." Psa. 92: 13.

HOME BIBLE READINGS.

"THE KEEP PSALM." 121st.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand."

"The sun shall not smite thee by day, nor the moon by night." 5c. 6 vs.

THE Lord as the keeper of His people is a truth which is frequently presented to our attention, both in the Old and New Testament. And it is a truth that is abundantly verified in the history of His saints, both individually and collectively. What a beautiful declaration was that made by the Lord unto ancient Israel: "Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee." And, coming to the New Testament, we have this keeping power of our covenant keeping God celebrated in a sublime doxology of the Apostle Peter:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In the passages of the Psalm before us the nearness of the Divine presence to each of His saints is shown in the declaration, "The Lord is thy shade upon thy right hand." As Matthew Henry says, "The right hand is the working hand; let them but turn themselves

dexterously to their duty, and they shall find God ready to them, to assist them, and give them success. He promises to be their *Umbra*—their Shadow, to keep as close to them as the shadow does to the body, to shelter them from the scorching heat, as the shadow of a great rock in a weary land. Isa. 32: 2. Under this shadow they may sit with delight and assurance. Cant. 2: 3.

"The sun shall not smite thee by day," &c. The sun shall not smite thee, with his heat by day, nor the moon, with her cold and moisture, by night. The same writer above quoted observes: "The sun and moon are great blessings to mankind, and yet (such a sad change has sin made in the creation), even the sun and moon, though worshiped by a great part of mankind, are often instruments of hurt and distemper to human bodies; but His favor shall interpose so that they shall not damage His people. He will keep them night and day (Isa. 27: 3), as He kept Israel in the wilderness by a *pillar of cloud by day*, which screened them from the heat of the sun, and of *fire by night*, which probably diffused a gentle warmth over the whole camp, that they might not be injured by the cold and damp of the night; their father Jacob having complained (Gen. 31. 40) that *by day the drought consumed him, and the frost by night*. It may be understood figuratively; "Thou shall not be hurt either by the open assaults of thine enemies, which are as visible as the scorching beams of the sun, nor by their secret, treacherous attempts, which are like the insensible insinuations of the cold by night."

LETTER TO THE CHILDREN.

THE SILENCE OF JESUS.

DEAR LITTLE ONES.—Do you who know and love Jesus ever ask to be like Him? When the cross and impatient words are yielded to, do you ever think that Jesus is grieved? He always knows when we do wrong. Do you ever ask Him to keep you? He knows all about your temptations, for "He was in all points tempted like as we are yet without sin," and we read also in the precious Bible, "who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." Dear

children, let us ask honestly to know Him. that his saving grace may be so manifested in our lives, and so He will be glorified in us. Never forget dear children that there are no little sins, all sins need the atoning blood of Jesus. And blessed be His dear name, it is just as powerful now to wash away every wrong word and action as it has ever been or ever will be. Let the heart-prayer go up from every little one for Jesus' sake: "Create in me a clean heart, O God, and renew a right spirit within me."

Phebe M. Annin.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." *Prov. 10: 27.*

"Her hands are filled with length of days,
True riches and immortal praise;
Her ways are ways of pleasantness,
And all her flowery paths are peace."

The answers given to the Question proposed in January, viz.: "How many passages in the Bible contain the name of Jesus," have been gratifying. They show that on the part of those who have participated there has been a diligent search. The one obtaining the book that we promised to the one reporting the largest number of verses is *Paul G. Miller*, of Columbus, Ohio, he having the number of 1,004. But as so many have done so well, in order to encourage our young friends we will send to each of those who have made the effort a copy of our beautiful "YEAR BOOK."

OTHER ANSWERS—Since our last: *Harry M. Granger*, Walkerton, Ind., 956; *Nettie Cooper*, Leetonia, Ohio, 918; *John Newton Nelson*, Fenimore, Wis., 838; *Ellen Olmstead*, Guthrie, Oklahoma, 914.

We are now looking for answers to the question given in February, "How many passages contain the word 'LOVE'?"

NEW QUESTION for this month. How many passages contain the word *JOY*?

Let the answers come. You will find these exercises to be very profitable. We desire that each member of the Children's Study shall be well acquainted with the Bible.

AN ACROSTIC.

A king of Egypt; a valley; a judge of Israel; one who penned a letter; the father of Samson; a son of Shem; a city visited by Luke; a father-in law of David; a city built seven years after Hebron; the name of a stone; the name of a god.

The initials name a heathen king

LOVED ONES GONE BEFORE.

MRS. MARGARET NUTT, of Beaver, Ohio, passed from earth to heaven, July 9th, 1890, in her 79th year. The change was made without fear, and in full assurance of everlasting life through Jesus Christ our Lord. She derived great comfort from reading *THE GUIDE*. Her friends miss her very much, often feeling lonely without the loving presence of *Mother*, but they hope to meet her again in the better life beyond.

MRS. MARY A. SHIPLEY, of Marriottsville, Md., went to join the white-robed multitudes on high, March 27, 1890. She was born November 28, 1811, in the house where she finished her earthly pilgrimage. She united with the M. E. Church in 1830. She was a life-long, consistent Christian. She was held in high esteem in the community in which she lived. Her husband and seven children preceded her to heaven, and five survive, nearly all of whom are endeavoring to follow her Saviour. She was a subscriber and constant reader of *THE GUIDE*, and often said "it was a great help to her." At the last she was full of peace, trusting in Jesus, and she is forever with Him in immortal glory.

MRS. MAGGIE D. BROWN, of Seattle, Wash., closed her earthly life on November 25, 1890, aged 53 years and 20 days. Sister Brown was the wife of *Rev. H. D. Brown*, of the Puget Sound Conference, with whom she had walked in loving companionship for twenty years. She had taken the *GUIDE TO HOLINESS* for the same length of time, and was an earnest, fearless advocate of the doctrine. She was a devoted Christian, and an affectionate, devoted and faithful wife. Five years before her departure she experienced the blessing of entire sanctification, and ever after was a cheerful, loving witness for her Saviour, who saved her from all sin. She sought it as a special work of grace, and so deep were her convictions that she has often said that it seemed that she must die if she did not obtain the blessing. Kneeling by her bed, alone in her North Dakota home, she plead with the Lord to give her the blessing for which she sought. She told the Lord she must die where she was kneeling if rest did not come. Then it came, full, rich and triumphant. That experience transformed her life. It made a difference in her words, her work, and her aspirations in life. She lived in this experience. She approached death without a fear. She had the blessed assurance, and all was triumphant. Just at the last a pleasant expression, almost a smile, broke over her countenance, and every one noticed the peaceful appearance of the face after death. May her God be our God, and our end as triumphant, when our change comes.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13:15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting opened by singing "Praise God," followed by hymn 420, commencing,

"Now I have found the ground wherein,
Sure, my soul's anchor may remain."

Bro. Geo. Hughes read a number of requests for the prayers of the meeting for various persons and objects, at the close of which several persons rose to their feet to request prayer for themselves for a clean heart, and others for friends.

Mrs. Palmer rose and said that she herself wanted, and all the time needed, spiritual refreshing, her constant wish was to receive more and more of the power of the Holy Ghost. There was so much to do; and she needed it just as she needed daily food for her physical system. Should not all ask, this afternoon, for a special baptism of the Holy Ghost and renewed consciousness of the power that was promised? As we depend constantly upon the air we breathe and the food we take, so we depend upon God for spiritual strength and power. Let us pray then for the Holy Ghost in His fulness here in this meeting to-day. If we earnestly ask for more power God will assuredly give it to us.

Dr. Lowrey led in prayer.

Singing.—"Nearer my God to Thee."

Mrs. Palmer.—Now we will hear what the blessed Holy Ghost will say to us. How blessed it is that He has devised a way by which we may know His will, and may be able to understand about the great and glorious truths of the Bible. I often think of Abraham, who was called "the friend of

God," and who said he was fully persuaded that God was able to do what He said He would. We will read a few verses from 10th Hebrews, and we ask the blessed Spirit to reveal the truth to us. Beginning with the 4th verse:

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

I cannot but refer to the precious thought that comes to my mind, of the prayer of our blessed Saviour (17th John, 22), "The glory which thou gavest me I have given them." That glory seems to have been to do the will of Him that sent Him. I delight in the thought that He permits us to be workers with Him. He comes and dwells in these temples, and lets us share in the bliss of bringing the redeemed world to the Redeemer. O what a beautiful thought, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he hath said before; This is the covenant that I will make with them. I will put my laws into their hearts and in their minds will I write them, and their sins and iniquities will I remember no more. Having, therefore, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated through the vail, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised." O let us, like Abraham, be fully assured that He is able! And if there is one precious soul here to-day that has not accepted Christ, I hope that soul will accept Him here and now. Dear ones, the way is open to us, let us go to Him.

Singing.—"He ever lives above."

A TRANSLATION.

Rev. Geo. Hughes.—I have been rejoicing in my heart while Sister Palmer has been reading this beautiful lesson about the atoning blood of Jesus, that the blood is sprinkled upon the lintels—the door-posts of my house. I simply want to acknowledge here to-day a new blessing which the Lord has put upon me and my house during the past week. He has made our dwelling a place for the translation of a saint, from earth to glory. Those who have been accustomed to attend the meetings at Ocean Grove, from year to year, will remember to have seen there Sister Mary Condit, who always used an ear-trumpet. She often failed to hear what was said, but she would say, cheerfully, that if she could not hear she could feel. She was a great worker in the Temperance cause, and two weeks ago last Sabbath night she went to a Temperance meeting in Orange, and, coming from the hall to our house, she fell and broke her arm, and has been for two weeks a sufferer. During those two weeks she had the most patient, submissive, Christ-like spirit—ever cheerful, and frequently singing such simple hymns as “Jesus is good to me.” We hoped for her recovery, but on Saturday evening last a change occurred, and suddenly she passed on to her heavenly home. My wife says it has been a ministration of grace to her to be at her bedside through her illness, and at the end. She has gone home, and, although not very much known to the general public, yet she was a child of the King. And now I ask you to pray for her son, who is not a Christian. O the prayers, and cries, and tears which I have heard in my house for that son! He seems now to have a broken and contrite heart. Give him the aid of your prayers. In conclusion, brethren and sisters, one thing is certain—holy people not only live well, but they die well. O when my time comes, may I be as ready to go home as dear Sister Condit.

Rev. A. C. Morehouse. I remember when I was just in the place one of the sisters has spoken of. I was anxious for souls my friends said, and this was true; but, O I was more anxious for myself! I felt the need of further steps, and I should backslide if I did not go on. I made it a very serious study, and I asked God for a clean heart. Obtaining that, I was safe, and I became a soul winner. I learned to be more humble and tried to do the will of God regardless of every

earthly consideration, and then the sanctification came. “I give myself to Thee, O Lord,” was what I said. I believe God and believe He accepts me. I am His and I am on the altar, I said; and the peace that came was such as I had never known before. At my carpenter’s bench every stroke I made was for God. The witness that came to me has never been lost.

Singing.—“Jesus all the day long.”

A SENSE OF HEAVENLY GLORY.

Sister Searles.—I am so glad to be here to-day. I feel such a sense of heavenly glory when I enter this room. It will not be for many times more. O when I think what God has done for me, I am sometimes so astonished at all these things! To think that I am sanctified by God the Father and preserved by Christ Jesus! If ever there was a soul preserved in Christ, I do stand before you as such. I say it with all humility. I was never so zealous as now for the true cause of God in all parts of the world. Never so deeply interested in the progress and triumph of Christian doctrine as in these my last days. Hallelujah to Jesus! It is just as natural for me to serve God now as it once was for me to sin. O I am so glad, and my soul is so thankful for what God has done for me, the least of all His saints. Bless the Lord, O my soul!

A BURDEN OF HEART.

Rev. Bro. Haendiges.—I bless the Lord for the privilege of being here. I come to present the burden of my heart, and that is that God would finish the great work in my Church that He has begun. We have been having times of great refreshing from His presence. What I want to state is that everybody seems hungry either for salvation or full salvation (you know what I mean). All over there is a great hungering and thirsting for this fulness. O, dear seeking ones, don’t be afraid; you can link your little strength to the power of Almighty God, and you will be as strong as He. May many who came in here unsatisfied go out rejoicing.

Singing.—“Blessed Assurance.”

Rev. E. R. Young.—The good book says, “He that offereth praise glorifieth me.” My heart is full of praise to-day. As I go up and down in missionary work, I am so glad I live on this line and among the dear saints who are now working for the Master. I am going on working for God, and I don’t preach

one-tenth as much about heaven there as heaven here. I see God now so nigh to me—nearer than ever before. May God fill our souls to overflowing.

DESIRING TO BE WITH CHRIST.

Rev. W. G. Browning.—I have had a dangerous illness of late, and I had the thought that likely I might be coming to the end, and I have not found it very difficult to repress the desire to go and be with Christ. So many, since the last gathering at Ocean Grove, have passed on. But they have only passed on a little way out of our sight—not far. The better day is coming on grandly and gloriously. I have observed two things that have impressed me very much. We have gotten away beyond the “hope-so” idea of Christian people. That is all passed away. It is of little consequence. There is a class who say they “don’t know,” but they are not Christian people; they call themselves “Agnostics.” There is a sort of *positiveness* in the Christian world never known before. We speak of what we know. Talking in a round-about way does little for the cause of Christ. Another thought: God is making spiritual influence so intense that we are beginning to feel more and more that delays are not admissible. This thing is worthy of all our attention right away. Here we are, with eternity right before us, and yet we foster a kind of nice, careful way of talking, and are afraid of becoming too earnest about the importance of getting salvation. I want to hear and know the truth in all its fulness. Let us open our hearts and our mouths, and the work of God will go on in us and through us.

Singing.—“I love to tell the story.”

GLORY IN THE SOUL.

Mrs. Whittemore.—There is glory in my soul to-day. The dear Lord is more real to me this hour than He has ever been before, and that is saying a good deal. I have had care and heart-ache, but underneath there has been this blessed influence that has just lifted me above all. To-day I praise Him with a deeper thankfulness than ever in my life. I want to tell you a little incident. I went into the kitchen this morning, and I found my cook had put the clock in the stove oven. I asked her why she had done so. She said it would not go on account of the cold and was clogged with the hardened oil, and when she put it in the stove and warmed it up it went beautifully! Ah, thought I,

there is a lesson for me! When I am cold and clogged, let me be put in the furnace, that I may run and not faint; that I may be impelled to do my whole duty unceasingly.

PRAISE TO GOD.

Dr. Lowrey.—I praise God for what He is doing, has done, and is going to do. He has done something very fine, and we know what He is doing. Now, I have been reading up, somewhat comprehensively, on what the Lord has done on the line of personal holiness through Madame Guyon, a Christian French woman, of whom we have all heard something. As I have often said to myself, God turns a big wheel. It turns, and always in the right direction. Two hundred years ago that woman flashed up, and as suddenly disappeared. Her enemies condemned and imprisoned her, and finally took her life, and they said, “Now we have put an end to that fanaticism.” Yet the big wheel turns. A man of learning, a Congregationalist, has edited, systematized and published her writings. That man comes into a Methodist meeting, becomes sanctified and gives a beautiful history of that devoted and fearless Christian woman, whose influence is to-day ten times, yea, a thousand times greater than it was while she lived. This result is a small part of what the Lord is doing now. And I believe He is going to do a great many similar things in future. Are we awake and prepared to keep abreast? See to it that you do not forfeit justification and get under condemnation, which you may very easily do. If we confess our sins we have taken the first step; then we must walk in the light. The light is there, and it is for us to walk in, and not in our own light. Then you will have fellowship, a reciprocal fellowship, with God. Having met the conditions, you have the right to say, “The blood of Jesus Christ cleanseth me.” All you need to do is to go straight to the blood and realize that it cleanseth you, and to say, “I am going to believe—I do believe that God saves me.”

Singing.—“Glory to the Lamb.”

Sister Palmer, in closing, urged that those who at the opening of the meeting had asked prayer should now declare their present acceptance of Christ as their *Sanctification*, to which some responded, and after singing, prayer, and the doxology, the meeting closed under the blessed influence of the Holy Spirit, an occasion to be remembered.

OUR SOCIAL MEETING.

MOTTO: Thy word is a lamp unto my feet, and a light unto my path. *Psa. 119: 105.*

"O, make thy Church, dear Saviour,
A lamp of burnish'd gold,
To bear before the nations,
Thy true light as of old."

"*On your knees.*"—M. A. Andrus, Johnstown, N. Y. In reading your article in the last number of *THE GUIDE*, "On your knees," the suggestion came to my mind (I think by the Spirit) to add my testimony on that subject. When I was converted, at the age of sixteen, I was at a protracted meeting. The dear man of God (Rev. Charles Jukes) who did the preaching, remarked at the close of one of his sermons, "Any of you who are seeking the light, when you go to your homes, take the word of God, kneel before it, ask the light of the Holy Spirit to shine upon the sacred page, and it shall be given. I said in my heart, I will do that. When I reached my home I took the large Bible, opened it before me, knelt upon my knees before it and asked the light of the Holy Spirit upon the page, and lo, it was given! The Saviour revealed Himself to me, crucified for me, my Saviour broken for my sins, and He appeared to me "The chiefest among ten thousand, and the one altogether lovely." His voice was most sweet, saying, "As far as the east is from the west, so far have I removed your transgressions from you." A calm and heavenly peace came into my mind, and I was satisfied. The blessed Word tells us, "As ye have received Christ Jesus the Lord, so walk ye in Him." And the faithful Holy Spirit comes to me now when I open the word prompting to ask His aid. When I rise early in the morning my first act is to kneel before the open Word and get fresh food for my soul, and O how it strengthens and helps me for the duties that lie before me!

Saved and kept.—Mrs. James Palmer, Meriden, Kas. My testimony is: Saved and kept by grace Divine, and satisfied with the narrow way—while in the world, yet not of the world. The life I now live is by the faith of the Son of God—a glorious rest.

The cleansing blood.—Rev. J. H. Meek, Waterville, Kas. We are glad to be able to testify that the blood of Jesus Christ cleanseth us from all sin. Praise the Lord! We have

enjoyed this experience twelve years, and the Lord blesses us abundantly as we engage in the work of spreading holiness by preaching, testimony and holy living. In our meeting here at home, Cottage Hill, Kas., now in progress, four or five have been wholly sanctified. All glory to God.

The joy of the Lord is strength.—Eliza J. Watts, Croton, Iowa. I am glad to say that the joy of the Lord is my strength. I am abundantly satisfied with the way of holiness. Jesus puts real love in my heart for all His sanctified children, no matter what Church they belong to—glory to His name! Jesus says, "Love not the world, neither the things that are in the world"—that is, supremely. "If any man love the world the love of the Father is not in him." O, I realize it does mean that we should have an eye single to the glory of God and continually walk in the light if we desire to shine for Him who went all the way to Calvary to die for us. He died to save us from our sins, bless His name. He sets my soul perfectly free. My treasures are in heaven. I am in the world, but not of it. O what people miss by not obeying God in full consecration! It does pay to follow Jesus in the way.

"His grace will be sufficient
Till I His glory see;
Then safe at home forever!—
And that's enough for me."

Abundant blessings.—Rev. Geo. H. Wilson, (Baptist) Greenville, S. C. The Lord has blessed me abundantly since I wrote you last. He has led me safely over rough places. My hands have been loosed and my tongue set at liberty so I can speak the word. Praise the Lord in the highest that He counted me worthy to be ordained to the Gospel ministry in the Baptist Church. I am at work as a missionary at large. The Holy Spirit is with me. Jesus has been crowned King in my heart, and I am free to do His commands.

Nearing Home. Rebecca A. Beers, Norwalk, Conn. I am eighty-five years old, and feel very weak, but I am trusting in the Lord and casting my care on Him and He sustains me. Jesus is my Saviour that is able to save to the uttermost. He does not leave me now that I am old and feeble. I feel sometimes as if I was nearing my heavenly home. How long I shall be here I know not, but I am saying, the will of the Lord be done—He knows what is best.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

THE BEAUTIFUL RACE—"PATIENCE."—"We have need of patience," is the Bible direction to Christians. Patience is really styled one of the gentler graces, and yet its exercise often evinces true heroism. Fenelon says: "To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer, and time is not lost which is spent in the practice of meekness and patience."

"WHOSOEVER"—"WHATSOEVER."

IT has been said that on the outside of the gate of entrance into the kingdom of heaven the word "WHOSOEVER" is legibly inscribed. On the inside of the gate, after the subject of the kingdom has made a joyous entrance, he beholds inscribed over the gate, "WHATSOEVER."

The inscription at the entrance is descriptive of the universal freeness of access to the realm of grace. The invitations of the Gospel belt the globe. "WHOSOEVER" is the word of royal proclamation. "Whosoever will, let him take the water of life freely." Men everywhere, irrespective of character or condition, may be saved if they will. This is the predestined order of Heaven revealed in the Gospel of God's dear Son.

When the invitation has been accepted and the subject of grace is adopted in THE BELOVED, and finds himself a subject of the kingdom, the amplitude of the privileges of the kingdom is unfolded to him in the new and significant word which he sees in bold characters over the inside of the gate, "WHATSOEVER."

This is the second order of the kingdom of Heaven on earth. He finds warrant for this order in THE BOOK OF PROMISE, which is open to every subject of the kingdom. Looking therein he dis-

covers exceeding great and precious promises, promises of THE KING, which are so many blank checks in his hand, which he may fill and draw upon the Divine exchequer, indefinitely. Take a few examples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." "Hitherto have ye asked nothing in my name"—lay emphasis on these words, "*in my name*"—"Ask, and ye shall receive, that your joy may be full." What a promise! The wealth of eternity is put within the grasp of every saintly hand! Who can consent to be poor, or weak, or powerless in sight of such measureless resources, suspended upon the simple condition, "ASK"—"ASK, and ye shall receive"—even to the measure of the fulness of joy—"that your joy may be full."

But this is not all. This great "WHATSOEVER" inside the gate includes visits to THE VAULTS of the kingdom, so that each subject may know for himself how great are "the riches of the glory of this inheritance." In surveying the storehouses of the kingdom he will be met with this declaration: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *All things!* That is Divinely comprehensive. The greater gift includes all the lesser gifts. The blood of atonement is the purchase price of all needed blessings.

In walking through the treasure-houses of the kingdom the happy subject will find another declaration like this: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Surely there is breadth of territory enough in that kingdom—light, life, glory, power enough for an immortal mind. Christ himself ours, in the infinitude of His Divine personality. Truly this "WHATSOEVER" inside the gate is the marvel of grace, and shall constitute the glory of the great hereafter. Have you, beloved, been made subjects of His kingdom—the kingdom of God within—the kingdom of righteousness and peace and joy in the Holy Ghost? Then claim all that belongs to a subject of the kingdom—in Christ.

"To him that overcometh will I grant to sit with me in my throne."

THE OLD WARRIOR SLEEPS!

REV. JAMES CAUGHEY, one of the great captains of our Israel, has "fallen on sleep." He sleeps well, sleeps in Jesus, and is destined to a sublime awaking!

James Caughey has, for about twenty years, been in seclusion. Few have seen him, or heard his voice. Enfeebled by severe and continuous conflicts with Satanic legions, in the quietude of his home in New Brunswick, N. J., he has passed these years. On Friday morning, January 30th, the chariot of God swept down to his home, and he instantly obeyed the summons. So noiseless was his departure that there was no earthly witness of his triumphal ascent. His wife had gone to prepare some nourishment and, on her return, she found that his spirit had fled. Memorial services, solemn and deeply interesting, were conducted in the Pitman Church, New Brunswick, on Tuesday afternoon, February 3rd, under the direction of the pastor, Rev. J. Morgan Reed. Scriptural selections were read by Revs. W. P. C. Strickland and G. Reed, pastors in New Brunswick. Prayer was offered by Rev. E. I. D. Pepper, Editor of the Christian Standard. No definite arrangements had been made for a sermon or addresses, and so the pastor called upon Revs. Dr. E. H. Stokes, H. Belting, G. C. Maddock, A. McLean and the writer for impromptu remarks, closing with a few appropriate words by himself. Each speaker bore testimony to the eminent Christian character, extraordinary ministry and world-wide successes of this heroic servant of Christ. The addresses were intermingled with sweet songs, led by the choir. When the benediction was about to be pronounced, a gentleman in the congregation, said he must utter a word of testimony. Forty years ago he heard Bro. Caughey preach in the city of Toronto, Canada, on the text, "*How long halt ye between two opinions?*" It was a word of power, it went to his heart, it was the turning point of his life. He gave himself to Christ, and united with the Presbyterian Church. He said that the crowds that attended his ministrations were immense, and he literally revolutionized that city.

The day of these memorial services was stormy, the notice given was limited, and hence the congregation was small and but few ministers present. Rev. W. B. Osborn, at the close, prayed that the mantle of the ascended hero might fall upon the ministers present. If that prayer were answered, what marvels would follow!

James Caughey was a mighty man. His name will pass into history as having contributed, by his evangelistic labors, and the stirring emanations from his pen, to the wonderful revival of Bible Holiness in this century. He was an eminently holy man, walked closely with God, and had power to lay the magazines of heaven under contribution in times of exigency. He was in the grandest sense *A Gospel preacher*, under the full anointing of the Holy Ghost. When he ascended the pulpit, the people felt the tread of a moral giant. His ministrations were so full of light and Divine unction that infidels quailed, sinners in crowds fell at the feet of Jesus, and believers in multitudes rushed to the fountain of cleansing. The realm of darkness was in profound consternation, again and again, when he struck his stalwart blows at the foundations of Satan's empire. Ministering angels were kept busy in winging their way to glory to bear tidings of his newly gathered trophies. Surely they must have kept high jubilee when it was announced that GENERAL BOOTH of the Salvation Army was one of them! It seems to us that the thousands of thousands of angels must have been eager to be numbered with the escort commissioned to bear him to the palace and to the throne.

His pen, as well as his voice, has been potential. The series of works, "*Arrows from my Quiver*," "*Earnest Christianity*," "*Revival Miscellanies*," and others, have done noble service. They are monuments of intellectual and spiritual vigor.

Well, the outward tenement sleeps, till Jesus bid it rise. Heaven has given the triumphal warrior a hearty greeting. Thousands of converts, glorified, have welcomed him! And thousands more on the earth refer to him gratefully, as the instrument of their salvation. Eternity alone can give the aggregate of results flowing from his ministry. He will undoubtedly wear throughout eternity a crown studded with many stars. To God be glory forever!

"A good conscience is a continual feast, and a peaceful mind the ante-past of heaven."

IS LIGHT BREAKING?

One of the hopeful signs of the times is that many, even leading minds in the Church, are being led to study the question of the relations of the HOLY GHOST to the New Testament Church. This is the vital question of the day and it demands profound attention.

Prof. Upham, of Drew Seminary, recently preached a sermon on this subject in the New York Preacher's Meeting, in which he declared that this was the vital question. The sermon was able and was listened to by the ministers present with close attention. On the same day, Prof. Crooks, of the same theological institution, read a paper in the Newark (N. J.) Preacher's meeting on this theme: "A revival of *Gospel preaching* the need of the times." We hope the Professor recognized the fact that Gospel preaching includes, as one of its fundamental ideas, PENTECOST. Gospel preaching that does not embrace this is lamentably incomplete. And no Gospel preacher is fully prepared for Gospel ministrations to his people who has not had his *personal pentecost*. In other words, the Gospel must first get into the preacher *himself* before he can, in the full New Testament sense, communicate it to others. If our Theological Seminaries will thus indoctrinate students for the ministry, they may supply the pulpits of the Church to some purpose—otherwise, their work is abortive. Many Churches are groaning under the tame and lifeless essays of *ecclesiastical fledglings*, who, having obtained a smattering of science and philosophy in the seminaries, use the pulpit as a rostrum from which to deliver their crudities. Godly people in the congregation cry, "From pulpit science and philosophy good Lord deliver us!"

Another good sign: Four excellent books on the Holy Ghost have just appeared. "The Guiding Eye," by Bishop Carman; "The Holy Ghost Dispensation," by Dr. Dougan Clark; "Another Comforter," by Rev. W. McDonald; and "The Two-fold Gift of the Holy Ghost," by Rev. T. K. Doty.—works which should be circulated.

"Christ will not cast water on your smoking coal; He never yet put out a dim candle that was lighted at the 'Sun of Righteousness.'"

A CHRISTLY COUNTENANCE.

We have met with a beautiful incident illustrating the marvelous influence of such a countenance:

A poor girl, partially intoxicated, was brought to the door of a Christian woman in Chicago. The latter was a hard-working woman earning a scanty living by washing. Yet she took the wanderer in, and cared for her as best she could. The girl said she had no home or friends, and she could no longer endure the life she was then leading. Looking in that woman's face, as she ministered unto her, she said, "I don't know anything about God, I can't love him; but I do love you!" Without home or friends, without God, alone in that city, with the power of a terrible appetite upon her, she saw no hope save in the face of that Christian woman who befriended her for Christ's sweet sake.

Ah, beloved, the secret of that Christian woman's power was that she had *the Christly face!* She had been transfigured. "The fashion of her countenance had been altered." Love looked out of her eye. The light of heaven covered all her features, resplendently. That is what gives a measureless grip of influence. The hardest hearts become soft under such sweet touches of Divine power. This poor, homeless, friendless one, felt the magnetism of such a presence. Love begat love, in that chilled and hardened soul, and she was ready to leap to the embrace of her newly found friend.

That Christian woman was in an humble sphere—toiling at the wash-tub, and yet she was performing a service worthy of an angel. Christly influence does not depend upon learning, or wealth, or position. The humblest may wield it for the Master. Reader, be transfigured by the Holy Ghost—wear a countenance of love—a Christly countenance—and you may swell the number of the redeemed. Looking into the Gospel glass and beholding the superlative excellence of Christ, we are transformed into the same image, by the Spirit of the Lord, and we become reflectors of His glory. It is just such Christians as the world needs—Christians "bright with borrowed rays Divine." These are the noble witnesses, representing Christ wherever they go, and compelling even caviling skeptics to do homage to the Divine Redeemer.

"I can understand people losing by trusting too little to God, but I cannot understand any one losing by trusting too much to Him.—*Kingsley*.

THE GUIDE CATECHISM.

QUESTION 7.—How does this second or advanced work of grace differ from regeneration or the new birth?

ANSWER.—In the work of regeneration which is concomitant with justification, or the pardon of sin, the subject is sanctified in part—he is made initially holy, hence the Apostles taught the several Churches to whom they wrote that the young converts were "called to be saints."—holy persons. The distinction between the two works of regeneration and entire sanctification is very clearly taught by Paul, II Cor. 8 ; 1. The Corinthians were called to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." They were not already fully cleansed—their holiness was not yet perfected, or the Apostle would not have given that injunction.

QUESTION 7.—Does Christian experience confirm this Scriptural distinction?

ANSWER. It does. Very soon after conversion usually, by the reading of the Scriptures and by the enlightenment of the Holy Spirit, the young convert is led to discover *inward* impurities which he plainly sees need a new application of the cleansing blood. There are within "roots of bitterness" which need extracting. It is possible for all this to be done in conversion, but Mr. Wesley says he never knew a case, and this is confirmed by other eminent authorities.

QUESTION 8.—How soon after conversion may an individual be entirely sanctified.

ANSWER.—Judging from the earnestness of the Apostles in writing to the infant Churches, in setting before them this duty and privilege, we should say they may, and ought, to arrive at this second stage *soon*. See Rom. 12 : 1. It should be noted that all the Epistles are written with this aim, viz.: to lead Christian believers into the higher experiences of Christianity—to establish them in holiness. Mr. Wesley speaks of those who obtained this grace in a few days, yea, a few hours after conversion.

"Our feelings of joy come from our believing joyful facts. The facts do not exist because we are joyful, but we are joyful on account of the facts."

HIDDEN TRUTHS.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Psa. 15 . 5.

To *backbite* is to censure or revile an absent person. The backbiter is a secret calumniator, one who stabs his neighbor's reputation behind the door. This is a very prevalent evil, and it is a heinous offense. A man had better rob his neighbor of his money than of his reputation. There are those, even professing Christians, who get together in the social circle, and their conversation for the evening consists chiefly of personal detraction. They discuss A, B, and C, and pick flaws in each and all. Now this is a vile thing. Let all *backbiters* understand that by such iniquity they will be excluded from God's tabernacle and his "holy hill." "*Nor doeth evil to his neighbor.*"—In person, family or estate, "Love worketh no ill to his neighbor"—in any respect—his interest in the hands of a real Christian is as sacredly guarded as his own. He is governed by the golden rule.

"*Nor taketh up a reproach against his neighbor.*" He is not a public pedlar of slander—either as its *author*, or as the mouthpiece of other people.

These successive "NOR'S" in this psalm are weighty—they are to be pondered—eternal destiny is locked up in them. The sentences of the Psalmist are Divinely inspired and they are heavily charged with eternal things. *Backbiting* is no amiable weakness or infirmity—but it is a crime black as hell—and if persisted in will shut a person out of heaven. The remedy is true holiness which will put a bridle on the tongue, and make it an instrument of righteousness and not of unrighteousness.

We deem it important to lay special emphasis upon the evil that is here interdicted. There is a great lack of conscience at this point in many professing Christians. And, we are sorry to say, even a profession of holiness does not always curb the unruly tongue—genuine holiness, however, does. Get the real article.

OUR INQUIRY ROOM.

THE GROUND OF TRUST.—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." Ephes. 1: 13.

JESUS AMONG THE INQUIRERS.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not be a false witness, Defraud not, Honor thy father and mother."

"And he answered and said unto him, Master, all these have I observed from my youth."

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

"And he was sad at that saying and went away grieved: for he had great possessions." Mark 10: 17c 22.

Here is an interesting inquirer. A young man comes to Christ, a young "ruler," Luke says. His manner is appropriate and hopeful. He *runs*, indicating earnestness; he *kneels* at Christ's feet, thus showing reverence; and his approach is open, by the public way—not like Nicodemus, who came to Jesus by night. The question he proposed showed that his mind apprehended the greatest of all subjects pertaining to men: "Good Master, what shall I do that I may inherit eternal life?" How shall I make my earthly life contribute to the possession of eternal life, which is the final and the grandest issue?

As one revering the law of Moses, Christ reminded him of his obligation to obey it, to which demand he made a remarkable response: "Master, all these have I observed from my youth." Outwardly he was a moralist, and as such had amiable traits and, it is said, Jesus "loved him." Now the Great Teacher advances from the outward to the inward intent of the law. He strikes home to the heart's core by saying, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor." This was the vital test of his sincerity, upon which eternal destiny hung. He hesitated, he shrank from the ordeal; the world had greater mastery over him than Christ. "He went away grieved, for he had great possessions." How many, alas, when brought to the vital, soul-reaching test, draw back! They come within a hair's breadth of eternal life, and yet draw back to perdition. We may not so fully search the heart of the inquirer

as did The Master, and yet we may learn much from this example as to the proper method of dealing with those who come to us as inquirers.

FROM CORRESPONDENTS.

Question 1.—A brother in Maine presents several points of inquiry: (a) In the work of sanctification are the propensities of the carnal nature really eradicated or killed?

Answer.—In conversion or regeneration, these propensities exist, but are held in check or under control; they are *suppressed*. In the second work of entire sanctification they are utterly eradicated or killed, so that they do not exist within us. See Rom. 6: 6c 7. Rom. 7: 5c 6. Rom. 8: 8c 9.

(b) Is a pure heart and power essentially connected?

Answer.—When the heart is made entirely pure, it is immediately followed by the incoming of the Holy Ghost, the Comforter, and he is the center and source of all power, so that we have within us the source of all power, the well springing up unto everlasting life. Upon this we may draw indefinitely for duty, or danger, or conflict, without limit.

Question 2.—A sister in Kansas: In a family where the father conducts worship in the morning, but does not care to do it at night, is it right for a daughter to propose to do it?

Answer.—A Christian father ought to gather his family around him for worship morning and evening. If, however, he deems once sufficient, and a daughter desires it otherwise, a kind and loving suggestion to her father would be likely to win him over. If at first not successful, try again, and again—loving importunity works wonders. These are questions of a delicate nature, and need to be handled in wisdom. Whether the daughter should do it in the evening, as she asks, if the father is not so inclined, would be well, with the consent of the father, otherwise it might make some unpleasant clashing.

Question 3.—A sister in California: When we pray for the salvation of a soul, are we to believe that God will positively save that soul?

Answer.—"The fervent effectual prayer of the righteous availeth much," in regard to unsaved friends. In answer hereto God will and does send the Holy Spirit to arouse and convince of sin. Nevertheless there cannot be the positive salvation of the individual without his consent. But God will put upon him a mighty constraining influence. And He is pleased often to give the one who prays an assurance of his ultimate salvation,—mothers not unfrequently for their children. We have heard them testify that years in advance they have been assured of the salvation of children.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"Be strong in the grace that is in Christ Jesus." II Tim. 2:1.

1. II Tim. 1:8; Titus 1:2; Psa. 65:2; Psa. 56:10.
2. Rom. 12:16; Psa. 9:12; Psa. 5:2; Psa. 101:1.
3. Jer. 6:16; Jer. 6:16; Job. 22:27; I Cor. 15:57.
4. I Chron. 16:15; James 4:6; Luke 23:42; Psa. 18:1.
5. Luke 11:35; I John 1:7; Psa. 43:3; Judges 5:3.
6. Isa. 60:1; Isa. 60:19; Psa. 102:2; Luke 2:14.
7. Heb. 12:3; I Cor. 10:13; Psa. 17:8; I Chron. 23:30.
8. Rev. 3:18; II Thess. 3:3; John 17:11; Psa. 84:5.
9. Eccles. 5:1; Psa. 92:13; Psa. 140:8; Psa. 43:4.
10. Rom. 12:17; Luke 6:35; Matt. 6:12; Psa. 34:3.
11. Zech. 8:13; Isa. 58:11; Psa. 28:2; Psa. 146:5.
12. Ephes. 6:10; Gal. 6:9; Psa. 68:28; Psa. 98:1.
13. Psa. 50:15; Psa. 112:4; Psa. 27:9; Psa. 29:2.
14. Josh. 1:9; Josh. 1:9; Psa. 109:21; Psa. 115:12.
15. Luke 21:19; Psa. 30:5; Psa. 143:1; Psa. 136:26.
16. Phil. 4:1; Psa. 42:8; Psa. 30:10; Psa. 9:11.
17. Psa. 50:5; Rom. 8:32; Psa. 132:9; Psa. 119:137.
18. Gal. 6:7; Psa. 9:9; Psa. 143:2; Jude. 25.
19. Rom. 12:19; Psa. 15:4; II Tim. 2:7; Psa. 52:9.
20. I Cor. 15:58; I Cor. 15:58; II Kings 20:8; Psa. 144:9.
21. I John 2:1; I John 5:4; John 17:17; Psa. 21:13.
22. Jer. 1:7; Jer. 15:19; John 17:9; Psa. 63:4.
23. Isa. 27:5; Prov. 3:26; II Chron. 6:41; Psa. 67:3.
24. II Peter 3:14; Jer. 23:4; Psa. 28:9; Psa. 70:4.
25. Zech. 9:12; Joel 3:16; Psa. 66:3; Psa. 104:33.
26. Psa. 62:8; Psa. 27:14; Psa. 130:2; Dan. 2:23.
27. I John 5:21; I John 3:21; Exod. 33:13; II Sam. 22:3.
28. Psa. 46:10; Dan. 11:82; Psa. 22:11; Luke 1:46.
29. I Cor. 6:20; Rom. 14:18; Psa. 51:1; Psa. 140:13.
30. I Peter 4:7; Rev. 2:10; Psa. 38:9; Psa. 139:14.
31. Psa. 100:3; Isa. 45:19; Psa. 9:19; Psa. 119:64.

STUDIES FOR THE SABBATH.

Sabbath, March 1.—THE GOSPEL—Prophecies concerning it.

Sabbath, March 8.—How it exhibits the grace of God.

Sabbath, March 15.—Passages teaching that it is the power of God unto Salvation.

Sabbath, March 22.—As preached by Christ.

Sabbath, March 29.—Its everlasting duration in influence and power.

STUDIES FOR THE WEEK.

First Week.—THE PRIMITIVE CHURCH.—Its characteristics as given in the Acts of the Apostles.

Second Week.—Its aggressive power—how manifested.

Third Week.—It is a Church model for all time. How may it be realized in the modern Church?

Fourth Week.—What evidence have we that the Church will ultimately appear in her predestined glory.

CLOSET PRAYER.

A FOOD PRAYER.—"Save thy people and bless thine inheritance: feed them also and lift them up forever." Psa. 28:9.

ON YOUR KNEES.—Occasionally, during the month, let us read *on our knees*, Matt. 5:21c 26.

SING UNTO THE LORD, Hymn No. 503 in the Methodist Hymnal, commencing,

"Father, I dare believe
Thou merciful and true;
Thou wilt my guilty soul forgive,
My fallen soul renew."

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

For a fuller realization of the responsibility of the Christian Church for the continuance of the iniquitous liquor traffic.

SPECIAL REQUESTS:

Canada.—W. B.—For a husband to be converted; for mother and daughter to be sanctified.

Connecticut.—D.—For sister to be filled with the Spirit. H.—For aged sister to be sanctified; for a revival.

Indiana.—P.—For a sister to have impaired sight restored.

Iowa.—J. C.—For a wayward son.

Maryland.—C.—For a sister and brother to be sanctified; for a son to be converted.

Missouri.—R.—For a sister to be sanctified.

New York, N. Y.—For loved ones out of Christ; for a sick young man to be sanctified and restored to health.

Ohio.—K.—For a sister to be sanctified. C.—For a physician to be sanctified.

CLOSET HINTS:

1. Be sure that it is a joy to go there, and not merely a duty.
2. Be conscious of the intercession of the Holy Spirit.

VINEYARD SERVICE.

THE WORD OF JESUS.—"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 7:37.

1. In Christ there is a fulness of grace.
2. The way of access to Him is open and free.
3. We should make these facts known to lost men.

1. Try to get some tobacco-user in the Church to abandon it, and give the money to good purposes.

2. Lay hold of some backslider and reclaim him.

3. Rescue some young man just beginning to use strong drink.

4. Have you a class in Sabbath School? Are they brought to Christ? If not, strive earnestly for it.

5. Do you know any one who has become offended? Endeavor to bridge over the difficulty.

6. Do you like parties? Get up one of the New Testament kind. See Luke 14:13.

AN IMPORTANT COUNSEL.—“Let not your good be evil spoken of.” Rom. 14 : 16.

We are to be circumspect, as Christians, doing nothing that will injure the cause of Christianity.

THE GUIDE PRAYER UNION.

Our friends of the “Union” will please observe for this month,

Tuesday, March 17th,

as the day of special prayer for ourselves, our families, and the cause of Holiness.

The Scripture for the day is Mark 11 : 20c 26. This was intended for last month but was erroneously printed Mark 10 : 20c 26. The Hymn for the day is 599 in the Methodist Hymnal.

EDITORIAL BRIEFS.

A PERTINENT QUESTION.—“And why call ye me, Lord, Lord, and do not the things which I say?” Luke 6 : 46.

Give attention to the cover pages this month.

—OUR SERMON this month is taken from “Hidden Manna,” one of the choice works of our dear departed brother, *Sheridan Baker*. He has left behind a series of superior works on the line of Holiness.

A LOVE TOKEN.—Sister Watts of Appleton, Wis., writes: “My husband was a subscriber to THE GUIDE for over forty years. He was a minister of the precious Gospel in the Wisconsin conference many years. A copy of THE GUIDE, was placed in his hand when he was laid in the casket for burial—he so loved the reading of it.” Such love tokens are pleasant and helpful to us in our editorial work.

INFALLIBLE PROOF.—By this shall all men know that ye are my disciples, if ye have love one to another.”

—Our esteemed contemporary, Bro. T. K. Doty, author of the new work advertised on the cover, “The Two-fold Gift of the Holy Ghost,” is the editor and publisher of a good paper, *The Christian Harvester*, a real holiness paper.

—The work of the “EVANGELICAL ALLIANCE” is blessed, and contributing largely to Christian unity and the extension of Christ’s kingdom. The office is 118 Bible House, and Rev. Josiah Strong; D. D., is the secretary. Write to him for documents and be informed of the work that is progressing under these auspices. The Alliance will have an International Convention in Florence, Italy, in April.

—The 17th anniversary of the Cleveland, Ohio, Tuesday Holiness meeting, led by Mrs. Dr. Hontz, was celebrated Dec. 9, 1890. An interesting occasion, long to be remembered.

“THE EASTERN STAR.” Bro. W. Raju Naidu, the converted Hindu of high caste, to whose conversion we have referred in THE GUIDE, is now the Editor of *The Eastern Star*, which is the representative organ of the native Christians of Southern India. It has a wide circulation among Christians and non-Christians. It has been published three years. He writes :

“I, who was under the providence of God converted, and baptized by Rev. Dr. Rudisill, am safe in Jesus Christ whose example I am emulating. I like Jesus really and truly, for He likes me. He brought me into contact with his love. Above all, He saves me from my many sins. Once, as a Hindu I worshiped idols—now I worship Christ as my personal Saviour. May His name be glorified in all lands. I am praying for the conversion of India. No doubt, judging from the signs of the times, I can hopefully say that she will at no distant date, be converted to Christ. Through my instrumentality, three Hindus, caste Hindus, were converted and baptized last month. Many more are ready for baptism. I thank Him for this success.”

Let all who read this say, “Praise the Lord!” “*The Eastern Star*” is a well made up paper, and speaks well for India.”

—MEMORIAL SERVICES—MRS. M. J. INSKIP BATEMAN.—Just as we were going to press Memorial Services for this honored worker in Christ’s vineyard were being held in the Asbury Church, directed by Rev. J. E. Searles, of the National Association. Interesting addresses by Bros. B. M. Adams, A. McLean, W. B. Osborn, and Searles. Bros. Simmons, E. H. Stokes and the writer also participated. Fuller notice hereafter.

—The American Publisher, Wilbur B. Ket-cham, 13 Cooper Union, is encouraged by the favorable greeting that “*The Preacher’s Magazine*” has received. Subscriptions may be sent to us, \$1.50 per year.

—ISRAELITES SAVED! The Hebrew Christian Church, Rev. Jacob Freshman, pastor, is prospering. Converts being baptized. Send to Bro. Freshman for his annual report—it will interest you. Address him at 17 St Mark’s Place, New York.

—Our beloved friend and brother, Rev. J. H. James, Secretary of the Connecticut Temperance Union, is well-engaged. He has sent us a copy of the annual report, which gives signs of progress.

—PENTECOST IN FLORIDA. A *Pentecostal Meeting* will be held at Windsor, Fla., March 12 c 18. This is the home of Dr. Watson, and it is expected it will be in fact as in name, *Pentecostal*.

—The second volume of the *African News*, handsomely bound, received. It is elegant for the library. Let every one subscribe for this magazine and be informed about Bishop Taylor’s work in Africa. \$1.00 per year. We receive subscriptions. Also help his “Mission Fund.”

HARVEST GLEANINGS.

FROM THE HOME FIELD.

- Elk City, Kas.* 100 said to be saved.
- Wiota, Ia.* 80 claim to be converted.
- Miller's Circuit, Ohio.* 167 conversions.
- Marion, Ind.* First Church. 70 accessions.
- Cambridge, Md.* 100 professed to find Christ.
- Cleveland, O.* Central Church. 100 conversions.
- Chesterton, N. Y.* Over 100 have accepted Christ.
- Knightsville, Ind.* L. H. Murlin, pastor. 60 conversions.
- Millville, N. J.* G. J. Barker, evangelist, working; 50 professed conversion.
- Winsted, Ct.* Under the labors of Grace Weiser Davis, 100 professed conversion.
- Norristown, Pa.* "Oak Street," Jacob Dickerson, pastor. Enjoying a time of refreshing.
- Wilmington, Del.* "Asbury Church" has had a glorious revival. The membership now over 1,000. (Better swarm.—Ed.)
- Thomas Harrison is working in Seventeenth St. M. E. Church, N. Y., A. C. Morehouse, pastor. Many professing conversion.
- Rochester, Pa.* Under the labors of Joseph H. Smith, 100 presented themselves as seekers of heart purity on the first Sabbath morning.
- Logan, Ia.* Geo. M. Hughes, pastor, enjoying prosperity; 40 or more converted, and the work going on. Harrison County said to be in a flame of revival.
- Brother and Sister St. John, evangelists, are aiding Bro. John Parker, pastor of Beekman Hill M. E. Church, N. Y. A work of salvation progressing.
- Denton, Md.* Sisters Lidie H. Kenney and Nettie Van Name have been aiding the pastor, Bro. H. S. Thompson. A large number converted and sanctified.
- Bro. W. C. Stockton and wife have been working in New Gretna, N. J. Quite a number made perfect in love, backsliders reclaimed and sinners converted.
- Allegheny, Pa.* Bros. J. H. Smith, D. B. Updegraff and G. D. Watson have all been in Allegheny City, in different Churches, and the Spirit has been poured out abundantly.
- Bridgeton, N. J.* Bro. J. H. Weber, evangelist, has been working in connection with the Central M. E. Church. J. Handley, pastor. Great crowds; glorious work of salvation.
- Ocean Park, N. J.* M. W. Davis, pastor. Since the Four Days' Meeting in January the work of salvation has been steadily progressing. Men have been converted who will help the Church, and the tide is rolling on.

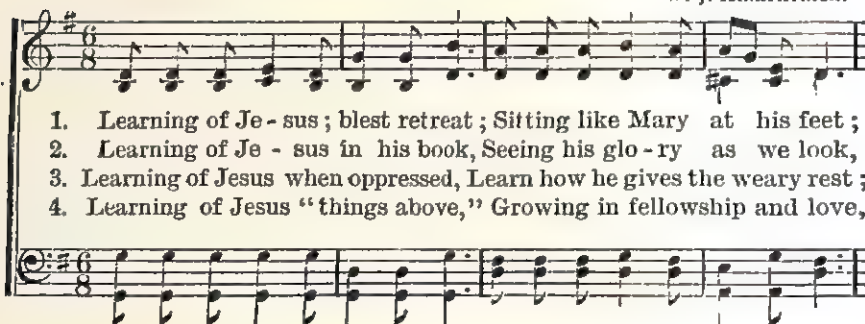
FROM THE FOREIGN FIELD.

- The Sabbath is now generally observed in Japan as a day of rest.
- Turkey, Persia and Japan* are being filled with Mission Churches and schools.
- India.* "Dennis Osborn" baptized 500 last winter, and is anticipating similar results now.
- The Jews.* Baron Hirsch gives \$10,000 a month toward the relief of the Jews exiled from Russia.
- Samoa.* A large proportion are Christians, and their knowledge of the Word of God is remarkable.
- China.* Forty missionary societies are at work, with between eight hundred and nine hundred missionaries.
- Rome.* Count Campello is addressing large assemblages, urging them to renounce Popery and come to Christ.
- A Chinaman,* converted, sold himself as a Coolie in New Guinea, in order to work for Christ among his countrymen.
- Sandwich Islands.* The English Church is doing a good work among the Chinese population of 20,000 in these Islands.
- A remarkable revival in Mid-China is reported, great numbers coming out of the darkness of heathenism into Gospel light.
- China.* A missionary says, "If there is anything which lays hold on the poor people there, it is the simple story of Christ's crucifixion."
- Korea.* The Christian Karens number 200,000, fully one-third of the population. About 500 congregations are practically self-supporting.
- From Birmingham.* This sententious report comes to the *War Cry*: "Still booming. Saturday, two souls; Sunday, six; more to follow."
- "*Darkest England.*" Gen. Booth's scheme for the social and moral elevation of the degraded masses is finding great favor, pecuniarily and otherwise.
- Japan.* Rev. J. McKim, Episcopal missionary, writes: "The Church at home may be assured of this, that the religion of Christ is firmly rooted in Japan."
- England.* Rev. F. D. Sanford writes of a mission held in the Wesleyan Chapel, Halifax: "Many were helped and strengthened, and rejoice to-day in a full salvation."
- Africa.* Bro. S. J. Mead, one of Bishop Taylor's missionaries, writes from Malange: "Souls are being brought from heathen darkness into the light and liberty of the Gospel."
- China.* The M. E. Church reported at the Shanghai Conference 1,295 missionaries; native helpers ordained, 209; unordained, 1,260; members, 37,287. They ask for 1,000 men in five years. The Church should heartily respond.

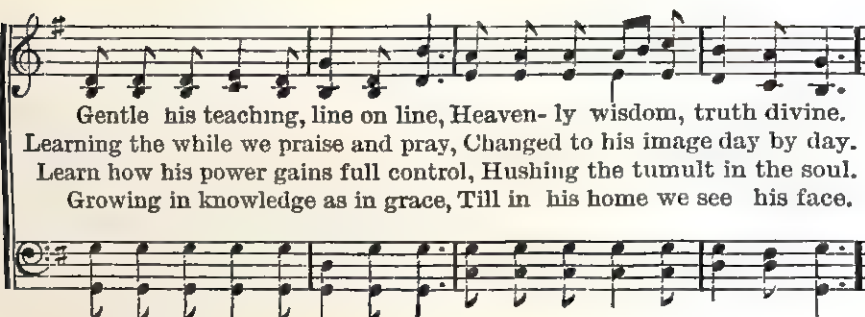
GUIDE HYMNAL

Learning of Jesus.

W. J. KIRKPATRICK.

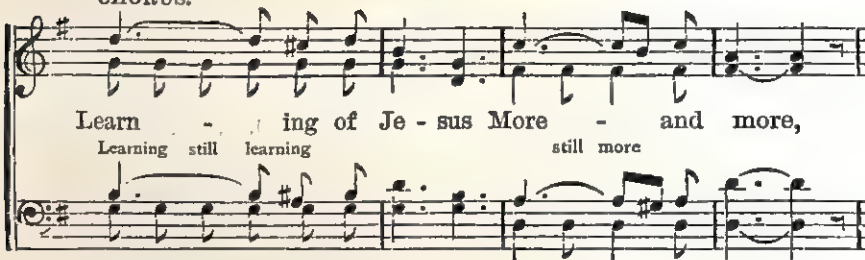


1. Learning of Je - sus ; blest retreat ; Sitting like Mary at his feet ;
 2. Learning of Je - sus in his book, Seeing his glo - ry as we look,
 3. Learning of Jesus when oppressed, Learn how he gives the weary rest ;
 4. Learning of Jesus "things above," Growing in fellowship and love,

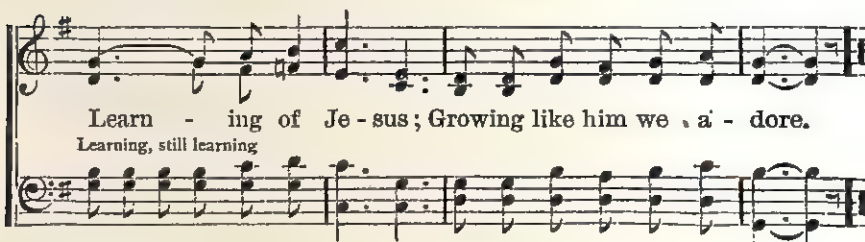


Gentle his teaching, line on line, Heaven - ly wisdom, truth divine.
 Learning the while we praise and pray, Changed to his image day by day.
 Learn how his power gains full control, Hushing the tumult in the soul.
 Growing in knowledge as in grace, Till in his home we see his face.

CHORUS.



Learn - ing of Je - sus More - and more,
 Learning still learning still more



Learn - ing of Je - sus ; Growing like him we a - dore.
 Learning, still learning

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From "SUNLIT SONGS," Dr. H. L. Gilmour, Published by J. J. Hood, 1018 Arch Street, Philadelphia, Pa.



APRIL, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Then answered Peter and said unto him, Behold, we have forsaken all and followed thee ; what shall we have therefore ?"

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"And every one that hath forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life."—Matt. 19 : 27 c 29.



AN important inquiry was made of Christ by the disciples, Peter being the spokesman. At the command of the Master they had forsaken their earthly avocations to be His followers. But they desired to know the compensations attached to the service: "What shall we have therefore?" Shall we be gainers or losers by the discipleship that we have entered upon?

Note how amply the question was met by their loving Lord.

First. As to the disciples themselves. He assures them that their self-sacrifice would prove remunerative; that as they suffered with Him here they should reign with Him hereafter, at His second advent. The honor contemplated was in the future and they would go on with their work until the Master appear. As

one has said, "As long as our Master's glory is delayed, it is fitting that ours should be so too." The sitting on twelve thrones whatever its peculiar significance, indicates great honor, dignity and sovereignty.

Second. There is an application to saints universally. "*Every-one* that hath forsaken &c., shall receive an hundred-fold, and shall inherit everlasting life." Large interest, indeed—"one hundred-fold" in this life—and in the world to come "*everlasting life.*" Thus saintly hands hold in their grasp the wealth of both worlds. We can afford then to be despaired, to be tossed and driven on life's tempestuous seas, and to be "*in perils often,*" by sea and land. Let us follow Jesus fully, and the final issue will be glorious. And in eternity we shall sing, "He hath done all things well."

THE WORD OF GOD

"Preach the Word; be instant in season, out of season." II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

SIN AND ITS REMEDY.

BY REV. R. V. LAWRENCE.

(Preached at the First National Camp Meeting at Vine-land, N. J.)

TEXT.—"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Jeremiah 8: 22.

THE prophet bewails the condition of the Jewish people, his own people, who were in deep trouble and affliction. The very bones of their fathers had been dug from their graves and scattered with irreverent hand throughout the land. The glory had departed from the nation, and instead of being famous among the nations of the earth, they had now become a by-word and a reproach. The prophet likens their misfortunes to the diseases which afflicted the people, notwithstanding there was a remedy provided which was sure to effect a cure. They had fallen into sin and forsaken the Lord their God; and the earth became as iron; their prosperity passed away; God made their fields to cease to yield; famine so raged over the land that the very mothers of Israel were obliged to eat their own offspring. And yet all they had to do was merely to obey God, just to do what He bade them and their prosperity would return to them; and yet this they failed to do, refused to do, and, as a consequence, famine, and invasions, and sick-

nesses, and distresses, continued to afflict the people. It was a review of the condition of the people that extorted from the prophet the lamentable cry of the text, "Is there no balm in Gilead; is there no physician there?" You perceive that this passage of Scripture has a very easy application to our own condition and to the state of the Church of God at the present day.

In the first place, I propose to show that the Church is yet fearfully diseased; in the second place, that provision has been made for a perfect cure; and in the last place, to make a practical application of the text to our own souls.

I. DISEASE AND SYMPTOMS. The Church of the living God is yet fearfully diseased. Sin is the great evil of the human family. It entered at first with Adam, has descended all down the ages ever since, and now, confined to no particular clime or country, produces disorder of all kinds, moral and physical, and is a source of misery and death to the people. It is true it is in the first place a soul-disease; but then it is the cause of all the ills that flesh is heir to as well. A portion of the human race, and an ever-increasing proportion, the part included in the Church of God, profess to have been cured of this soul-malady, and there are individuals throughout the Church that have been entirely cured of it, entire holiness of heart having superseded this fearful state. There are others who are yet fearfully diseased, though by their actions they seem to say, "See how sound I am!" Inward diseases in general have their outward manifestations; and this is no exception to the general rule. It is more important that we should know how the case stands with this than with any other disease; and may God aid me to search hearts here just as they will be searched in the day of judgment, when every stain, however small, shall be made visible before all the universe.

Absence of Joy. In the first place, the

absence of the joy which God intends Christians to feel is a sign that the Church of God is not yet entirely rid of this terrible malady. God's people are to be a happy people, and I tell you that if this happiness that Christ gives to his followers is in the heart, it will manifest itself in the life and conduct—in the beaming countenance, in the earnest shout of glory, or a serenity of face that never seems to know a cloud. It is true it may have tears to shed, tears of sympathy with the sorrows of one's household or of those around us, and yet in the heart there is a well full of the joys of salvation. A common surface well will get dry, but artesian wells in dry times have plenty of water in them, and sometimes send it in sparkling jets far above the ground. The perfect Christian has an artesian well of joy in his heart. Many of God's people seem to have just about as many carking cares and weary anxieties as the people of the world. If you visit the homes of many Christians, of many indeed who are the people of God, you will find about as much care sitting on their brows as you will find anywhere else. It is because they are not yet entirely healed of that moral malady within.

Absence of Love. But then, again, the absence of brotherly love in the Church is another sign that the Church is not yet entirely healed. Now God's people are to be a loving people; they are to love one another with a perfect love. You know Christ said, "Another commandment I give unto you, that ye love one another"; and John, the loving disciple says, "Little children, love one another." This is one of the signs of true discipleship; and yet how little of this true Christian love do we find in the Church of Christ! You will see old hatreds and prejudices down in the hearts of many of God's people, and they seem likely to remain there for years. And even if they do not appear in words or deeds they appear in the contemptuous

curl of the lip which stings like the fangs of the serpent. If every evil word spoken by one brother or sister against another were an arrow that went straight from the speaker to the heart of the person spoken of, the air would be darkened as in the midst of an Indian fight. And if some of God's people had their houses converted into forts—as indeed they might be, since they live in a state of war—there would be a surprising number of fortified castles in the Christian world. All this only too plainly shows how it is with the heart.

Dress. The general appearance of the Church in respect to attire is also proof that she is not yet entirely healed. I believe that religion covers the dress of God's people. It is true that it does not prescribe any particular color for the dress, or any particular cut for the coat, but it rules out all extravagance and all that is brought in merely for show and vanity. I think that is the Scripture rule, and when I see any one bedecked all over with those things which are only for show, I argue that there is something the matter down in the heart. Pride in the heart will show itself in the outward appearance, in the style and dress, and when we see it we have a right to conclude that the heart is impure.

Spiritual Dyspepsia. There is another sign of this diseased state of the Church referred to by the Apostle when he says, "I have not fed you with meat but with milk, because hitherto ye were not able to bear it." They had the spiritual dyspepsia, poor people, and could not digest the strong meat of the Gospel. The signs of the physical malady are well known and the signs of the spiritual malady are equally known. Too many of our preachers feed their flocks merely on the milk of the Word, and it too often happens that the milk is so diluted with water as to have lost even the character of milk. It is only milk and water and very weak at that.

Weakness. There is still another sign that I wish to notice, and that is the weakness of the Church in its contests with the world. Those that are warring against the Church of the living God seem to laugh at her. It is said that the Wesleyan Church in England had decreased in membership. In order to bring back the old power, a Doctor of Divinity proposed that the ministers should put on the gown again. Our old Methodism seems disposed to go with ritualism in this country as well as the Anglican Church. We have departed from the old land-marks. The same spiritual power which our fathers possessed is all that we need to bring back the old prosperity of the Church.

II. THE REMEDY. I am to proceed, in the second place, to show that though the Church of the living God is not yet cured of the old malady, there is a sufficient remedy at hand. Upon Calvary is found the balm of Gilead, and if the Church is not cured, it is not God's fault. Every one of you believes that God has made provision for the entire extirpation of the old disease. Is there no physician there? Yes, there is a physician, Jesus Christ, who has all the qualities of a good physician. Now there are two things necessary to qualify a physician for his work. The first is a pathological knowledge of the diseases to which the human body is subject, and the second is, a knowledge of the remedies necessary to effect a cure. Jesus Christ possesses all knowledge of the diseases of the soul, and surely we ought to have confidence in Him. He dwelt here in the midst of sin and wore our nature, and can sympathize with the most terrible case that can come before Him. When Jesus Christ practises among His people, it does not matter whether they are rich or poor, high or low. But another important question, "Has Jesus the remedy?" Blessed be God, He has the remedy in His own blood, "The blood of Jesus Christ, His

Son, cleanseth from all sin." It is an infallible remedy. It has been tried by white men and black, by poor men and rich. I tried it myself once, and found it an infallible balm. There was a soldier, a Christian, once, who was asked by the officer for the watchward at night, and he said, "The precious blood of Jesus." There was a comrade soldier who heard this strange watchword and could not rest until he had bowed himself before the Lord.

There is another question. Has Jesus Christ had unfailing success? Yes, in every instance in which the patient has complied with the conditions of the cure a cure has been effected. Just let us step back eighteen centuries, to the foot of that mountain from which Jesus has been preaching. There is one of those poor despised creatures who is afflicted with the leprosy. He is alone, for the people are afraid to go near him, and he makes his way toward the Saviour, and an Old Pharisee, with a proud curl on his lip, wonders what Jesus can do with that chronic leper. So he comes to Jesus, and says, "If thou wilt, thou canst make me clean." And Jesus said, "I will: be thou clean." And the leper goes home to his father and mother, who had disowned him so long, healed of his disease.

And now others come to Jesus, for at evening they brought to Him all their sick, and all who were possessed of devils and He healed them. They bring them all to the feet of Jesus—a good place that for the sick. The mother with her dumb daughter, and the possessed of the devil, and the blind and the lame—all come up before the Saviour, and now I see them stand there, O what a group! And they begin to cry to Jesus, and Jesus with the gentleness of an infant and with the majesty of God, stretches forth His hand, and cures all their diseases. And I do suppose that there were some happy homes around Jerusalem that night. Do you not remember

the time when your father and mother came home converted, what a happy time you had? We will in imagination visit the little domicile just outside the walls of Jerusalem, and there stands an old woman weeping because of her son Benjamin who had been sick five years, and his brothers have taken him to Jesus; and his mother trembles lest he he should die ere he returns. O, the depth of a mother's love! it is only surpassed by the love of God. But who is this coming along toward the house? It looks like Benjamin—but no they *carried* him away. And yet it must be Benjamin, and so he comes home healed, and no more to be the victim of disease; and methinks there was joy and praising of God in that house that night. But, says one, these were only physical cures. Dost you know he forgave sins also? We will go up to Calvary and find another instance to convince you of this. For they accused this blessed Jesus and hung him upon the cross, and nature seemed to die with its great Creator. And another poor soul comes to Him there, a thief who had been nailed to the cross. He was a guilty sinner who saw beneath him a yawning hell. And what is to become of him? Is he to die there? Just then the blessed Holy Ghost led him to notice a man hanging by his side, and something within seemed to say, "It is the Saviour, it is Jesus," and the earth beneath grew sick and murmured, "Jesus!" And looking up he saw written, "This is the King of the Jews;" and he said, "Lord, remember me;" and Jesus said, "This day thou shalt be with me in Paradise," for

"The dying thief rejoiced to see
That fountain in his day;
And there may we, though vile as he,
Wash all our sins away."

My dying brother look away to Calvary. Is there no balm in Gilead; is there no physician there? Yes, there is and he is here to-day. You may be sanctified now on this very spot.


HOLINESS IN PROVERBS.

A POSITIVE PROHIBITION.—"Remove not the old landmark." *Prov. 23: 10.*

This has reference to property rights—hence, in Deut. 19: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance. Safeguards were especially thrown around the poor, as seen in the other members of the passage, "Enter not into the fields of the fatherless, etc." "Do not think them unprotected—their Redeemer is mighty, etc." The nearest of kin was the avenger. So our Redeemer, our brother according to the flesh, is mighty, to rectify wrong and uphold the righteous cause.

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

HE Holy Spirit is the great Transformer. The holy heart therefore is a transformed heart. The life of such a heart is a hidden life. The entirely sanctified believer has an inner life which is peculiarly his own. He may have much sorrow, but if sorrowful, he is always rejoicing. "A stranger doth not intermeddle with his joy." He "dwelleth in the secret place of the Most High"—he abides "under the shadow of the Almighty"—he is hidden "in the shadow of His hand," "in His pavilion," "in the secret of His tabernacle"—he eats of the "hidden manna," and his soul is satisfied.

The first characteristic this inner life that I shall mention is *peace*. The entirely sanctified man or woman is possessed of a spirit that is altogether peaceful and resigned. This is a state of mind that originates from and co-exists with perfect faith. The natural excitability which is so troublesome to most Christians, when they are in the presence of the fretting and worrying cares of life, is in such as I am describing brought, into quietness and subjection. The stormy winds are calmed and the rolling waves subside. Deep within the innermost recesses of the soul, there is rest—there is

understanding"—there is a measure, just as much as our human hearts can contain of the "sublime and passionless tranquility of God" Himself.

It must not be supposed, however, that the inner life of the sanctified Christian is at all *devoid of feeling*. The quietness and the peace which he experiences are not the quietness and the peace of inertia, nor of stupidity, nor of indifference, nor of presumption. Far from it. His rest of soul does not result from want of feeling, but from regulated, subdued and harmonized feeling. His emotions, his desires, his volitions, are all brought into subjection to and agreement with the perfect will of God—and where there is no rebellion and no self-will, there can be no discord and no unrest. All other feelings are lost and submerged in the one feeling of supreme love to God—and then the blessed Saviour's words are verified, "Peace I leave with you. My peace I give unto you."

The inner life of holiness is characterized in the second place by a *complete and unmurmuring resignation to all God's outward providences*. These providences are regarded by the wholly sanctified believer as the interpreters of the Divine will. They are one of the important instrumentalities by which the Holy Spirit guides and directs the willing and obedient believer. How appropriate then that he should "nourish himself with the daily providences of God"—that in everything that meets him in his daily life he should be on the alert to recognize the hand of his Heavenly Father—and eager to follow implicitly all its pointings.

And such a condition of mind will be far removed from the eagerness and "self-activity" of nature—for this is always restless, and therefore unhappy—but the other is quiet, restful, patient. "My soul wait thou *only* upon God for my expectation is from Him." And as the true and patient searching for God in His daily providences is opposed to the "peace of God which passeth all

the "creaturely activity" of nature—it is also opposed not less to sluggishness and indolence. If we are really in earnest to know and do all the will of God, we shall have no time for idleness nor for carelessness. We shall be no more ready to lag behind the intimations of our Father's will, than to run before them. Keep always just abreast of the providences which surround thy path, and thou wilt be enabled by His grace to walk before Him "unto all pleasing,"—and thou wilt be preserved from rashly hastening on before the Guide, or indolently loitering behind Him.

A winding river or a ship gently gliding before the wind is a beautiful object. Such an object gives pleasure to the beholder, as we are told by philosophers, because it harmonizes with the movements of our own minds. But a river rushing madly down a steep descent, or plunging over a cataract—whilst it may inspire us with a sense of sublimity, and produce awe and admiration and a half-conscious terror—yet it ceases to be beautiful because our mental movements cannot keep pace with it. And a ship driven fiercely before a gale, dashing the waves into foam in its mad career, while it is majestic and grand, yet as in the other and for the same reason, ceases to be beautiful, because the movement of our minds is too slow to harmonize with it.

And thus it is with the sanctified soul. If it moves just when and where God may direct by His providences—keeping pace as it were with His heavenly intimations, all will be calm and peaceful within, even if we are engaged in the most arduous labors either of hand or brain—all will be sweet and beautiful because all will be in the order of infinite and unerring wisdom.

But if we allow ourselves to be jostled out of the Divine harmony, if by taking our movements into our own hands—like a horse that seizes his bit, and runs away without control, or on the other

hand like a lazy hack that cannot be urged out of a slow walk—we go too fast or too slow—in either case we lose the sense of the Divine presence, and our peace is disturbed by darkness and perplexity.

The inner life of holiness is further characterized by a *sanctified judgment*. The Holy Spirit operates, no doubt, primarily and chiefly upon the heart. He transforms the sensibilities. He reconstructs the motives and impulses, especially He adjusts and harmonizes the will. But we must not imagine that He leaves the intellect out of the sphere of His heavenly and Divine operations. By no means. He illuminates the understanding. He communicates new truth to the sanctified mind. He interprets truths learned from the Bible or other sources so as to make them new. He casts a flood of light upon the inspired pages. He guides each holy individual into all the spiritual truth that is required for the needs of his own soul, and also for the work he has to do. To all such He becomes in very truth "*the Spirit of wisdom*." And, beloved, let us devoutly pray that God may give us a holy *discernment*, so that we may detect the real differences between things that often to the unregenerate man and the unanointed Christian look just alike—that we may distinguish between thing and thing—"between the precious and the vile"—between what is of God and what is of Satan. "He that is spiritual discerneth all things, yet he himself is discerned of no man."

We ought to remark in this connection that the man who is entirely sanctified and filled with the Spirit, does not on that account have less need of carefulness in his perceptions, and a calm and deliberate exercise of his rational faculties. Common sense, which is far too uncommon, is a thing which no Christian in any state of grace should lay aside or lightly esteem. The Holy Ghost—baptized believer should know better than to surrender himself to impulses, which

do not by any means *always* come from the Holy Ghost—rather than to be influenced by a rational judgment, sanctified and enlightened by the Holy Ghost. At this very point, too many holiness people, alas have fallen into gross delusions, ending in fanaticism and shipwreck of faith. Look at our blessed Lord Jesus Christ. He possessed the Spirit without measure. And yet He was never known to do a thing that was extravagant, or irrational, or absurd. He was calmly contemplative. He exercises a sound and sanctified judgment. He did some things that were *beyond* the reason of those with whom He mingled—but nothing that was *contrary to reason*. As a man he was eminently level-headed as well as level-hearted.

The inner life of the holy soul is furthermore *a life by the moment—and a life in which the heart is detached from earthly things, and realizes God as a present Counselor and Friend*. The past is gone, we can never change it; the future is unknown to us and beyond our control; the present is ours. Give yourself then to the present moment, and give the present moment to God. This state of "*inward recollection*"—as it has been designated by certain devout writers, is just realizing by faith the continual presence of God—it is cultivating this acquaintance—it is listening for and to the whispers of His love—and learning what His will is. Yea, communing with Him as friend with friend. Praise the Lord.

MANIFESTATIONS OF THE HOLY SPIRIT.—As oftentimes, when walking in the wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illuminating a thousand leaves, the several brightnesses of which are so many evidences of his presence; thus it is with the Holy Spirit. He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lighted from on high.—*Hare*.

HOLINESS IN PROVERBS.

A TENDER APPEAL.—“*My son, give me thine heart, and let thine eyes observe my ways.*” *Prov. 23: 26.*

This is our Father's voice. How tenderly and lovingly He speaks “My son.” He has a supreme claim to the human heart. There are many claimants, but they have nothing to support their claims. Heaven and hell are contending here, but every consideration urges a full, complete, and immediate surrender of the heart to God. Love enthroned there will lead to holy obedience, the eyes will be set steadily to “observe His ways.” And in keeping of His commandments there is great reward.

THE ATONEMENT HUSH AND TOUCH.

BY REV. C. MUNGER.

CHRIST speaks as really in the Old Testament as in the New; for He is the author equally of both. In the Old He ordained types which, as object lessons, kept ever before the people the great facts which they most needed to know, and which we most need to know. There was then—there is now one way of salvation, that is pardon and purity through atoning blood; and that great fact was kept before the people most impressively by the law and ritual of the Day of Atonement. This was an annual national Atonement Day, of all days most solemn and instructive. It began on the eve of the ninth day of the seventh month, answering to our September or October, and continued to the eve of the tenth day. It was appointed by special statute and must be observed in all their dwellings. The people were required to assemble in “holy convocation” at the tabernacle and later at the temple. By Christ's own appointment, it was a “Day of national humiliation, fasting and prayer, preparatory for the greatest fact in their law and history, the reconciling of the holy places and cleansing the people from ceremonial uncleanness by the annual national Atonement. The observance of that day as a national

Sabbath and a national Fast — “once a year throughout their generations” — was enforced by the severest penalties known to their law, excommunication and destruction by God Himself. Throughout all Judaism, on that day there must be an absolute hush to all industrial activities, an absolute denial of all indulgences even of food. While the High Priest, after seven days of utter isolation, having bathed every inch of his body, and robed himself in spotless white linen, approached the great Altar to offer the Sin offering, the people everywhere were held in utter self-surrender, absolute self-denial, all the hours of that solemn sacred Sabbath. Read Lev. 16: 29-34. 23: 26-32—and mark the solemn call—aye, commands touching every responsible few everywhere.

“In the seventh month on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger, that sojourneth among you; for on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you and ye shall afflict your souls.”

“This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.”

In Lev. 23: 26-32, are essentially the same laws with the following additions: “It shall be a holy convocation,” it shall be from the evening of the ninth to the evening of the tenth day and “whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.” “It shall be a statute forever throughout all your dwellings.”

Here is the appointment of an annual national Fast, and an annual national Sabbath, both on the annual national Atonement Day. And the appointment

was by Christ as really as any law of the New Testament. These laws were given to the Jews as object lessons of the great Atonement by Jesus, the Lamb of God and the way of salvation through His blood. Expositors are nearly, if not quite, unanimous in the opinion that that day was a fast day, and that the words "Ye shall afflict your souls" required fasting. So Drs. Upham, John Smith Bagster. By these two statutes every responsible Jew was brought to an absolute stand-still in this ordinary "work," and an utter negation of physical indulgence, even of food, and by inference of every other form of self-indulgence, for here the interdiction of the less includes the greater, a part implies the whole. The great Leaders and Reformers in the Jewish Church understood that the fasting was required by that precept. So David, Jehoshaphat, Daniel, Nehemiah, Ezra and others. Look at the record of the first offerings in the tabernacle. Lev. 8: 33-36; 9: 1-24.

Aaron and his sons, representing the people, had been isolated absolutely even from their own families, and cloistered in the sacred courts seven days and nights "keeping the charge of the Lord that ye die not." On the eighth day, the first after this seven days consecration, Moses said "To-day the Lord will appear to you." Then Aaron, by Moses' order, offered according to the law. And Moses and Aaron "came out and blessed the people and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord and consumed upon the altar the burnt offering, which, when the people saw, they shouted and fell on their faces." In Ex. 29: 42-46, we catch another glimpse of this glory, in Christ's promise, "There will I meet with the children of Israel—to speak there unto thee. And the tabernacle (margin, Israel) shall be sanctified by my glory and I will sanctify Aaron and his sons. . . . And I will dwell among the children of Israel and will be

their God." Compare Numbers 8: 8-9.

But whom did that atonement touch and cleanse? That it was provided for all the Jewish people is most true. But the express statutes already quoted show that any Jew or Gentile who refused to observe the fast and the Sabbath of that day, was by the statute itself cut off from the saving benefits of the Atonement and doomed to excision and destruction. Why? Plainly because his refusal to obey a known precept of the law was an unerring proof of a rebellious heart.

Do we not find in these facts an explanation of a very important phase of Christian experience? Has it not been a part of our own spiritual life that before the atonement-touch of cleansing, there was an utter halt of self-activities, an utter abandonment of self-life and self-indulgences to the one supreme will of God? This was for a period longer or shorter in different times, but such was the fact. Never can we forget those hours or days or months it may have been of desolation—of absolute isolation and loneliness. Here many fail. They are snared by the tempter in this Jerichowilderness of temptation and lose for the time the victor's crown of joy. To all such the Divine word is "Wait patiently, trust fully, die absolutely,

"And when my all of self shall fail
I shall with the God-man prevail."

Another lesson. There is no atonement-touch of cleansing where there is any disobedience of known duty. If our heart condemn us God is greater than our heart and knoweth all things.

HEART IN PRAYER.—It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which he only regards. He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it.—*Leighton.*

HOLINESS IN PROVERBS.

A STRONG HABITATION.—“*Through wisdom is an house builded: and by understanding it is established.*” Prov. 24: 3.

“Through wisdom”—That is, the fear of the Lord—true holiness—“is an house builded”—on solid foundations, and it is “ESTABLISHED”—has strength and durability. “The house of the wicked is only the snow-palace, built in the winter, and melting away under the power of the summer’s sun—but the wise woman buildeth her house upon piety and prudence, a far more solid establishment.” Beloved, let us dwell in a solid and peaceful habitation.

THE SWORD OF THE SPIRIT.

BY REV. I. SIMMONS.

THE Christian soldier is fully armed only when the Sword of the Spirit, which is the Word of God, is well in hand. This weapon is essential for both defense and attack. The Saviour’s quiet “It is written” foiled the purposes of Satan in the temptations of the wilderness. God had spoken, and His words are “sharper than any two-edged sword.” Like his Lord, the Christian can vanquish his cunning enemy every time with a “Thus saith the Lord.”

It is an evidence of growth in holy strength that the Sword of the Spirit is more effectually used. As the soul progresses in the ascending path of light, the words of God have a deeper and richer meaning. In the earlier stages of experience, some passage or promise opens up with a great blessing; in reverent familiarity with the Divine Spirit through the obedience of faith, a fuller meaning comes from the words, and they seem like newly found springs in a thirsty land; father on, in the enlightenment that comes into a purified soul, cleansed from all unrighteousness, these well-worn words seem to be used by the Holy Spirit to lead into “all the fulness of God.”

The young convert cannot know the beauty and power of those words of Jesus, “If ye abide in me, and my words

abide in you.” They will break upon him soon. If loyal to the covenant of faith, he will pass quickly from a stripling to a stalwart; the words of God will be in him spirit and life. Those words will reveal to him the secret mysteries of holiness which no philosopher ever discovered, and they will show him paths of blessed triumph to the great central heart of omnipotent love, toward which a truly regenerated soul naturally hungers and thirsts.

There is more study of the Bible than any previous generation ever knew. Helps, commentaries, systems of study, Bible readings, and a weekly exposition of a series of verses given in every religious paper in the land—Why is the Lord’s mighty host not larger? From such arsenals of ammunition, we might justly look to see giants in these days so numerous as to make a diminutive, poorly equipped Christian an exceptional phenomenon. A Bagster Bible under the arm, and some flippant common places illuminated with pathetic stories, called “readings,” are not the credentials of a soldiery such as can be relied upon to march successfully against “spiritual wickedness in high places.” The words of God must not be confined to the realm of memory, nor be studied as scientific formulas, nor be taken or rejected as pleasure and taste may dictate; they must be eaten, assimilated and be absorbed into the very being. They must become fire in the bones before they will issue from the mouth a fiery two-edged sword to the destruction of the spirits of evil.

The best method of Bible reading for soul strength is devotional reading. Lay aside all help but the Holy Spirit. He is the commentator for the soul. He alone can adjust the sword to the various sized hands that are to wield it. It is His own weapon for resistance; by it His attacks are irresistible. But, alas, too often the sword seems to have lost its power. There is a cause. We wield a passage of

Scripture as Peter did the sword in defense of his Master. He could have handled a fish-net to better advantage. We must be used to the sword, not only to its material, shape, and purpose, but to the inspiration sustained within it. To know the grammatical construction of a sentence, or the root of a verb, will no more convict a sinner or defeat the devil, than the constructor of an armor would make a good soldier without either the muscle or the patriotism for the conflict. Gebazi used the same staff that Elisha did. In the servant's hands it was a failure: when the prophet placed it on the child it brought him to life.

But where is this soldier deficient who uses the Sword of the Spirit in vain? He renders the word of God ineffective by a lack of prayer. Warriors of might must "pray always with all prayer and supplication in the Spirit." This is not a part of the armor; it means the man behind the armor. Education is not to be ignored, but a full panoply of education on a small-sized soul, lean from the lack of the strong meat of the Word, and without the "praying always" quality, is a David in Saul's armor. But a soul who knows the short way to God and keeps it open by frequent comings to the throne of grace; who knows the secrets of the Lord by the Holy Spirit through the Word; is thoroughly furnished for a great work. Goliaths go down before the Word of God and prayer.

These latter days seem to be hurrying up the strongest forces Satan can array against truth and righteousness. Holiday militia cannot resist their coming. The unevangelized masses, the deadly fraternity of the liquor traffic, and the waves of secularity and worldliness that dash against the very altars of the Church, demand holy warriors having on the whole armor of God. These organized hostilities that threaten our Sabbath and are deadly opposed to spiritual religion, will not fall back before songs and ceremonies and sentiment; they challenge

numbers and influence, and defy logic and law, but the Word of God, the Spirit's sword inspired by prayer, mighty and prevailing, can and will vanquish them. Bring up the "Knee Brigades" as our Salvationist friends call them. To fight well we must pray much.

"Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

But if the weakest saint will stay long enough upon his knees the great enemy will not only tremble but flee. James Caughey has just entered beyond the veil. He was a mighty man of prayer. Charles G. Finney, much like him in prodigious labors and vast results, lived in an atmosphere of prayer. Both were master workmen in the use of the Word. Both were intensely devout and consecrated men. Both lived and proclaimed full salvation. God has many who follow their lead and Leader. Would that all His people were of the same singularity and intensity of purpose! "Praying always," dexterous in the use of the Sword of the Spirit, and taking on "the whole armor" of defense, makes an invincible man, and multiplied by all the millions of professing Christians, would make a conquering army abundantly able to quickly overcome the "rulers of the darkness of this world," and wipe out the "spiritual wickedness in high places."

FREEDOM OF FAITH.—Men have no more of you to work upon than some inches of phlegmatic clay. Your souls, your love to Christ, your faith, cannot be summoned nor sentenced nor condemned by pope, deputy, ruler, or tyrant. Your faith is a free lord, and cannot be a captive. All the malice of hell and of earth can but hurt the scabbard of a believer; and death, at the most, can get but a clay-pawn in keeping till your Lord take the King's keys and open your graves.

—Rutherford.

CHINESE AMEN.—The Chinese have no word which will compare with our English word "Amen;" they say instead *Sin yen en ching sing*. "The heart wishes exactly so."

HOLINESS IN PROVERBS.

GUARD THE THOUGHT-REALM.—“*The thought of foolishness is sin.*” *Prov. 24: 9.*

Here is the starting point of evil, the entrance of evil into the thought-realm. Even when it is not wrought out into action, the THOUGHT OF FOOLISHNESS—giving it lodgment, instead of casting it out as loathsome—IS SIN. As the THOUGHT is the fountain of the act, God counts it as the act, and holds us responsible for it.” Holiness is the great fortifier of the heart against the advances of evil. There is nothing then within to respond to Satanic suggestions

THE GUIDANCE OF THE HOLY SPIRIT.

BY THE REV A. CARMAN, D. D.

General Superintendent of the Methodist Episcopal Church, Canada.

(From his new book “The Guiding Eye.”)

VITAL UNITY IN INFINITE DIVERSITY.

TRULY here is a resplendent orb, this doctrine of the Holy Spirit; His existence, deity, dignity, office, and power; and focal ray of all its splendors is this doctrine of the divine guidance of each willing man, and all obedient men into all truth. To the non-Christian world He is, of course, as though He were not. They know not of Him, speak not of Him, seek not unto Him. And, at the best, we climb gradually, slowly into light. Behold the history of the Church of God. In the Christian world some openly, multitudes practically, deny His very existence. Some admit an existence, but deny His deity. He is but an emanation, an office, an influence. Even where His deity is recognized in the creeds, the dignity and essential equality in the Godhead are virtually disowned. And when this is accepted, the offices and power are too often discredited. The ground is fought over inch by inch. Though many say it, how few believe in God the Holy Ghost as brought nigh unto us, and set forth in the New Testament? Why say, “I be-

lieve in the Holy Ghost,” and then deny the spiritual regeneration of our nature, and the Holy Spirit as the sole agent of that regeneration? Why say, “I believe in the Holy Ghost,” and then deny that we may know our sin forgiven, and that the Spirit bears witness with our spirit that we are the children of God? Why say, “I believe in the Holy Ghost,” and then deny that God’s plan of salvation is through sanctification of the Spirit, and belief of all His saving truth? Why say, “I believe in the Holy Ghost,” and then doubt or deny that the Spirit of God may dwell in us, that we may be led of the Spirit, that we may bring forth the fruits of the Spirit, and that He will guide us, obedient, into all truth? How few appreciate His work, the grandeur of His work, the minuteness of His work, the definiteness of His work, the luminousness of His work, and the utter indispensableness of that work at every stage, in the believer’s progress, and in the Church of God. He shows the terror of our darkness, and then fills us with light. He wounds us with the keen shaft of conviction, a sense of our guilt, and then heals us with the peace of attested pardon. He leads us into the abysses of despair, and then bears us upward to the radiant summits of triumph and hope. He makes us feel our weakness, and pours on us the tides of unconquerable strength. He pierces us with the pangs of an unutterable grief, and thrills us with the raptures of an inexpressible joy. He shows us our estate of drought and barrenness, and leads us into a land of plenty and fruitfulness. By Him we feel our ignorance and ruin, and by Him we come to the fountains of knowledge and life. By Him we groan under our disease and foulness; and by Him we sing the new song; we have the washing of the regeneration, the healing of the balm, and the cleansing of the blood. And all these worketh that one and the self-same Spirit. There is only one Holy Ghost, and He is all-sufficient for every

true believer. Just as to the man that can say Jesus is the Lord by the Holy Ghost, there are diversities of gifts, but the same Spirit; and diversities of operations, but the same God working all in all; so in our spiritual growth, from the elements of natural religion to the highest Christian attainment, it is the same Holy Ghost that awakes us to moral consciousness, stirs our faculties into action, incites us to ask which is right and which wrong; what is our law, and who is our judge; guides and helps us to repentance; in repentance instructs us onward to saving faith; through faith executes and assures the pardon, accomplishes the regeneration, attests the adoption, and beckons on to higher, broader knowledges and faiths, to holiness and perfect love; to the abiding, indwelling, enlightening, strengthening, comforting fellowship; to the endowment of power and perpetual baptism of fire? Here surely is a vast variety of exercise, and to us an infinite diversity of experience; but after all, it is the same ever blessed Holy Spirit. As in the allotment of gifts in the Church of God in countless degrees and measureless combinations and varieties, the unity of the Church, the body of Christ, is perfectly preserved; so in infinite wisdom, in the exercise of functions in adaptation to innumerable diversities of talent and relation, the unity of the life and experience is perfectly preserved; for it is one and the same Holy Spirit. It is one ocean from the topmost shallows to the profoundest caverns, from the minutest protozoon to the hugest whale. One sun illumines the whole hemisphere, and throws out broadly one landscape, from the insect to the elephant, from the trembling leaf to the immovable mountain. Perfect unity in infinite diversity. To displace anything is, more or less, to change everything. Why unduly magnify any one part of the immense doctrine of the Holy Ghost? Why lift up one function to the displacement of others? Why deal with

God in our thought as though He were made of parts disproportionate and ill-adjusted, and His administration of offices ill-adapted, and fancifully and fitfully executed? Why esteem conviction of sin first and last and everything, as do some that say we can never advance to the knowledge of sin forgiven? Why hold the regeneration all-sufficient, as do they who say it is not necessary further to seek a clean heart? Why rest in the act and estate of entire sanctification, as they do who desire to settle down into self-congratulatory quietism, and ignorantly fancy all is done so long as they "feel happy?" Why not perfect holiness in the fear of God, in the concurrent, co-existent and co-efficient purity of heart, righteousness of life, abiding Christ and abiding in Christ, walking in the Spirit and indwelling Holy Ghost; at once guide and strength, Comforter and power? Why force or strain these doctrines out of their natural, necessary, logical, covenanted and eternal order; as though God in the covenant, and eternal purpose of grace and righteousness in Jesus Christ, could sanctify an unpardoned man, or abide perpetually and lovingly and luminously in the unsanctified? There is the divine order in the blood of the Covenant through the Eternal Spirit; and the Great God of truth and righteousness will not, cannot dishonor Christ, or displace or perplex the Holy Ghost by any fitful, irregular or uncertain procedure. "First, the blade, then the ear, then the full corn in the ear." And this doctrine of the guidance of the Spirit is not to be taken out of its proper connection and relation; but is rooted in all the doctrines of the Spirit that precede it, and throws forth its branches, its energies, into all the doctrines of the Spirit that follow it, and arise out of it and its antecedent doctrines, conditions and relations. Let there be no mistake here. To obtain and retain this divine guidance implies very much fundamental and antecedent.

HOLINESS IN PROVERBS.

A WISE SON GIVES JOY.—“*My son, if thine heart be wise, my heart shall rejoice, even mine (I will rejoice, Marg.) Yea, my reins shall rejoice, when thy lips speak right things.*” Prov. 23: 15c 16.

A wise son, one truly pious, gives joy to the parental heart. A godly parent desires this above all earthly things, the love of the child's soul is the life and soul of parental love. “While we watch over the casket with becoming carefulness, it is the jewel that we mainly value.” If the parental heart be set on this, earnestly and believingly, it is likely to be accomplished. True holiness in the parent exerts a mighty influence upon the child.

GOOD WORDS FROM OUR CORRESPONDENTS.

JUST NOW—AN APPEAL.

BY MRS. O. M. FITZGERALD.

“**N**OW is the accepted time, and now is the day of salvation.” Not some other time, but *now*. Seeking soul, whether it be for pardon or purity, give yourself to the Lord now, believe that now He accepts you, and take Him by faith as your help in every time of need. To succor you when tried—to deliver you when tempted—to raise you up when bowed down—to comfort you when disconsolate—to strengthen you when weak, etc. Do not listen to the adversary who will say “Not now, wait until another time.” He cares nothing for a faith that is to be exercised in the future, he knows that he can bring his forces to bear against you then, to put it still farther in the future. Neither does he care anything about your believing that Christ died to save you, and that God is able and willing to receive you, but he will oppose with all His power your deciding to give yourself to the Lord *now*, and by faith claiming Him as your sin-pardoning Saviour *now*, or that He now cleanseth you from all sin. Faith in the present tense is the faith that he dreads to meet. For he knows that as soon as that faith touches even the hem of the Saviour's garment virtue flows out of Him. Wait not another month nor even another day or moment. Now is the accepted time, now is the day of salvation. It is not what you did in the past or resolved to do in the future,

but it is what you do now. The present moment is all the time you are sure of having, the next tick of the clock, the next beat of the pulse may send you into eternity. Give yourself wholly to the Lord now, and believe that He accepts your offering now; not that He accepted it some time ago before you offered it to Him, nor that He will do it sometime in the future. He tells you to believe His word that now while you present yourself to Him for pardon or for purity, cleansing from all sin, that just now He does the thing you are asking Him to do. And so sure as you give yourself to God, determined for Him to live and die, and take Jesus to pardon all past sin or to cleanse from all sin now, just so sure God does it now. For now is the accepted time.

It is not what I've resolved to do
Days that are past and gone,
When resolutions broken were
At each day's setting sun.

It is not what I resolved to do
If future days should come,
But do I now within my heart
Give Thee my Lord a home?

It is not what I desire to do
In shunning evil ways;
But is my will placed in Thy will,
To rest from all my ways?

It is not what I desire to do
In work for thee my God;
But do I rest within Thy will,
Beneath the chastening rod?

'Tis then to float in Thy dear will,
Though nature's streams are dry,
And foes unite and friends all fail,
And flesh doth loudly cry.

It is then when resting in Thy hand,
I am safe from every ill.
And Thou dost pledge Thyself to me
Each promise to fulfil.

GLORYING IN TRIBULATION.

EAST ORANGE, N. J.

Dear Editor:

The enclosed letter is written in the same spirit that all the letters were that I have received for the past eighteen years from the beloved sister whom I am glad to say has greatly improved in health since she was taken to the home of a friend in one of the elevated suburbs of Cincinnati. When I first became acquainted with Sister W., nearly twenty seven years ago, she was alone in the world earning her own living, her father's family, her husband and their five children having passed away. When I asked her if

it did not vex her that lawyers had wronged her out of her fortune, she calmly replied, "I suffer nothing to come between God and myself." Since then she has had marvelous success as an evangelist in winning souls to Christ, and her distressing illness for the past two years, and for a longer time, a few years ago, resulted from her excessive labors for the conversion and sanctification of souls. Once she wrote to me many years ago, "I have not had a day to myself in the last twelve months." She has always been joyful and successful in her work, so far as I know, and gives all the glory to God.

I hope you will introduce this "elect lady" to the readers of your valuable monthly, and oblige,

Your friend,

Mary Grant Cramer.

CHRIST'S HOSPITAL, }
CINCINNATI, O., }
Dec. 17, 1890.

My Dear Sister:

There is a mist, or fog between the sun and natural eye this morning, but O how I thank God there is no mist between my soul and the blessed Christ, this morning! All is bright and glorious within, bless His name. He is able to keep that which I have committed to Him until the perfect day, when all shall be revealed.

I have been over in the land of Beulah since June 24th, and have found the fruit abundant, —have not only been tasting, but eating and it is delicious and free to all who dare to come and partake. Then the atmosphere is so delightful. O, it is wonderful that Jesus of Nazareth came to purchase this beautiful land for you and me.

"Now I'm drinking at the fountain,
Where I ever will abide,
I have tasted life's pure river,
And my soul is satisfied"

with Jesus.

I remained in my cottage at Epworth Heights, till October 8, and what I suffered there the dear Father knows; I could never tell the half, but thank God the "exceeding abundantly above all that we can ask or think," came to my relief and I was held up by the Almighty arms, as sweetly as a babe in its mother's loving embrace. O what wonderful lessons the Trinity taught me! But I am too feeble to explain them now. O sister, wonderful things were then made plain to me, for God seemed to talk to me face to face. He does indeed dwell in me. The blazing light of His glory seemed mellowed down so that I could penetrate away beyond

anything that I had ever before attained. I wish I could tell how lovingly He presented the cross to me. *O, it was covered with Love!* Now I have been shut in with the Father, Son and Holy Ghost for six months. God has had me just where He wanted me. First to teach me; then for an example to prove His Word; that saves to the uttermost. He still has me in the hollow of His hand. Bless His holy name. I was enabled to do much good on the camp ground this year though held in my cottage, unable to take a step alone. I was helped every day into the front room and sat with my limb on a chair; while hundreds came to hear my experience. Praise God, quite a number were saved there, for we had prayer and speaking meetings, but I confess your invalid friend did most of the talking. One day three preachers said, after the shouting and hand-shaking was over, "I am going home to preach a fuller Gospel than I ever did before." I felt God gave me an experience to tell and I had a better opportunity of doing this than down at the stand. Even if I died in giving my testimony I knew that eternal life was *certain*. Glory to Jesus! He fills me now. Every day while in my cottage many would say, "It is wonderful how happy she is."

I came to Christ's Hospital, October 8, very ill, and have never yet been out of my room, except in the hall adjoining. I am certain the dear Lord sent me here for all the nurses have been charmed with my experience and what they call my lovely patience under fearful suffering. The superintendent, sister B., said: "We hear every day at the table of your lovely experience."

Many dear sisters keep my room fragrant with beautiful flowers and fruit, but the best of all is the presence of the blessed Father, Son and Holy Ghost.

I am well paid for all my severe suffering and would not have had one meeting less, lest some soul might have got unsaved while I am sweetly saved. It has taken me long to pencil these lines and I must close.

Pray that God may have *His will* done in, through and by me. O my soul is filled with glory and with God to-day. Bless His Holy Name! Let pain come. What is that when Jesus answers: "It is I, be not afraid? God bless you; your sister all under the blood just now.

E. A. W.



"Thy word is very pure: therefore thy servant loveth it." Psa. 119 : 140.

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. II Kings, VII, 1-16. April 6.

VERSE 1. *Hear ye the word of the Lord.*—O if men only would! Perhaps if it were more faithfully and fearlessly proclaimed by the ministers and members of our Churches, if there were more who possessed the spirit of the ancient prophets in these modern days, there would be more to listen. Yet then, as now, by far the greater part hardened their hearts. The cry of God's messengers was and is, "Who hath believed our report?"

2. *Windows in heaven.* What this scoffing captain thought impossible God has explicitly promised to do for His children if they will but bring the tithes into his storehouse. (Mal. iii, 10.) The lack of spiritual food and blessing is far more calamitous than the famine of earthly bread. Let us get the windows open.

3. *Why sit we here until we die?* These lepers had more sense than the men of the world exhibit to-day. They spoke a word which rebukes every impenitent, careless, indolent sinner. Lethargy and inertia explain much of the spiritual death we see on every hand.

6. *The Lord had made a noise.* He chooses the things that are not to bring to nought the things that are, and He interferes in behalf of His people in very strange ways. His arm is never shortened. He has a thousand methods by which He can fulfill His promises and deliver those who put their trust in Him.

9. *We do not well.* If these lepers felt that it would be a base and evil thing to keep silence about the great gift of God

while a whole city was starving for lack of the knowledge, shall we not likewise feel that it is still more base for us, to whom the glad tidings of salvation have come, to hold our peace concerning it while nearly the whole world is perishing through ignorance of it. Certainly some punishment will overtake us if we continue this guilty silence while we enjoy God's blessings, and keep them to ourselves. Let us go and tell all the king's household.

Lesson II. II Kings, X, 18-31. April 12.

VERSE 18. *Jehu.* A man of large martial skill and resistless energy, but careless of truth and human life. He was more conspicuous for zeal than piety, more bent on furthering his own ends than on securing the glory of God. He was severely virtuous in spots. He has had many successors.

23. *None of the servants of the Lord.* Why should a servant of the Lord wish to be in the House of Baal mingling freely with his worshipers? "What agreement hath the temple of God with idols? For we are a temple of the living God. Wherefore come out from among them, and be ye separate, saith the Lord." Only in such separation is safety and peace. Only in the continual cleansing of ourselves, by means of the atoning blood, from all defilement of the flesh and spirit, can there be any perfect holiness in the fear of God.

24. *Life for life.* Thus great was the vigilance and faithfulness which an earthly king felt justified in exacting. In our watchcare for the higher life of the souls put into our keeping, should we not feel and show equal earnestness? It is a far greater responsibility.

30. *Thou hast done well.* He did well in that he overthrew the idolatrous house of Ahab and destroyed the Baalites. In that he thoroughly accomplished this special business for which he was raised up. But God by no means sanctions in this commendation all his methods and motives.

31. *With all his heart.* He cannot be called a good man if he be tried by any high standard even of the ancient times. He does not rise in practice above the low level of Jeroboam; but in comparison with the far worse kings that preceded him his character shines with considerable brilliancy. It was no doubt much, in his corrupt generation, to

have done as well as he did. To win equal praise with Jehu we in these days of marvelous privilege must be very good. We must take heed, as Jehu did not, to walk in the law of the Lord with all our heart.

Lesson III.

Jonah, I. 1-17.

April 19.

VERSE 2. *Arise, go to Nineveh.* It was to Jonah an unwelcome task, and he refused to do it. It was partly from pure cowardice, unwillingness to face the difficulties and dangers of the undertaking, partly from a dislike to do anything that might benefit this hated heathen city which menaced the safety of his own nation. There are not many who can cast stones at Jonah as being without a particle of these same sins.

3. *From the presence of the Lord.* He evidently had very crude, low ideas of God, thinking that if he got away from Palestine he would be safe from the divine displeasure. Yet our ideas of the Lord are often but little, if any, better than Jonah's, for we seem to think that we can get around him, deceive him, defy him, or avoid the penalty of disobedience.

4. *The Lord sent a wind.* Yes, and then He sent a great fish, and later on He prepared a gourd and a worm. All these things are called in the language of the world happenings and luck, good or bad, as the case may be. But no believer should ever speak in this way. He should mark the movings of the divine hand in each event of life. This book is full of lessons about God's providence.

5. *Fast asleep.* So was Peter the night before his proposed execution, and so was Jesus in the storm. But how different the character here and there. We cannot always tell the state of a man's conscience by his outward demeanor. We should inquire, as the shipmaster did in Jonah's case, what is the meaning of this sleep. It may be from recklessness or callousness, or from extreme physical exhaustion, or it may be from peace of mind.

10. *What is this that thou hast done?* These heathen sailors show a large number of good qualities, and really shame the prophet, at whose actions they express much amazement. They have a right to reproach him. Alas for the Church when worldlings can show more honorableness and honesty and charity than the professed people of God. Alas for

Christianity when so-called Christian governments exhibit a greed of gold and a cruelty and insincerity in their treatment of non-Christian nations that the latter would not stoop to.

16. *The men feared the Lord.* So Jonah in the very effort to flee from the duty of preaching to the heathen on a large scale was made to preach to them here on a small scale, and to some extent they evidently were brought to acknowledge and worship the true God. So God makes even men's sins to praise Him.

Lesson IV.

Jonah, III. 1-10.

April 26.

VERSE 1. *The second time.* It pays to obey God the first time He speaks. Jonah gained nothing by his disobedience except some severe experience. He found it hard to kick against the pricks. It will be the same with us. How often God has to speak even the third and fourth time before there is complete and willing obedience. How patient and long-suffering is God thus to try us again and again when He might justly cut us off.

2. *The Preaching That I Bid Thee.*—Yes, speak it out boldly, even though it be of an unpopular sort. We need more of that preaching which, as Robert Morris said, "drives a man into the corner of his pew and makes him think the devil is after him."

5. *The People of Nineveh Believed God.*—This faith on the part of this immense heathen city, crowded with idols and filled with crimes of violence, at the preaching of an unknown foreigner, who came without miracles or credentials, is one of the greatest marvels in all sacred or secular history. It is far more of a wonder than Jonah's being swallowed by a great fish and then thrown out again. There seems large reason, however, from subsequent history, to conclude that there was nothing deep or permanent about it. It was like most death-bed conversions, too sudden to be permanent.

8. *Lest They Turn.*—They apprehended the great truth that if we want God to turn from His wrath toward us we must turn from our sins against Him. There must always be fruits meet for repentance.

10. *God Repented.*—That is, He changed His action because of the change in their state of mind. This in no way contradicts His immutability, or shows Him to be fickle of purpose. His fixed purpose is always to hear genuine prayer and to do the very best for us that our conduct will permit.

HOLINESS AT HOME

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR APRIL.

"Thou shalt guide me with thy counsel, and afterward receive me to glory,—Psa. 73: 23.

HOME BIBLE READINGS.

"THE KEEP PSALM." 121st.

"The Lord shall preserve thee from all evil: he shall preserve thy soul."

"The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore. vs. 7c. 8.

WE have in these verses an enlargement of the great theme of the psalm, the keeping power of the Almighty. The first sentence is a very gracious promise: "*The Lord shall preserve thee from all evil.*" It is declared elsewhere, "There shall no evil happen to the just"—Prov. 12: 21, and the Psalmist in his 91st psalm says of those who have made the Most High their habitation: "There shall no evil befall thee." These are very strong declarations and, those who look at human allotments with an eye of sense, or a skeptical mind, may be disposed to cavil, asking, "Are not God's people often afflicted—are they not subject to calamities?" Yes, it is expressly said, "Many are the afflictions of the righteous"—and saintly annals confirm the declaration.

How then are we to understand this, "The Lord shall preserve them from all evil?" Why, as Matthew Henry says, "He will preserve thee from the evil of sin, and the evil of trouble. He shall prevent the evil thou fearest, and shall sanctify, remove, or lighten, the evil thou feelest. He will keep thee from *doing evil*, and so far from suffering evil, that, whatever affliction happens to thee, there shall be no evil in it. Even that which kills shall not hurt."

The Divine presence is so rapturous, the comforts of His grace so abundant, and the

disciplinary results of affliction so remunerative, as to ward off the power of evil, and make the saint richer, stronger, and more joyous by every seemingly adverse allotment.

He shall preserve thy soul." That is the vital point—a thousand times more important than the preservation of health, possessions, friends, or even life. "*Thy soul!*" He will preserve it in *purity*, from the world's contaminations—in *peace*, so that life's fluctuations shall not disturb it—in *joy*, that shall lift it above sorrow and care—and in *hope*, so that it shall be jubilant in anticipation of heavenly realizations.

The closing verse is exceeding precious: "The Lord shall preserve thy going out and thy coming in. Whether outward or homeward bound, traveling, or at rest, the panoply of Divine protection covers the saintly head. In the freshness of life's morning, when going forth to labor—in life's evening, sitting in the tent door, amid the deepening shadows—ever under the wing of love. It covers life throughout—and is in eternal perpetuity, "from this time forth, and even for evermore."

Surely here is a wealth of privilege and of gracious endowment to satisfy every desire, and to enrich beyond computation. How blessed to think that whole households, parents and children, can nestle under this wing of Divine love! How sweet the Psalmist's assurance, elsewhere given: "He shall cover thee with His feathers, and under His wings shalt thou trust." Beloved, the promise is unto you and unto your children—"Blessed are those that make the Lord their trust."

LETTER TO CHILDREN.

ISAAC.

DEAR CHILDREN:—You will doubtless remember that Isaac was called "the child of promise." His father Abraham, and his mother Sarah were well advanced in life when God gave them the cheering promise concerning Isaac.

Little is known of his early life, and he was in his young manhood when, in obedience to the Lord's call, his father Abraham was to offer him as a sacrifice. His life, however, was spared, and the wonderful promise was given to his father, concerning him.—"In thy

seed shall all the nations of the earth be blessed." When he (Isaac) became older he took to himself a wife (Rebekah) and to them were given two sons, Esau and Jacob.

When Isaac became old, and the infirmities of age pressed upon him—he seemed not to have been truly spiritual—for he loved to gratify his desires for earthly things at a time when God alone should have been his soul's longing. Was he not rebuked? His sons deceived him, and brought sorrow upon themselves.

Isaac lived to a good old age, being one hundred and eighty years old, and was then gathered to his fathers.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." *Proc.* 29: 25.

"Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies, how tender, how firm to the end.
Our Maker, Defender, Redeemer, and Friend."

We are encouraged in finding that our young friends are disposed to engage in searching the Scriptures. There is certainly no exercise that can profit them so much. We trust that the number of *Bible Searchers* will be increased from month to month.

ANSWERS TO LAST QUESTION—How many times does the word LOVE occur in the Bible? George S. Heffner, Shepandoah, Iowa, 333; Willie McKee, Silver Creek, N. Y., 299; Rollo W. Miller, 248.

Answers to 1st Question.—Since making our report we have received the following on the passages containing the name of JESUS. We insert in order that our young friends may have credit: Mary M. Miller, Salome, Pa., 846; Bertha Snyder, Mariner's Harbor, N. Y., 958; L. W. Reilly, Nesquehoning, Pa., 710; Gertrude M. Hibberd, North Union, Me., 426; Ida Barrett, Cooper's Plains, N. Y., 737. These reports are good, notwithstanding they came in late.

A Pleasant Letter.—Mabel Raum, Trenton, N. J. "I have been enjoying myself, reading the 'Children's Study.' I long desired to be a member, till at last I have sent in my name. I want to try and be able to write you every month in regard to the study."

(Our young sister is the grand-daughter of an old and valued friend, Brother E. Pullen—Ed.)

NEW QUESTION FOR APRIL.—How many passages contain the word PEACE?

HIDDEN BIBLE CHARACTERS.

1. "And the priest shall bring her near and set her before the Lord."
2. "Pilate said unto him, What is truth?"
3. "Mark well, O Job; hearken unto me."
4. "There was neither hammer nor ax nor any tool of iron heard in the house."

LOVED ONES GONE BEFORE.

CAROLINE THOMAS was born February 18, 1821, in Steubenville, O., and closed her earthly pilgrimage at Henning, Minn., Dec. 17, 1889. She was converted at the age of nine years, and joined the M. E. Church of which she was a faithful member all her life. She was married to Simpson Elliott, February 13, 1840, and her husband was taken from her in 1874, leaving her alone. She had sought the blessing of holiness and obtained it in 1883 and was a bright example of what Christ can do with a soul that trusts all to Him. She prized the *GUIDE* next to the Bible, and was always ready to testify for Christ.

Mrs. JOHN CURRY, of Westmeath, Canada, fell asleep in Jesus, December 6, 1890, in her 59th year. She gave her heart to the Lord when twelve years of age, her evidence of it was clear. Under somewhat trying circumstances, and lack of privileges, she sought to glorify God. Afterward she heard of the experience of full salvation as a second blessing. She consecrated herself fully to the Lord and He gloriously sanctified her. Having entered upon the "King's Highway," her soul hungered for the deep things of God. She became a subscriber to *THE GUIDE*. About two years ago while praying in her own room she received a wonderful baptism, since which she has spoken much of the "abiding Christ." God at that time had rolled upon her the burden of souls and given her power to prevail in their behalf. Her life at all times was full of sunshine. Her home was ever open to the saints and there they had sweet fellowship together. And she went about doing good, both to the bodies and souls of men. At last she went "sweeping through the gates washed in the blood of the Lamb." A husband and ten children survive her, nearly all walking in the narrow way."

Mrs. J. D. SANDERLIN, Red Oak, Iowa, entered her heavenly home, August 6, 1890, in her 76th year. Her husband preceded her about two years, since which time she has been gradually failing in strength. For fifty years they had traveled together sweetly and unitedly in the Christian course, rejoicing in hope of eternal life. They have doubtless had a blissful re-union in that better world. Our sister was a careful and constant reader of *THE GUIDE*. Only an hour before she passed away she asked for the last number; she read portions, and had a good time praising the Lord.

Mrs. E. WOOD, of Bennett's Corners, N. Y., passed peacefully away from earth to heaven, May 28th, 1890. She was an exemplary Christian. *THE GUIDE* was a great comfort to her. Her closing hours were full of triumph.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13:15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing, "Praise God, Etc." followed by the 773th Hymn, commencing
"O thou God of my salvation."

Requests for prayer, in goodly number, coming variously from Ohio, New Jersey, Alabama and other States, and also from Sweden, India, and Chili, were read by Rev. Geo. Hughes, who referred specially to a letter of a converted Hindoo, Raju Naidu, of high caste, who is publishing a Christian paper "*The Eastern Star*," in India, and who asks the prayers of our people for the success of the paper and the rapid spread of the Gospel in that far-off land. Dr. Lowrey also spoke of the unsettled condition of affairs in Chili and said we ought to pray that whatever the political vicissitudes of that country our mission work there and the general progress of our religion might not be defeated or interfered with.

Prayer was offered by Rev. J. W. Gunn.

Singing.—"Love divine, all love excelling."

Mrs. Palmer.—Now we will hear the Word of the Lord, and I hope every heart here will adopt it; the 145th Psalm—a psalm of praise and of exhortation to praise. "Brethren and sisters, let us ask ourselves, 'Have we anything to praise God for? O have we not? The Psalmist says, 'I will extol thee my God, O King, and will bless thy name forever and ever.' Is it safe for us to say that, and having said it, will we keep the promise thus made to God? I love to make promises to Him and trust Him. He never fails. Let us discern and appreciate more than ever before the reasons we have for praising Him. 'Great is the Lord and

greatly to be praised, and his greatness is unsearchable. I will speak of the glorious honor of thy majesty, and of thy wondrous works: and men shall speak of the might of thy terrible acts, and I will declare thy greatness." We are here to *declare*. Repeatedly in this psalm we are told to speak and declare. To do this intelligently we must know something about the Lord's greatness and goodness by personal experience. "They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness. The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all, and his tender mercies are over all his works. Thy saints shall bless thee; they shall speak of the glory of thy Kingdom and talk of thy power." We cannot talk of God too much. I remember in Deuteronomy we are told to talk at all times, when we sit and when we walk; when we lie down and when we rise up. "The Lord is nigh unto all them that call upon him; to all that call upon him in truth." Yes, in truth, that is a vital standpoint. Many calls upon God are not heard. The words of the Psalmist tells us why. He will fulfil the desire of those that fear him; "He will hear their cry and will save them. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever." That means that we shall bless the Lord at all times, continually and without ceasing. Let us sacrifice with the sacrifice of praise and declare his works. In 13th Hebrews we are told to offer the sacrifice of praise to God continually—that is the fruit of our lips, giving thanks to his name. I do feel as if I wanted all the dear ones to wake up to see that the more they praise the Lord the more they will recognize His goodness. I realize that a life of praise has a peculiar enjoyment aside from its acceptability to God. My heart has been going out to ask the Lord to give me to understand all His kindness. Let us praise Him to-day, and let us declare his works with rejoicing. There are many here who ought to be and want to be witnesses. Let them take the step now. God is faithful to fulfil all His promises.

A JAPANESE TESTIMONY.

A Japanese sister. Brethren and sisters, how I am glad to see you! How my heart is happy now I am converted at Japan. How I love Christ my Saviour. My own good

father in Japan he never worshipped idols. He believed not in any such gods, and he told me not to be idolatress. My good father said "Always do good and be rewarded." I said to my father "Who made all things?" He said it could not be such gods; it must have been some mighty and true God, and when I asked "Where is He?" he said He must be in the sky. I thought very long and then I worshipped the true God, and said I give my life to Him. But I knew nothing of Christian religion. I could not tell where to find God. But I said I would live my life for Him, and when twenty-six years old I came to Tokio, and there I studied the condition of our women, and was told of the Christian women of America, and I wanted to go to America, because my friend said America is the only friend of woman's education. So I came at once to San Francisco, and there I adopted fully the Christian religion. I tried very hard, but finally I found Jesus Christ. I have never doubted Him from that time; and I said this Christian religion must be the foundation of education in my country and I will take it back to my people. I was baptized Christmas day, 1887, and began my Christian work. Then I was sent to Chicago to engage in missionary work with Mrs. Lucy Rider Myer, and afterwards came here to Mrs. Osborn. Next year I go back to Japan. I am of high caste, and missionaries cannot reach high caste. If I go back and make one Christian high caste there will come hundreds.

Dr. Lowrey.—How do you feel in your soul just now?

Ans.—"Happy! Jesus makes me joy. Joy makes me young. I trust Him.

Singing.—"Blessed Assurance."

PRAISE TO GOD.

Rev. E. R. Young, (of Canada). This is a genuine Christian sister who has been talking to us. She is now teaching students and qualifying them to go to Japan.

I was delighted with that psalm which has been read. We should praise the Lord for our own salvation and to see others saved. I am very happy in God to-day. My heart is full of praise.

Rev. J. Freshman.—I want to speak a word just now. Brother Young and I were ordained at the same conference. My thoughts always turn to this place on Tuesday afternoon. I have reason to praise God for myself and family. I ask your prayers for us.

My wife has just lost her mother, and is now at the bedside of her dying father. Pray for her. Last Sunday we had the pleasure of receiving four Hebrew converts into the Hebrew-Christian Church.

Singing.—"Blessed be the name of the Lord."

A Sister.—I praise the Lord that He works in my soul. The heavenly fire burns there and it brings me here this afternoon. O what a salvation!

Singing.—"It just suits me."

A GREAT SALVATION.

A Brother.—Yes, it just suits me. We should bless God not only every day as Mrs. Palmer has said, but every minute. I had not been in the house a minute till He filled me full. Glory to God! there never was so much religion in New York as there is to-day.

Bro. Briggs.—I am constantly praising God. Religion suits me—the kind that Jesus gives. It is such a glory that its fulness cannot be told. Here I am in the house of feasting. I am rich. Glory to God! O let us fear the Lord and love him with all our hearts. I am so glad I have this salvation, and that He fills my heart with joy and peace. I am going to heaven—Come along brethren!

Singing.—"It is well with my soul."

PRAISE IS COMELY.

Rev. A. C. Morehouse.—I feel that this note of praise which the sister started in the psalms is a very happy one. How much I have to thank God for! I was converted young—at 14, but what difficulties I had in seeking the blessing of full salvation. You cannot live up to the standard, and will fail, the enemy continually said to me. But I went in with all my might. I said, "I must have a clean heart," and I found it; and O it has made my life so happy! It has given me joy in sorrow. It has given me everything where there was nothing, I am happier than I ever expected to be.

A Sister.—We cannot stay the love of God. It comes into my heart in spite of sin. We cannot praise Him enough.

A BEAUTIFUL PSALM.

Sister Searles.—O what a wonderful salvation! I know more and more about it every day of my life. How beautiful and striking is the psalm we have read! I have read it perhaps hundreds of times. How wonderful indeed is this salvation! I am so glad that I have known about it for so many

years. Sixty-five years this month since God converted my soul. Forty-two years ago since God blessed me with entire sanctification—a never-to-be-forgotten day. It lives in my soul to-day. I have been sick since I was here; but O how good it was to look up trustfully to the Lord! He has spared my life, and here I am. I expect to praise Him while I live, and then go home to glory. *Singing.*—"Welcome home."

WELCOME HOME.

Rev. W. G. Browning.—Welcome home! O I hear the words coming from the lips of the glorified! I am moved more than usual this afternoon to give praise to God for His wondrous grace for an ordeal that I knew was coming. I have been subjected to it and blessed be God that I have come back to tell you that I have never realized so much before, the wonderful girding and support which God can give. Daniel was tried. Job was tried. They who were thrown in the furnace were unharmed, and lived to praise God continually, O let us open our hearts to-day to His incoming!

MORE PRAISE NOTES.

A Sister.—The Lord has put His praise in my heart. It springs up spontaneously. We have no trouble to praise Him. Whoso offereth praise glorifieth God.

A Brother.—I may not have an opportunity to come again. I have so much to praise God for that it would be a sin for me to keep quiet. My heart is praising Him for for what He has done for me. He may lead me just where he wants me to go. The Lord has blessed me mightily in my soul.

A Sister.—My heart is restful. I am trusting in Him. My cause is in His hands. His ways are just and right. While I find so often an impossibility to tell just what there is in my heart yet nevertheless I knew His love is there and that He owns and accepts me as His child. Pray for me that I may be of much use in this world.

MINGLED EXPERIENCES.

Rev. John Parker.—Since I was here I have been through a very gracious revival, and also through a very severe trial. Through all the dear Lord has kept me in an even state of trust. Fifty years ago, Friday, I put my life at the feet of the King. The record is not an unpleasant one to me. I have blundered along life's path, but glory to the Lamb, there is left to me the assurance that my ways please God. The blessed

Holy Spirit is the unchallenged King in my soul. I praise him every day and every night. What wonderful communion He gives me at the dead of night! O the look back from this sunlit summit is unspeakable joy, and to look forward—O the glory that shines from the other shore!

FLORENCE MISSION.

Sister Prindle.—I have not been here for a long time and I want to take just a moment in honoring the Holy Ghost, and to tell how He is continually saving immortal souls at Florence Mission. Last Friday night was one long to be remembered there. O what a wonderful time! The power of the Holy Ghost came down upon us as we had never felt it before. O we were so drenched with the Spirit! At times we could only sit in silence so filled were we that we were unable to speak. We are learning lessons—learning to just stand aside and let God do His perfect work. There is a blessed, living reality in it. Glory to God!

BLESSEDLY SAVED.

A Sister.—I praise the Lord for the privileges of this meeting. I was for many years a Church member, but had no joy in the Lord. I felt that I had not all that I ought to have. I prayed for two weeks to obtain what I might have had in two minutes. I had maintained that we could not be holy, and that it was impossible to be sanctified. The light went away from me and I was for a time groping in darkness and broken down. But soon God came to me again and I learned to rejoice in my cleansing from sin.

A Sister.—I have not been here for three years, but I rejoice to say that I have been ever living in this blessed experience. God has kept me safely until the present moment. How glad I am that we have His grace to sustain us amidst the temptations and trials of life. How wonderfully has His grace been multiplied in my soul!

Mrs. Palmer.—Whatsoever touches the altar is holy; if we touch Christ we are made holy. Then we must believe. The fruit brings the power, and the witness comes very soon.

If you want a clean heart more than any thing else in the world it can be had here and now. God says *now*, and if you say *now*—it is done. Cut every ligament that binds you to the wrong side, and look to God alone.

After prayer by Mrs. Palmer, the singing of the doxology, and the benediction pronounced by Bro. Morehouse, the meeting closed.

OUR SOCIAL MEETING.

MOTTO: "Thy couns are upon me, O God; I will render praises unto thee."—Psa. 56: 12.

"High Heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

Glorying in Tribulation.—Mrs. Bella Cook, New York. After a severe illness Wesley says:

"And live I yet by power Divine?
And have I still my lease to run?
Again brought back in its decline
The shadow of my setting sun?"

And so may I adopt the same language, for again and again am I brought very low, and again my Lord sends me back and bids me tell what great things He hath done for me. Thus I came at the commencement of 1891 to tell of His faithfulness, His power to *save*, to *keep even* to the *utmost* amid great pain and weariness, for His power knows no bounds. Ah, no; we feel, and sin.

Therefore I take up again the work He gives me to do, whether it be to speak a word for Him to the rich who come to my humble home, and sit by my bedside, while I tell them of His great love to me and urge them to trust a faithful God, One who is no respecter of persons. Or, whether it be to feed the hungry or clothe the naked, and point them to the Giver of all good and try to draw them to the Lamb of God who taketh away the sin of the world.

O the depth of the love of God to us—it is unfathomable; we cannot tell the bliss we feel, for He fills our heart to overflowing, and as we lie here in the corner talking with Him who is the spring of all our joys, it seems as though—

The opening heavens around us shine
With beams of sacred bliss,

and ere long

The wings of love and arms of faith
Will bear me conqueror through.

When we shall see Him, Our King, face to face, without a veil between, Hallelujah! O wondrous grace, O boundless love!

Counted In.—Mrs. F. Camp, Gilgal, Pa. I rejoice to know that I am counted in with the blood-washed—saved and washed in the precious blood of Jesus. I love to read the **GUIDE**—I find food for the soul in it.

Saved and Healed.—J. W. Davis, Barkeyville, Pa. I subscribed for the **GUIDE** Aug. 20th, 1868, and it has been a great blessing to me for twenty-two years. At a camp-meeting in West Virginia I was wonderfully saved from the tobacco habit. I was a complete slave, but Jesus took the desire all away, so I cannot even bear the smell of it; praise His name. I became, however, a confirmed dyspeptic, and suffered only as a dyspeptic can, for eight years. I tried various remedies but grew worse. Some fourteen years ago I was holding a series of meetings with good success, but became so weak I concluded to give up the work. This I told the Lord, as all earthly help failed unless He cured me. On the following morning I awoke and realized that I was well—healed by the power of God. I have never been troubled with dyspepsia since.

Tobacco—An Old Man's Testimony.—L. Martin, Sumpter, S. C. Please accept a few remarks from an old man, who reads your **GUIDE**. It is sent by my daughter, Mrs. A. N. Webb, of Sumpter, S. C., to her sister Lucy, but I take the most interest in reading it, and think it good—but will make a suggestion. You have a corps of very smart writers, and cannot you get some of them engaged in trying to defeat the devil in his plans, a little. You did something at it, on page 10th of the **GUIDE** of January, but did not name the filthy use of tobacco as the most defiling of all fashionable practices of the present age. I was raised by tobacco users, but I did not take to it. Being in the house so much with it, it did not make me vomiting sick to smoke, so, in working with bees, I read they would be more quiet to work with to blow tobacco smoke into the hive. Well, they were more quiet, so much so that they would not go to the fields again that day, but when smoked with rotten wood or cotton rags, they would go to work as soon as I got through with them. It is poison to every creature it touches. An old Indian told me, in answer to a question, "What is the poison your warriors use to poison their arrows with?" that it was tobacco, boiled down thick as tar. They carry it in a horn slung to their belt. When ready to send the arrow on its errand of death, they dip the point in the poison, and then the victim has to suffer, the same as many do, only in many cases slower than introduced by an arrow, for we are obliged to inhale the nauseating poison.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

THE NEW MAN.—There is a putting off of the "old man" and a putting on of the new man. The "old man" is the body of death, our carnal nature. The "new man" is CHRIST—"which is renewed in knowledge after the image of Him that created Him." What a sublime issue is that! This is the great Gospel possibility—the possibility of every believer. Have we been brought into this realm of privilege?

THE WESLEY CENTENNIAL.

METHODISTS throughout the world have been celebrating the Centennial of John Wesley's translation to Heaven. One hundred years have rolled away since the illustrious founder of that form of Christianity called Methodism, had a triumphal ascent to the palace of angels and of God. It was, indeed, a triumph-hour, both as to earth and Heaven. Earth in her wide extent was feeling the influence of this Divinely empowered Reformer, who has laid the foundations deep and broad of a spiritual superstructure which stands indubitably strong. Heaven was jubilant at his translation, because of the home-coming of the hero of so many battles, to receive his immortal crown. It is fitting, therefore, that, wherever the flag of Methodism floats, his millions of loyal spiritual descendants should revere his name, and hymn the loud anthem of praise to God.

But, the fact that gives profound interest to this epoch, is the declaration made by Wesley and his people, whom the Great Shepherd had given him was, his plain unequivocal declaration that they were raised up to spread Scriptural Holiness over these lands.

The personal ministry of Mr. Wesley and his preachers was effective in promulgating the doctrine of Christian Holiness and many were led

into the experience of this grace as a second and distinct blessing. And during the century that is past, the Wesleyan Connexion in the United Kingdom of Great Britain, and the Methodist Episcopal Church in the United States, have held the system of Wesleyan doctrine intact, and the banner is kept floating everywhere with the inscription "Holiness unto the Lord." The standard writers of Methodism are still revered by the masses of the people. No profane hand has attempted to invade our doctrinal sanctity. The hymns of Charles Wesley which are so saturated with this truth are still sung heartily in the congregations. The witnesses to the experience of entire sanctification were never so numerous as at present, and the ranks of the blood-washed are being steadily augmented.

It is especially gratifying to know that the Bishops of our Church stand as a unit upon this subject. In the annual Conferences, in addressing the candidates for admission, they emphasize the doctrine and experience of perfect love. In the main we believe our ministry is loyal to Wesleyan doctrine. There are some, it is true, who assume an antagonistic position. But the loyal attitude of both the ministry and people is, we believe, too strong to admit of any serious doctrinal innovation. These facts are encouraging and should constrain us to praise God. It is also gratifying to know that other branches of the evangelical Church are gradually apprehending "the central truth of Christianity" and witnesses of the joy of its personal experience are being raised up.

Hence this centennial occasion is bright with promise. What we need now, to launch us out grandly into the second century of our history is A GREAT REVIVAL OF BIBLE HOLINESS. Let our ministers raise the banner high—let them proclaim it distinctly and earnestly from the pulpit, and let our people make special prayer in this behalf. We would like to see the whole land ablaze with revival fires. Send up to heaven, ye faithful ones in Zion, united and fervent prayer that the God of our fathers will give us a CENTENNIAL VISITATION such as we have never seen and which shall never be forgotten in time or eternity. Amen! Let all the people say AMEN.

—"I have had many things in my hands, and have lost them all; but whatever I have been able to place in God's hands I still possess."—Luther.

WESLEYAN HOLINESS CONFERENCE.

At the close of Thomas Harrison's labors in Seventeenth Street Church, in this city, just after the "Wesleyan Centennial," it was proposed to hold a "WESLEYAN HOLINESS CONFERENCE." It was thought that this would be a fitting close to the several weeks of service in that Church by Bro. Harrison, during which hundreds had sought the Lord. The pastor, Bro. A. C. Morehouse, earnestly desired that the subject of personal holiness should be presented to those who had recently been converted, in order to their establishment in the life of faith, and he requested us to aid him in arranging for the Conference. Accordingly, it commenced on Wednesday morning, March 5, and continued until Friday evening. It opened with an "*Old Fashioned Lovefeast*," led by Bro. Stephen Merritt, and it was so in fact as well as in name. Revs. John Thompson and E. I. D. Pepper, of Philadelphia, preached in the morning and afternoon, and Bro. Merritt in the evening, and God gloriously sanctioned His word. There were many seekers of heart purity.

On the subsequent days, Bros. W. B. Osborn, John Parker, Mrs. Julia Foote, and the writer preached, and the work rolled on grandly until the last night when there was a remarkable outpouring of the Spirit, under which believers were sanctified and quite a number of sinners were converted. On Friday afternoon a very blessed service was led by Bro. A. McLean. Several "*Ten Minute Revival Talks*," were given by Bro. J. R. Daniels, Sister Joyce, from Monrovia, Captain Wood, of the Salvation Army, Mrs. Blandy, evangelist, of the Primitive Methodist Church, followed by an effective altar service.

These were indeed "*three days of power*," never to be forgotten by those who enjoyed them. Bro. Harrison heartily co-operated. It is expected that similar Conferences will be held in this city and vicinity.

Following this Conference there was a Sabbath of great interest and power under the closing labors of Bro. Harrison. From early morn' until late at night the salvation tides continued to flow, and the songs of rejoicing and praise over souls newly saved rose heavenward. There was one case of special interest to us. A father, well advanced in life, once a minister, but who had fallen, had been converted, also his wife, and that night their son found Jesus. Praise the Lord for these gracious results. May they be multiplied.

"If you would have the priestly gift of sympathy, you must be content to pay the price; like Christ you must be content to suffer."

"JUST THREE O'CLOCK!"

A young man earnestly desiring entire sanctification, some time ago visited the home of Mrs. Palmer. He had been at the noon hour in St. George's Episcopal Church in reading the Scriptures and prayer. This church is kept open day and night for holy worship. His heart was longing for the richer experiences of the Christian life and he thought Mrs. P., might help him, and hence was led to make the call at her house. She was not well and sent word to know if his business was important. Learning that it was for spiritual counsel that he came, she invited him to her room. He told her with much candor and simplicity his errand. She saw at once that he was a sincere inquirer after truth, and others were present who could sympathize with one thus exercised. Mrs. Palmer proposed that they should kneel down and pray. The young man who was indeed an humble suppliant at the throne was deeply exercised. He poured out his heart's desire, in earnest supplication. The united petitions and faith of this little company prevailed in accordance with the promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is heaven."

As the pleaders with the Father arose from their knees, the young man had an unearthly light in his eye, his whole countenance was radiant with joy and, fixing his eye upon the clock standing upon the mantel, he exclaimed: "*Just three o'clock and I have received the Holy Ghost!*"

What an hour! What a reception—never to be forgotten! Each one present joined with this fully saved one in heart-felt praise to God.

Beloved, each Christian believer should have a personal pentecost—a distinct, palpable, joyous reception of the Holy Ghost. It should be a matter of personal consciousness—the hour when the Holy Ghost comes in as an abiding guest—purifying, beautifying, empowering the soul-temple. At three, or five, or seven, or twelve o'clock—let this DIVINE GUEST make His entrance and flood your soul with light. In some cases the exact hour or moment may not be definitely fixed, but the fact of entrance and possession is distinctly attested by the Spirit himself so that the happy subject may testify, unequivocally, "*I have received the Holy Ghost.*" In this way the power of the Church will be increased.

—The Watchmen are beginning to see "eye to eye."

THE TIDE RISING!

The tide of spiritual life and power is evidently rising in the Evangelical Church. The signs multiply. Professor C. A. Briggs, (Presbyterian,) of Union Theological Seminary, on a late evening, preached in St. George's Episcopal Church, Rev. Dr. Rainsford, rector. *The Tribune* reports:

Dr. Briggs chose for his theme "The Life Hid with Christ in God," his text being the third verse of the third chapter of the Epistle to the Colossians: "Ye are dead, and your life is hid with Christ in God." The sermon was practical, the aim of the speaker being to lead his hearers to a more consecrated life. The passage, he said, is a difficult one, because it presents a doctrine infinitely great. It describes an experience which transcends that of the ordinary Christian. Under a variety of symbols this truth is expressed. Jesus calls himself the vine, and the disciples the branches. He is the head, and they are the body; He is the foundation of the spiritual temple, the light and centre of the city of God. The light is hid now because Christ is hidden. He is on the Heavenly throne. From whom is the life hidden? Not from God nor from Christ, not from ourselves but from the world.

After discussing briefly the reality of the spiritual and heavenly life, the preacher exhorted his hearers to make that reality a part of their every day experience. He expressed the fear that many know God only as the God of history; they must do more. They must know Him as a living and present God, and lay hold of Him. He must be nearer to them than the air they breathe. Unless the Scriptures have thus revealed God to the believer, he cannot have that experience in his soul that his life is hid with Christ in God. The same is true of the Son of God. To many He is the Christ of History—nothing more. But for those who know Him only as such, the blessed experiences of a life hid in God, must be absent. So hold the doctrine of the Holy Spirit. Besides the Scriptures another means of grace is the Christian Church. The low level in which many Christians live was deplored, and those present were urged to use every endeavor to ascend into the very court of Heaven. The speaker drew a very vivid picture here; he imagined all the members of every denomination gathered in a vast congregation in one temple in the centre of which was the Living God. The temple is made up of many rooms and many courts. In the outer court are the majority of the congregation, some fearful of approaching nearer, some thoughtless, many admiring the structure, and as one goes nearer the centre he finds in each successive court fewer people, and only a few, a very few kneeling at the throne of God.

Without underestimating the two means of grace already mentioned—the Bible and the Church—Dr. Briggs emphasized as a third the personal experience of the individual believer. The man who depends only upon the first two will find them only crutches for the lame. In conclusion the speaker prophesied that the era was near at hand when Christian sanctification would be the rule and not the exception. The leaders cannot go far ahead of their followers, but the day is near when the ideal will be realized.

SOUTH AMERICAN MISSIONS.

Dr. Lowrey, in behalf of the Bishop Taylor Transit Fund, writes:

"To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto you so that ye come behind in no gift."—1 Cor. 1 : 2-7.

Is there not some of the Lord's money lying around in the hands of His stewards, not yet appropriated?

It will be remembered that Bishop Taylor recently published an account of the great revival in progress there, based upon letters recently received from our Missionaries in that field. He also stated that the field is so enlarging and the call for Gospel services so urgent that fifty or sixty thousand dollars were now pressingly needed. Not to pay salaries, for these the schools furnish; not to lubricate the machinery at home, for all the committee work is done gratis *Con amore*, but to build churches and houses and enlarge the schools to accommodate the hundreds of Catholic youths, now gladly put under our religious tuition in spite of mobs and the opposition of priests.

Dear brethren, the demand is imperative. Not less than fifty thousand dollars are required that we may enter the doors now constantly opening before us. Who will respond at once?

Our generous treasurer, Richard Grant, promises five thousand toward the amount. No objection to these Missions can now be raised on the ground of irregularity. The whole work in Chili has been organized in a Presiding Elder's District and incorporated according to Discipline in the Cincinnati Conference. All unordained preachers were regularly appointed by Bishop Joyce to their stations at the last session. Thus Self-Supporting Missions are an integral part of Methodist Agencies.

We say again who will respond and dispense some of the Lord's money for the furtherance of this glorious enterprise?

Send your contributions great or small to Richard Grant, Treasurer, 181 Hudson Street, New York. The amounts will be acknowledged in Divine Life and other papers, through which you may contribute.

We trust the above appeal will receive the attention of our readers. This South American mission field is white unto the harvest. No better investment of some of our Lord's money can be made. Pray about the matter, and then act. The work is of such interest as to challenge the liberal support of those who wish to extend Christ's kingdom. Contributions may be sent to THE GUIDE office, in sums of large or small amount, and we will duly acknowledge them.

"It is faith's work to claim and challenge loving kindness out of all the roughest strokes of God."—Rutherford.

THE GUIDE CATECHISM.

QUESTION 9.—What is the condition upon which the experience of entire sanctification is dependent?

ANSWER.—Faith. There is only one condition of salvation and that is *faith*. Whether it be justification or entire sanctification, faith is the only condition, and the spiritual life, both in a state of justification and entire sanctification, is maintained by the continued exercise of faith. Hence it is written, "The just shall live by faith," and "The life which I now live in the flesh (after being crucified with Christ) is by the faith of the Son of God."

QUESTION 10.—Are there any antecedent steps leading to the exercise of saving faith?

ANSWER.—There are. Prior to the exercise of the faith that justifies there must be true repentance, including a godly sorrow for sin and a hearty renunciation of all known sin, and a thorough surrender of the heart and life to God, up to the measure of light received.

In respect to the faith that sanctifies wholly it must be preceded by what Mr. Wesley terms, "*repentance of believers*." The Holy Spirit having opened the interior eye to see the depths of remaining depravity, the true child of God mourns over it, and consecrates his whole redeemed being to God for the express purpose of being entirely cleansed. He is thus brought on "*promise ground*," as Mrs. Phoebe Palmer used to say. Or, as Bishop Taylor often represents it, the justified believer consents to treatment and receives "*The Physician*."

QUESTION 11.—How may we know when this repentance or, our consecration is complete?

ANSWER.—By the ease or readiness with which the individual is enabled to believe. When the soul is in the right attitude before God, fully yielding himself up, keeping back no part of the price, believing is easy, as easy as breathing. It requires no struggle. It is simply trust in Jesus, an appropriation of the efficacy of His all cleansing blood, and it is immediately applied.

"On a fly leaf of a young lady's Bible were found these words: 'This book will keep you from sin, or sin will keep you from this book.'"

HIDDEN TRUTHS.

THE FIFTEENTH PSALM.—In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. Vs. 4.

As a follower of God the good man abhors evil in every form. It is in his eyes "vileness," and all who practise it he contemns. No matter how high their position. So far from enjoying their dainties or riches, he despises them. He may render to them as men or as rulers, due respect, but he is not charmed by their smiles or in intimidated by their threats or open hostility. "But he honoreth them that fear the Lord," chooses their society, values their counsel, rejoices in their prosperity, and is ever ready to do them good.

"He that sweareth to his own, hurt, and changeth not."

The righteous man, if he make a contract, and it afterward proves to be a damaging contract to him, will not swerve. If he "swear an oath to bind his soul with a bond he will not break his word, but will do according to all that proceedeth out of his mouth." He will maintain a good conscience no matter what loss it may entail. Worldly men will break unprofitable contracts, but good men *never*. To them a good conscience is more than gold.

He that putteth not out his money to usury nor taketh regard against the innocent. He that doeth these things shall never be moved." Vs. 5.

The righteous will not accept unlawful interest. He will not oppress the poor but will freely lend to them according to his abilities, and will not be rigorous in exacting his claims from those who have met with reverses. He will in no case accept a bribe, or, for pecuniary gain do ought prejudicial to the interests of his neighbor.

How strong is such a character! "He cannot be moved," says the Psalmist. Like the Church itself he is built upon a Rock which the gates of hell cannot prevail against. Standing thus he is not moved from God's tabernacle on earth, and shall at length arrive at His "holy hill." Reader, maintain this holy character.

OUR INQUIRY ROOM.

A GREAT TRUTH.—“For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

JESUS AMONG THE INQUIRERS.

“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?”

“Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.”

“If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him.”

“Philip saith unto him, Lord, show us the Father, and it sufficeth us.”

“Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?”

“Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.”—John 14: 5 c 10.

The disciples although favored with the personal presence and constant instruction of Christ, were yet dull scholars. They failed to apprehend either His character or work. While He spake to them of spiritual and heavenly things they thought only of the establishment of an earthly kingdom. Hence, when in this beautiful chapter He gave them a bright unfolding of heavenly glory and felicities, accompanied by an assurance that He was going to prepare a place for them, a mansion and a crown, they egregiously erred in interpreting His language—indeed they declared their total ignorance of His meaning.

He sought therefore to remove the clouds from their minds, especially seeking to emphasize His mediatorship, saying, “I am the way, the truth, and the life.” He was the way, because through His own blood a new and living way to God was opened. He was “the truth,” as opposed to figure and shadow—Christ is the substance of the Old Testament types. Christ is “the life,” for we are made alive unto God through Him alone. He is the “resurrection and the life.”

What especially impresses our minds in this connection is the patience of Jesus in instructing these dull disciples. We are thus taught a lesson of patience in attempts to instruct those who are slow to learn.

The weaknesses of humanity are such as to call for much sympathy and long suffering. We know that Jesus compassionated the weakness of His disciples in Gethsemane when they slept while He was passing the severe ordeal of the Garden.

FROM CORRESPONDENTS.

Question 1.—A brother in Canada asks, “Is there not a discrepancy between Rev. J. S. Inskip in his sermon in the January number, who speaks of “uninspired men,” and Rev. B. Fay Mills, who says “Every worshiper of God must either be inspired, or else every act of worship is a curse rather than a blessing, and cannot be acceptable service offered to the Almighty.”

Answer.—There is no real conflict between the two. Bro. Inskip’s reference to *inspiration* was the measure of the Spirit given to the sacred writers who were endowed with ability to make the transcript of the Divine mind contained in the Scriptures *without error or mistake*. This was a peculiar gift for the special work committed to them. “*Uninspired men*” of whom he speaks were ordinary believers possessing the Spirit in the measure for which the New Testament provides as the common privilege of believers. And it is in reference to the latter, the pentecostal endowment, of which Mr. Mills speaks—the Holy Ghost abiding in the temple of the soul, purifying, transforming, illuminating, comforting and empowering. Thus the individual is enabled to live in the Spirit, walk in the Spirit, worship God in Spirit and in truth.”

Question 2.—A brother in Dakota asks: Were not Cornelius and the members of his household converted, and when the Holy Ghost came upon them under the preaching of Peter was it not the blessing of holiness?

Answer.—We believe that they were converted when they assembled to hear Peter declare the truth. The description given of them proves this: they were “*devout*,” they “*feared God*,” they gave much alms to the people, as the fruit of their devoutness and fear of God, and they prayed to God always.

As to the blessing conferred in the gift of the Holy Ghost Peter settles the matter conclusively. See Acts 15; 7 c 9. These verses have reference to the Divine visitation in the house of Cornelius, and Peter says their hearts were purified by faith as were the hearts of the disciples on the day of Pentecost.

THE TALMAGE SERVICES.—At this writing, Dr. Talmage is preaching a series of sermons on Sabbath evenings, on “THE TEN PLAGUES” of the three cities, New York, Brooklyn and Jersey City. The Academy of Music is still held for this purpose, and throngs of people are in attendance. On two Sabbath evenings the Fourteenth Street Theatre was engaged for an overflow meeting conducted by Dr. Talmage’s son. Hundreds have arisen for prayer, and after-meetings have been held. We are indebted to Louis Klopsch, Esq., the enterprising manager of *The Christian Herald*, for these extraordinary privileges.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"Stand fast therefore, in the liberty wherewith Christ hath made us free," Gal. 5:1.

DAILY BIBLE CALENDAR—APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3: 2; Neh. 4: 20; I Kings 8: 44-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 14: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 38; Isa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 24: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 15; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 86: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 4: 8; I Peter 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 24; Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9; Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 145: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 24; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

STUDIES FOR THE SABBATH.

Sabbath, April 5th.—JESUS CHRIST, HIS LIFE.—As the Son of God, and the Son of man. Study the Scriptures on these two points.

Sabbath, April 19th.—Christ's conception and birth in Bethlehem—Consult passages concerning this.

Sabbath, April 19.—The worship of the wise men.—Its practical character.

Sabbath, April 26th.—Baptism of Christ by John, and reception of the Holy Spirit.

STUDIES FOR THE WEEK.

First Week.—CHRISTIAN LIBERTY.—In what does it consist?

Second Week.—How is it confirmed? Consult passages.

Third Week.—In its exercise, how are we to regard others?

Fourth Week.—What is the law of liberty, and what is its peculiar operation?

The above Studies are simply suggestive as topics. In order to profit, the reader must find the passages of Scripture bearing thereupon.

CLOSET PRAYER.

AN INJUNCTION.—"Seek the Lord and His Strength; seek His face, continually." I Chron. 16: 11.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5: 33-37.

SING UNTO THE LORD, Hymn No. 752, commencing—

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?"

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

That the Wesleyan Centennial just past, may be the occasion of bringing to the front the Wesleyan doctrine of Entire Sanctification.

SPECIAL REQUESTS:

Canada.—For a brother and sister to be fully saved and healed, in body. For the conversion of two old ladies; also old gentleman, and a young man, a consumptive.

Delaware.—W—For the salvation of young man given to drinking. For Husband's full salvation. For the conversion of two sons. For the mother to be filled with the Spirit.

Illinois.—C—That an aged sister may have supporting grace.

Kansas.—F—S—For a sister, whose mind is clouded. For the conversion of an aged brother. For a son and his children's conversion.

New Jersey.—B—That a son may be healed.

Pennsylvania.—That a husband and other friends may be saved. W—For a brother given to drinking.

Vermont.—W—For the conversion of some fatherless boys.

Wisconsin.—O—That a minister may be sanctified.

VINEYARD SERVICE.

PLAIN INSTRUCTIONS.—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." I Thess. 5: 4.

1. We need to have our pure minds stirred up by way of remembrance.

2. There is plenty of work for Christ's faithful followers.

WORK FOR YOU:

1. Get employment for some one who needs it.

2. Visit the sick—take something with you that will be comforting.

3. Suffer no one to swear in your hearing without reproof.

4. Attempt the reformation of some hard drinker.

5. Make visits among Church members, and talk on personal holiness.

6. Help some one who is temporally straitened.

A CERTAINTY.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psa. 135: 18.

Put emphasis on the word *nigh*. To whom? All that call upon Him. Note the closing member of the passage—the word *truth* is significant here.

THE GUIDE PRAYER UNION.

We designate as the day for special and united prayer on the part of the members of "THE GUIDE PRAYER UNION,"

Tuesday, April 14,

to pray for each other, our families, and the cause of holiness.

The Scripture for the day is Luke 18: 10 c 14. The Hymn for the Day is No. 600, in the Methodist Hymnal.

EDITORIAL BRIEFS.

A POSITIVE INJUNCTION.—"Love not the world neither the things that are in the world."—1 John 2: 15.

Be sure to read the cover pages carefully this month.

—Bro D. A. Ross, evangelist, writes from St. Kitts, West Indies: "We have opened a free Mission in the name and the strength of the Lord, since my return to the West Indies. God is blessing the work wonderfully in the saving of sinners and the sanctification of believers. Glory to His name!"

—Can you bear what seems to be a slight? Can you?

MARRIED.—Our daughter, Mary A. Hughes, of Madras, was married to Rev. D. O. Ernsberger, of the South India Conference, in Bangalore, on Wednesday evening, January 28, Bishop J. M. Thoburn, officiating. The ceremony was witnessed by a large number of friends, and the reception following, at the parsonage, was attended by nearly all the members of the South India Conference. The congratulations were many and hearty. This event takes our daughter from her work in Madras, in connection with the W. F. M. S., but in the Mission field occupied by her husband at Gulbarga, she will open some new work. Let our friends pray for them.

—A HOPEFUL SIGN. There is a spirit of inquiry among Christians concerning the HOLY GHOST. Read Dr. Dougan Clark's new book, "*The Holy Ghost Dispensation*," 50 cents.

—Fast a little once a week; it will help you, spiritually, notwithstanding the fine-spun arguments of the doctors to the contrary.

—Mrs. Bella Cooke, continues to occupy her couch of suffering, but God sustains wonderfully. Read her book, *Rifted Clouds*. We have it on sale. \$1.25. Her address is 492 2nd Ave

—A NEW FIRM.—Mr. S. F. McLean, son of Rev. A. McLean, has just commenced business in this city as Publisher and Bookseller. He is an enterprising young man and deserving of patronage. He will supply books of all kinds to those who favor him with orders. The business is being conducted under the name of S. F. McLean & Co., 775 Broadway. They have just imported a series of very interesting and profitable works by Rev. F. B. Meyer:

"The Present Tenses of the Blessed Life," 50 cents; "The Shepherd Psalm," (23rd,) 50 cents; "Abraham, or the Obedience of Faith," \$1.00; "Joseph: Beloved, Hated, Exalted," "Israel, a Prince with God," \$1.00; "Tried by Fire," Exposition of 1st Peter," \$1.00; "Elijah, and the Secret of his Power," \$1.00, and others.

These works are beautifully bound and illustrated. They are somewhat Calvinistic but the tone is so richly evangelical that they will profit the reader. Send for full catalogue to S. F. McLean & Co., 775 Broadway, New York.

—Be sure you are not a man-worshiper. Worship God only.

—"*The Devil's Mission of Amusement*." A tract by Archibald G. Brown. It is *A Protest* against Church amusements. Price 5 cents. Circulate it.

—*The Probationers' Handbook*, by Rev. S. O. Garrison is a good thing for pastors to use. Price \$1.00 per dozen.

—TWO GOOD BOOKLETS.—"*The Message of Jesus to Men of Wealth*," by Rev. Geo. B. Herron, Strong—Electric—impressive. "*The First Thing in the World*;" or "*The Primacy of Faith*," by Rev. A. J. Gordon, D. D. These will do good if circulated. 20 cents each.

—HELP NEEDED. The M. E. Church, Cosmopolis, Wash., Rev. C. A. Snelling, pastor, is in trouble. In a gale on Christmas eve, the church was blown from its foundations and wrecked. The people are poor, and unable to stand this loss. Contributions may be sent to the pastor as above, or to Rev. S. Moore, presiding elder, 920 Yerkima Ave., Tacoma, Wash.

—Beware of closet neglect—passing the door only once, may kill you spiritually.

—SWEDEN. Bro. O. L. Leonard, of Stockholm, writes: "Pray that God will send mighty pentecostal revivals all over this land."

—A GOOD MOVEMENT. Rev. Dr. Geo. S. Bishop, pastor of the Reformed Church, East Orange, N. J., has been delivering lectures to the ladies of his Congregation, one afternoon of each week. "Madame Guyon," "Mrs. President Edwards," and "Hester Ann Rogers," have been among the subjects.

LIFE OF MRS. JAMES. Rev. D. H. Tuttle, of the M. E. Church, (South,) of Tarboro, N. C., writes:

"I have read the Life of Mrs. James with great benefit. Let Christians everywhere buy and read it. It is a deposit of pure gold—"gold tried in the fire," from childhood to old age, and found sufficient for the demand of all days."

HARVEST GLEANINGS.

FROM THE HOME FIELD.

- Lima, Ills.* 115 converted.
- Muncie, Ind.* 117 conversions.
- Troy, Ohio.* 91 trophies gathered.
- Pontiac, Ills.* 146 said to be saved.
- Humansville, Mo.* 141 conversions.
- Miller's Circuit, Ohio.* 280 converts.
- Centralia, Pa.* 81 have professed conversion.
- Williamsburg, Ohio.* 145 profess faith in Christ.
- Tom's River, N. J.* Gracious work. 130 converted.
- Harrisburg, Pa.* 150 profess to have found Christ.
- Seymour, Ind.* 165 claim Christ as their Saviour.
- Wilkesbarre, Pa.* Central Church. 100 souls gathered.
- Decatur, Ills.* 225 claim to know the joy of pardoned sin.
- It is reported that 1,000 have been converted on Wantage District, Wis.
- Ohio Wesleyan University, Delaware, Ohio.* Nearly 100 students saved.
- Lewisburg, Pa.* Beaver Memorial Church, D. H. Shields, pastor. 150 converted.
- Jane Street Church, Bros. Merritt and Willing pastors,* has steady revival work.
- Sister Lizzie M. Boyd, evangelist,* has been having a time of power in Mexico, N. Y.
- Philadelphia.* Woodland Avenue Church, W. W. Cookman, pastor. 60 conversions.
- Georgia, Va.* Under the labors of Mary C. Woodbury, believers have been sanctified and over 80 converted.
- Cincinnati.* Rev. J. H. Smith, aiding pastor, G. K. Morris. A time of great power on Sabbath, the altars were too small all day.
- Jersey City.* Hedding Church, W C Snodgrass, pastor. Under the labors of Brother and Sister Telford, 100 conversions.
- The labors of Bro. Harrison, in 17th Street, Bro. A C. Morehouse, pastor, have been weeks of continuous saving power.
- Brother H. N. Brown, writes to the *Christian Witness* of some days of blessed service in Burlington, Vt, believers sanctified, sinners converted.
- Under the labors of Dr. Talmage in the Academy of Music, N. Y., on Sabbath evenings within a month past, 1,000 have risen for prayers.
- Manahawkin, N. J.* Mrs. Lizzie R. Smith, evangelist at work. Souls converted and sanctified. A day of power on the Sabbath never to be forgotten.
- Brother H. C. McBride and wife, evangelists, have been wonderfully sanctioned of God in Augusta, Me., 50 at the altar one night seeking heart purity, definitely.

FROM THE FOREIGN FIELD.

- India.* Dr. Pentecost is greatly encouraged in his evangelistic tour.
- Rome.* The Jews in Rome will build a new synagogue, costing \$200,000.
- The Bible* is now translated into the languages of nine-tenths of the people of the earth.
- Africa.* Dr. Cross, of Lake Nyassa, Africa, has on his school roll 300 children rescued from slavery.
- India.* Madras. Bro. W F. G. Curties has baptized some hopeful converts of the Moodliar caste—able men.
- The contributions of the Churches in the British Islands, during 1889, to Foreign Missions aggregated \$6,506,530.
- Holland.* The Salvation Army has opened a large room in Amsterdam, and is doing much to relieve the distress of the city.
- England.* If the 30,000,000 barrels of beer used in England annually were emptied, they would fill a river 300 miles long.
- Belgium, Ghent.* The authorities have recognized the Salvation Army as a sect, and have fined a number of disturbers of their meetings.
- Gen. Booth,* of the Salvation Army, is on a continental tour. His great project to relieve "Darkest England" is meeting with favor everywhere.
- England.* Of the 799 men who have been educated in "Spurgeon's Pastors' College," during the thirty-six years of its history, 600 are native pastors.
- Bangalore.* The Wesleyans have a very successful Tamil work in this Canarese capital. Rev. Mr. Picken reports Rs. 40,000 of property and 640 converts.
- England.* There is to be a reorganization of the London Missionary Society in May, one of the important features of which will be the admission of women as members of the Board of Directors.
- The Anglican Bishop of London has sanctioned a scheme for the establishment of a lay brotherhood within its diocese. Its work will include parochial visitation, street and mission preaching, teaching in classes of adults, and other evangelistic service.
- China.* "Lum Foon," formerly a member of the Methodist Mission Church, San Francisco, gave up a good business and returned to China, to do missionary work at his own charges. He has built a mission house, which is called "The Jesus House," it is the talk of the country.
- Eleven thousand, four hundred and ninety-five illicit stills have been seized in Ireland during the last ten years. Settle the whisky question in Ireland, and the Irish question will take care of itself.

GUIDE HYMNAL

Love Found Me.

H. L. GILMOUR.

John 3: 16.

Arranged by H. L. G.

1. { When out in sin, and darkness lost, Love found me; My fainting soul was
I heard the Saviours words so blest, Love found me; Come weary, heavy
2. { The spir- it rous'd me from my sleep, Love found me; Conviction seiz'd me
Although I long withstood his grace, Love found me; He wooed me to his
3. { I'll praise him while he gives me breath, Love found me; For saving from an
Christ is my ad- vo- cate a - bove, Love found me; I'm yoked to him in

1 2 CHORUS.
tem-pest toss'd, Love found me.
la- den rest, Love found . . me. } Oh 'twas love, love,
strong and deep, Love found me.
kind em - brace, Love found . . me. } Oh 'twas love 'twas wondrous love,
end- less death, Love found me.
per- fect love, Love found . . me. }

Love that mov'd the mighty God, Love, love, 'twas love found me.

- 4 And when I reach the gold paved street,
Love found me;
I'll sit adoring at his feet,
Love found me;
And sing Hosannas' round the throne,
Love found me;
Where I shall know as I am known,
Love found me.—CHO.

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Rev. JOHN THOMPSON, Publisher, Office of *Christian Standard*, 921 Arch Street, Philadelphia, Pa.



MAY, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15 : 7 c 8.



HIS is a great promise. It is connected with the beautiful Lesson concerning Christ as the LIVING VINE. We are here distinctly taught that our spiritual vitality is dependent upon our union with THE VINE. And if our spiritual life is to be perpetuated and increasingly developed our union with THE VINE must be steadily maintained—we must abide in HIM. And not only so, His words must abide in us. This needs to be emphasized. There are those who shrink at this point. His words demand an open confession of Christ, and of every work of grace wrought within us. If it be justification we must so designate it. If it be entire sanctification we must acknowledge it in the use of terms which will properly describe it. There is a strong temptation in giving testimony concerning this grace to use the indefinite instead of the definite article—to say "a blessing" instead of "the blessing." To do this will surely bring us into darkness.

Faith is "made effectual by the acknowledging every good thing which is in you in Christ Jesus."

"The two I's in the passage being secured then comes in the great promise: "Ye shall ask what ye will and it shall be done unto you." A promise surely that puts the wealth of eternity at our command. As Matthew Henry says, "They that abide in Christ as their heart's delight, shall have, through Christ, their heart's desire." This abiding in Christ brings with it the indwelling of the Holy Spirit, who maketh intercession for us "with groanings that cannot be uttered." Therefore, "praying in the Holy Ghost," we have the guidance of Infinite Wisdom, and He inditing our petitions, we shall ask only that which is according to the Divine will, and the answer is sure.

Beloved, have we this double abiding in Christ Himself and in His words? Then let us claim our privilege to come to His throne and "ask what we will."

THE WORD OF GOD

"Preach the Word; be instant in season, out of season." II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

REFINED BY FIRE.

BY REV. GEO. C. WELLS,

(Preached at the first National Camp Meeting at
Vineland, N. J.)

TEXT.—"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

WE do not propose to consider all the wonders in this vision, but to look at this single thought—that individual Christians and the Church have

NEED OF BEING REFINED BY FIRE, to be a power in the world. The single qualification which the Church needs for the accomplishment of her mission is holiness. When the prophet had a clear view of God in His holiness, he could do nothing but lament his pollutions, and confess his sins. In this state of pollution he had no intimation that God had a message for him; but when the seraph had applied the fire and assured him that he was pure, then he heard the voice of the Lord asking, "Whom shall I send?" and then he answered, "Here am I; send me."

From these facts, as well as from the universally corroborative teachings of the Bible, we learn that while God has messages to be borne to all men which shall prove a savor of life unto life, or of death unto death, to those for whom they are intended, He calls the Church first to be saved herself, and saved in a high sense, that her goings forth to all the ends of the earth may be with authority. God does not send sinners laden with guilt, even though they may bear a profession, to preach the Gospel to sinners. As well set a blind man to teach painting, or a deaf man to teach music, or a dumb man to teach oratory.

Let us now take a slight glance at the magnitude of the work to be done, in order that we may see the necessity of the power of the Holy Ghost to accomplish it.

The work is, in the first place, to convert the Christianity of the day, which substitutes mere numerical or other considerations for that which is spiritual and vital. The work is to preach the Gospel in all its truth and power, until all become illuminated with the light of love, and energized with the life of God; until the whole professing Christian Church shall become conformed to the will and image of Him who loved the Church, and gave Himself for it that He might sanctify and cleanse it, and present it to Himself a glorious Church, without spot or wrinkle, or any such thing.

The work is, secondly, to spread a living Christianity, until every nation and kindred and tongue shall fear God, and give glory to Him.

If the work were to convert men to nominal Christianity, nominal Christians might do it; if we were to convert men to formalism, formality might make parade of the exteriors of religion, and lead many to assume its outer garb. But since it is to make men new creatures in Christ Jesus, to diffuse practical Christianity, experimental and practical Christians alone can hope to succeed.

The difficulties to be overcome all show the necessity of that courage and strength which pertain to a holy Church. But she can easily contend with the difficulties that are without when she stands upon the high vantage-ground of inward purity.

The agencies in her own body which oppose the progress of the Church are scepticism, formalism, conservatism, and worldliness.

SCEPTICISM IN THE CHURCH. This is lamentably prevalent, even in the hearts of many of the professed friends of the Saviour. It is manifest by their dull, drone-like movements in soul-saving, and their reliance upon human skill rather than Divine power. It is to be feared that the great doctrines of Justification by Faith, and Regeneration by the power of the Holy Ghost, which the Bible represents as a sudden change from darkness to light, which makes the bondman free and the child of sin and suffering an heir of glory; and the doctrine of the witness of the Spirit, whereby God assures the believer, as strongly as he is assured of his being that he is saved now; and the doctrine of holiness, of salvation from all sin, as attainable and retainable by all men in the present life, and of obedience to God, and of a present appropriating faith as the condition of the Divine favor; it is to be feared that these old doctrines of the Bible are to a lamentable extent ignored by no small proportion of our Zion. This scepticism may not have found expression in our creeds or on our tongue, but it has taken up its abode in many hearts. Our religion possesses too much a negative and too little a positive character. We preach and talk too much of the philosophy of religion, rather than religion itself. We make parade of creed rather than press the truth upon the heart until paleness and trembling evidence that its power has been felt. We deliver moral essays to the people as bright and as clear, many of them, as an arctic night,

and as cold too. We preach to the head rather than to the heart. We try to educate men into Christianity instead of urging them to faith in the Lord Jesus Christ. We lean too much on hope, not enough on God; too much on rhetoric, not enough on the Holy Ghost. We want logic and rhetoric, but we want more of God. Our influence is paralyzed by an undue reliance upon externals—an educated ministry and costly church edifices to attract the fancy, and influence caste and numbers. We want an educated ministry but let it graduate at the cross. We want learning, but also lips and hearts that have been refined by fire. Instead of the attractions of architecture, we want our church edifices to glow with the radiance of Divinity, so that the people shall see the Lord in His holy temple. We want numerical strength, but at the same time we want more of Christ. Because the external is more relied upon than the internal, the Church has too often failed in her efforts, and turned her back upon her enemies. We think to advance it like any other organization, and then God shows us our madness.

FORMALISM is the next great difficulty to be overcome. This is the representative of death; and formalists are the tubercles on the lungs of the Church, causing the consumption of her life. Their influence is one of torpor. They have no creative force or energy. Their very strength is weakness; all that it produces is a delusive dream; its glory is corpse-like. The danger does not consist in having a form, for this is directed by the great Head of the Church; but the evil is the putting of the name for the thing, the sinking of religion into its mere appendages, the making of the form and end rather than a means. With the formalist, everything that is really spiritual is gross extravagance. Earnestness is enthusiasm, and everything that rises above the freezing point is fanaticism. "Let your moderation be known

unto all men," is the text that embodies all the theology of the formalist. He may be an enthusiast in business, and feel that the magnitude of his work justifies it; but in every thing pertaining to his religion, moderation is his watchword, and every emotion is schooled according to this.

Nearly allied to this, and proceeding from it, is

CONSERVATISM, which seeks to preserve that which is established. It appropriates the name of Christianity, truth and charity, and extends the right hand of Christian fellowship to a moderate degree of error. It deprecates no religion at all, while too much religion is no less an evil in its eye. It would strengthen the weak and weaken the strong, apply fire to such as are cold, and ice to such as burn, and it claims to be the umpire in religious fervor, and judge whether a man has too much religion or too little.

The only true conservatism in religion is to be found in keeping within the Bible limits. Whoever has no religion or less than the Bible warrants needs to be exhorted to strive after it; whoever has more religion than the Bible allows, which requires the utmost of physical and moral power,—he is to be checked and brought down to the Bible standard. Dr. Cumming, the eminent English divine, says: "Some people say that we ought to have more moderation. The apostle says moderation is good. In your preference of form, yes. In your love of the world, yes. Pray be moderate in these things; but how can you be moderate in Christianity? Did you ever hear of a man being moderate in honesty? Moderate honesty would be positive theft. Did you ever hear of moderate truth? A moderate truth would be a lie. If a thing is right you are to do it with all your heart; if it is wrong you are not to do it at all. The moment a man becomes earnest in his attachment to the truth and in his worship of the living God, that moment men will declare

that much religion has made him mad."

So far is moderation from being recommended, that Christ said distinctly, "Thou shalt love the Lord thy God with, all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Not much moderation in that!

The next difficulty in the way of the Church's growth arises from

WORLDLINESS. The lust of the flesh, the lust of the eye, and the pride of life hinder in many cases the growth of holiness, and eat up every green thing in thousands of redeemed souls. It is beyond all controversy that there is in the Church a love of money, which the apostle declares is the root of all evil. A man is known by what he lives for, and multitudes seem to live only to amass wealth. It is to be feared that this spirit of worldiness in the Church is drinking up the very life-blood of thousands. By the operation of this spirit is the angel of mercy hindered. The world was never in a better state for the reception of the Gospel. The heathen intellect is waking up, and everywhere, weary of their worship and disgusted with their idols, they are stretching forth their hands unto us for help. The men are in readiness to go; the money is in the hands of the Church,—all that she needs to evangelize the world. Why then is the angel of mercy hindered? All that we ask to accomplish the great ends for which the Church has been founded and preserved is, that the means squandered by professed Christians should be thrown into the treasury of the Lord.

WE ARE PROUD. We are proud—and pride is one of the greatest hindrances to the spread of the Gospel. Its dreary emptiness is seen wherever the cross casts its shadow. Its upas breath is everywhere working death.

In the next issue other points will be presented in support of the proposition that the Church needs to be refined by fire, and the provision made in the Gospel for this enduement.

HOLINESS IN PROVERBS.

A CONTRAST.—“*Do they not err that devise evil? but mercy and truth shall be to them that devise good.*”
Prov. 14 : 22.

The devising of evil shows the working of an evil principle. Corrupt devices and corrupt actions proceed from corrupt principles. Those who are thus exercised are of course in grievous error.

Not so those who devise good. They are actuated by a pure principle which has dominance in the heart. MERCY AND TRUTH are the reward of grace. “What can be more glorious than the perfections of Jehovah pouring into the soul the quickening energy of Divine blessing—MERCY, the fountain-head—TRUTH, the pledge and fulfilment of unchangeable mercy.”

“THE FIRST THING IN THE WORLD,”

OR

“THE PRIMACY OF FAITH.”

BY A. J. GORDON, D. D.,

(From a new booklet, just issued by F. H. Revell.)

IT is no doubt true, according to the saying of Paul, that of these three, Faith, Hope and Love, the greatest is Love.

Howbeit, that which is greatest is not always first; and there may be need of just a word of caution, lest we make Love the fundamental grace simply because it is the capital grace. The tree is greater than the root; but if on that account, it be tempted to boast, it may hear a distinct rebuke from the scripture: “If thou boast, thou bearest not the root, but the root thee.” [Rom. 11 : 18.]

Faith is as radical as Love is expansive; and the latter has little power to branch out, and bear the incomparable fruits of kindness, and patience, and humility, and unselfishness, except, as through the former it is rooted in Christ and draws constant life and nourishment from Him. Have we sufficiently noticed the fact that, in the repeated groupings of the Christian graces found in Scripture, Faith is invariably assigned the first place, being made to stand nearest to

Christ, as a kind of head and sponsor to all her sister virtues? Beautiful and impossible of translation is the picture given us in 2 Peter, i. 5-8: “Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Looking into the original Greek, we find the picture of a chorus, whose minstrels are selected, one after another, and linked into a chosen band. Standing at the head, not only leading but recruiting this choir of Christian graces, is Faith. She is the Divinely appointed chorister, who is responsible for all the rest—virtue, knowledge temperance, patience, godliness, brotherly kindness, charity—and who directs their song.

If we ask why such pre-eminence is accorded to her, the answer is found in the verse just preceding: “Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Here we see two heredities set in contrast: “The corruption which is in the world through lust;” human nature fallen and depraved through Adam’s sin, so that all who are in it are inclined to evil, and incapable of holy love. Into this inheritance we come by our first birth. On the other hand, is “the divine nature”—God’s own blessed and incorruptible life, brought into the world through Christ, the second Adam. Of this we are made partakers by the second birth. As writes the apostle Peter: “*Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever,*” * * * and this is the word which by the gospel is preached unto you.” [1 Peter, 1, 23, 25.]

And which grace shall be counted worthy to receive this word, and to appropriate the unspeakable gift which it

contains? To Faith, only, is accorded this high honor: "Faith cometh by hearing, and hearing by the word of God." [Rom. 10: 17.] With ear bent close to the life-bearing promise, with hands immediately touching the life-giving Lord, she alone receives the gift of God for us, and for all her kindred graces. "*He that believeth on the Son hath everlasting life.*" [John 3: 36.] "As many as received Him, to them gave He power to become the sons of God, *even them that believe on His name*: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1: 12-13.] What wonder that this revelation of the divine birth, and of the new heredity which it involves, should call for a song and that Faith should be bidden to gather this chorus for the anthem? An entire octave of graces now appears arrayed. And if we question them, each will acknowledge her subordination to Faith. "Knowledge" will say, that, in the school of grace, we do not know in order to believe, but we believe in order to know; and "Brotherly Kindness" will confess that we do not do good works in order to obtain eternal life, but we attain eternal life in order to do good works. As for blessed *Agape*, whom we name "Love," we find her standing at the end of the line—the last in the row of singers; and as we praise her as the greatest grace in the world, her modest answer is: "*Love is of God, and every one that loveth hath been begotten of God.*" [1 John, 4: 7,] thus readily confessing that her own existence depends on Faith, through whom alone eternal life is communicated. So it is that by her own companions and kindred is the primacy and headship of Faith accorded.

No doubt Faith itself is the gift of God, as well as the medium of our acceptance of the gift of God, which is eternal life." But, as man is made responsible for its exercise, we desire to emphasize this fact, though admitting that, while it is the appropriating faculty,

really, in conversion, God lays hold of us through our laying hold of Him. And this we must maintain as firmly as we do the equal truth that we lay hold of God through his laying hold of us. The divine and the human here have a mutual interaction, like the two springs of a watch; the main spring containing all the power in itself, but depending on the hairspring to take off that power and convey it to the machinery, moving it, yet moved by it. So saith the Scripture: "*By the power of God, through faith unto salvation.*" [1 Peter, 1: 5.] Therefore we must believe in the absolute priority of Faith as the medium of communicating to us the life of God, and at the same time, our absolute accountability for its exercise as the expression of our free will.

"Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus; and having a great High Priest over the house of God, let us draw nigh with a heart in full assurance of faith; having our hearts sprinkled from an evil conscience and our body washed with pure water." But how do we get this heart-cleansing and hand-purifying? By the atonement of Christ as God's appointed provision for the putting away of sin; and by our personal faith as the appointed means of appropriating that provision. All this wondrous discourse concerning the sprinkled blood, and the eternal redemption is simply designed to make us understand that the obstacles to our approach unto God, and our acceptance with Him, have been put away by the work of Christ upon the cross. And what is wanted now is, not that we do something for our acceptance with God, but that we appropriate that which He has done; not that we bring something to Him, but that we accept what He has brought to us. And Faith is the only one of the graces that can stand next to Christ's redemption and appropriate its merits, as she alone could stand next to Christ and His word.

HOLINESS IN PROVERBS.

TRUE RICHES.—*The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. 10: 22.*

An able commentator says, "We have been told that 'the hand of the diligent'—here that 'the blessing of the Lord'—*MAKETH RICH.*". Both are consistent. The one marks the primary, the other the instrumental and subordinate cause. Neither will be effective without the other. The sluggard looks for prosperity without diligence—the practical atheist from diligence alone—the sound-hearted Christian from THE BLESSING OF GOD in the exercise of diligence. This wise combination keeps him in an active habit, humble and dependent on God."

"PRAYING IN THE HOLY GHOST."

BY REV. T. K. DOTY.

(From "The Two-fold Gift of the Holy Ghost," a new work just issued.)

JUDE, the "servant of Jesus Christ," writing to those who were "sanctified by God the Father, and preserved in Jesus Christ," declared that one part of their occupation was "Praying in the Holy Ghost." Paul also says; "The Spirit also helpeth our infirmities; for we know not what to pray for as we ought; but the Spirit himself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." (Jude 20; Rom, 8: 26-27.)

Prayer is a gift of the Holy Ghost. In fact, there is no real praying but that which is in the Holy Ghost. The common failure in prayer is, that it is such only in form, because it is not Heaven-inspired, nor uttered in the Heavenly Spirit. Prayer which comes from God, is the only kind which reaches God. "Uncle Daniel," it is said, "had been reading about some remarkable answers to prayer, and observed to Aunt Hetty, his wife, that it seemed like getting back to the old apostolic days, when Aunt

Hetty slowly replied: Yes; but I was thinking, after all, it wasn't the answers that were remarkable so much as the prayers."

Inbred sin is wont to get in the way of successful praying. They who ask but receive not, because they ask for lust-consuming trifles, never ask "in the Holy Ghost." One may believe that he knows what to ask for, while he is really in the dark about it, simply because there is some hidden selfishness in him. To get the full blood of cleansing is a wonderful aid to successful praying.

The reception of the distinctive "Gift of the Holy Ghost" is a foundation for the best and most far-reaching understanding of God. We must "walk in the Spirit," if we would pray in the Spirit.

Even an unselfish desire may not be from God; therefore it is an impossibility to get any faith into a prayer which is founded on such a desire merely.

Happy is the man who lives so far in God, and in the "deep things of God," as to readily turn over to Him all of his desires, however good and courageous they may to himself appear. In this way with the Holy Ghost as his teacher, he learns to "pray as he ought." (See 1 Cor, 2: 10-12. Here prayer is a delight, because the very act is a success. In audience with God, he tells God his Spirit inspired wants, and also feasts on Christ himself.

If we are to pray "in the Holy Ghost," we must take time for it; and especially for private devotions. Business and rest, to say nothing of pleasures, must be so far as possible arranged, as to allow of all needed space for prayer. Even among the spiritual, it must be acknowledged that there is sometimes an amazing deficiency at this point. May all pure minds be stirred up by way of remembrance; for it is written: "Ask and ye shall receive, that your joy may be full;" and again: "Ye have not, because ye ask not." (John 15: 24; James 4: 2.)

In case of hindering dissipation of thought, it is important to persevere, and to fasten the mind on God. Many blessings are missed from lack of persistence. Persistence of will is a means of reaching God, and persistence of faith brings home the blessings required.

Fasting is one means of success in prayer. It is most certainly not vicarious, and neither is it meritorious in itself; but it is self-denial in motion, in order that God may have His opportunity of moving upon us; and it is therefore so far pleasing to God. It often proves to be eminently successful as a means of grace.

Some teach that we are always to "seek God." Others teach that, having found Him, we are no longer to "seek" Him. But the disparity of these teachings is more in form than in substance, and grows out of different uses of the term "seek." He who has found God, will not "seek." He who has found God, will not "seek" Him for the purpose of finding Him. Nor will he who has found Him in all His fulness, life and comfort, "seek" Him for such things. But he will continue to "seek God,"—meaning by the term, to go to Him—for continuous salvation, fulness and life; for new demonstrations of His presence, love and salvation; for new light on the pathway of holiness and duty; for the many things needed in carrying on the work of God; and for the necessary outpouring of the Holy Ghost upon the Word of God, and the hearts of men.

"Praying in the Holy Ghost" is done under the touch and seal of the Holy Ghost. And he who thus prays, knows that his prayer takes hold of God. In some way he feels the change, and has no doubt about the matter. The commencement, and even the continuance of the words of his prayer, may be without any great uplifts; yet each thought drops from his heart like solid metal from its mould. The Holy Ghost is in a thousand calms, not only as He was with

Jesus upon the Sea of Galilee, but in our prayers. At other times the spiritual atmosphere grows dense, and even becomes like the "rushing, mighty wind," until the sensibilities are mightily invigorated. Often the power is very forcibly felt by others, and perhaps communicated to them.

"Praying in the Holy Ghost" is praying in faith. There is a faith in the very act of utterance. The mind is brought into that state where faith is easy for the very things asked for. The Divine assurance of "things to come" is made clear and perfect. The apostle John puts the case in this way: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him."—(1 John 5: 15.)

What prayers "in the Holy Ghost" the dear saints in all ages of the world have lodged before the throne of God! May there be a thousand fold more of them!

Neander, in his "Memorials of Christian Life in the Middle Ages," when recording the call of the (really) saintly Patrick, to carry the news of salvation to the Irish, says: "One night it seemed to him as if something that was in him, and yet above him, and was not himself, prayed with deep sighings, as if it was the Spirit of God himself. And he awoke, and remembered the expressive words of the apostle Paul, concerning the inward communion of the children of God with his Spirit.

Mr. Finney has this to say of himself: "A spirit of importunity sometimes came upon me, so that I would say to God, that He had made a promise to answer prayer, and I could not and would not be denied. I felt so certain that He would hear me, and that faithfulness to His promises and to Himself rendered it impossible that He should not hear and answer, that, frequently, I found myself saying to Him: 'I hope that Thou dost not think that I can be denied! I come with Thy faithful promises in my hand, and I cannot be denied.'"

HOLINESS IN PROVERBS.

LOVE IN EXERCISE.—“*He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.*” Prov. 17 : 9.

In the picture before us we have love in beautiful exercise COVERING A TRANSGRESSION—hiding it if possible from the public gaze, and so making it possible for the transgressor to amend. The apostle says, “Love covereth a multitude of sins.” Love is no tell-tale or backbiter.

How different the case with one “that repeateth a matter.” The tattler or busy-body is a mischief maker, “separating very friends.” Holiness is the effectual antidote to this, bringing the tongue under elevated government.

“BUYING UP THE OPPORTUNITIES.”

BY J. W. GILLIES.



IN a late number of THE GUIDE, among the practical questions, was this one: “Are you duly impressed with the significance and importance of this injunction, “Walk in wisdom toward them that are without, redeeming the time?” Following, was an injunction to heed the advice given, and “redeem the time.” This advice is so timely that with your permission, I will add a few thoughts.

In two epistles the Holy Spirit by the mouth of St. Paul gives us the same admonition, and the question might be asked is it not supplementary to the words of Ecclesiastes 9: 10: “Whatever thy hand findeth to do, do it with thy might.” Now add the subject of this article and read “Do it with thy might, buying up the opportunity.”

We find in the epistle quoted in the authorized version, “Redeeming the time,” in the revised version, marginal reading, “Buying up the opportunities.” Again in Eph. 5: 16, in Authorized Version, we get the same words “Redeeming the time—in Revised Version, “Buying up the opportunities.”

Now in looking at these different translations we find in the revised version a depth of meaning not found in the authorized version. Think of it, “Buy-

ing up the opportunities!” Did it ever occur to you, reader, that about all the opportunity you have for religious work is that which you buy? Reduce time down to working moments and how little we have. How many spend the first twenty or twenty-five years of their life in getting ready for work, in acquiring an education. Providing we live the allotted three score and ten, one third is gone in preparation. Each day that remains is subdivided in many ways. Sleep demands eight hours of the twenty-four each day, eating will take two more. Other minor things demand an hour or two.

Business comes in for eight or ten more, going to and from business consumes another; some time must be taken for rest, and so we find the twenty-four hours have slipped away with no time for meditation, self-examination and prayer.

How then, the question may be asked, can I do good to others, when I have no time to do good to or for myself? And the Scripture quoted answers for itself, “Buying up the opportunities.” To buy means to make an outlay, to pay a price for a thing. If then we would do good we must pay a price for the opportunity. Our great Exemplar, certainly paid a price for the opportunity to do good. The coin He used was self-denial. “I come not to do mine own will, but the will of Him that sent me.” His lowly birth, His humble childhood, His unpretentious manhood, His sleepless nights given to prayer, His weary days going about doing good, the meekness shown towards His accusers, the wonderful submission toward those who abused Him, when he might have called legions of angels to His help; His death on the cross that He might purchase salvation for us; all this teaches us that there is a price to be paid for opportunities to do good. It also teaches us that if we would “follow His steps,” in doing good, we must buy the opportunities.

Let us look at a few of the opportunities for doing good. A few old people are gathered together in a neighborhood anxious to hear the Word preached. The church is so far away they cannot attend, and unless some one comes to them they will be deprived of any service. Mr. A., is a local preacher, and he is invited to preach to them. Will he accept? On the one side is study, car-fare to be paid, and perhaps ten or a dozen people to hear him when he gets there. On the other side is a pleasant home to remain in, with slippered feet, a bright fire, books and papers to read, car-fare saved, and body rested for the next day's labor. The world and the indifferent Christian says, "I would not waste my time and opportunities by preaching unto ten or a dozen persons." The Spirit says, "Buying up the opportunity." And the person who buys up the opportunity at the price of self-denial, may do more good than one who has an audience of several hundred, with no sacrifice entailed, for it is a truth that the spirit in which we work contributes largely to our success.

Again. A holiness meeting is to be held. Brother B., and Sister C., and a host of others are to be there, all working in the Spirit, and, of course, it will be a grand meeting, and any one that goes will be amply repaid. We look forward with a great deal of expectancy to this meeting as a time of feasting for our souls. Just as we are ready to start a message comes from Mr. D., the old colored man. He is sick and wants us to come and spend the evening with him. Shall we send word back that we will come tomorrow night, and not miss the meeting we so much desire to attend, or shall we buy the opportunity to do good at the price of self-denial? These little acts test our devotion to God, and His cause, in a marked degree.

Perhaps we are in a car, or boat, and the Spirit moves us to speak to some one near us of the Divine life. We hesitate,

it is considered a breach of etiquette to broach the subject of religion to a stranger. To be true to the rules of etiquette will be to grieve the Spirit. Which shall we do? Buy the opportunity by denying self.

In the street, in business, in social life, in fact in a thousand ways, opportunities will be given us to sow seed for Jesus. And these opportunities are but for a moment and then gone, perhaps forever. So that we must learn to lay down the price immediately, or the loss may be an eternal one, on both sides.

A blessed thought comes, in regard to buying up the opportunities, and that is, that he who furnishes the opportunities will also impart the grace which enables us to pay the price for every privilege to do good.

"SATISFIED."

BY MRS. L. F. BAKER.

So satisfied ! The tranquil hours go by,
Hallowed by thoughts of the dear Lord I love—
Tenderly drawn unto the "things above ;"
Counting the world but lost for His Name's sake ;
My trusting soul its happy path doth take,
Homeward, unto the Father's House of Rest—
Leaving earth's toilers to their fruitless quest.

Not mine "the things that perish," but sweet
gifts,

Most rare and wonderful my portion are ;
Faith that on holy wings my heart uplifts,
And stedfast joy, like an unwavering star,
The joy which giveth strength, and charity,
The greatest of the all abiding three !

Only a "little while" and all beyond
The veil I shall behold—and see His face
"Marred more than any man's,"—and that for
me—

Meanwhile, upheld by His abundant grace
I work, and "watch and pray," and keep the
faith,
The buckler of my soul but this—"God saith."

TRUSTING PROVIDENCE. — Melancthon, when he used sometimes to be too anxious and troubled, would chide away his fears by saying. "Let Philip cease to rule the world,"—*Bowes*.

HOLINESS IN PROVERBS.

KEEPING THE WORD.—*My son, keep my words, and lay up my commandments with thee. Prov. 7: 1.*

This is the voice of Heavenly Wisdom. The voice of tender love. The injunction is to "keep the words of Divine truth, to lay up the commandments." The whole heart and mind is to be occupied with the study of the Word of God. We are to feed upon it as the sustenance of our daily life. Sir Matthew Hale told his children "If I omit reading a portion of Scripture in the morning it never goes well with me through the day."

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Second Paper.

THE next remark is that the life of the sanctified man is emphatically and peculiarly a *life of faith*. "We walk by faith and not by sight," says the great apostle. All Christians must have faith, but holy Christians possess it in a very high degree. It is to them "the full assurance of faith." And this is precisely the phrase by which some denominations of Christians, designate the experience of Perfect Love or Entire Sanctification. All three expressions are sanctioned by Holy Scripture, and therefore may be rightly and properly used—the only point necessary to be guarded, being that we do not employ the term "full assurance of faith"—and at the same time exclude or deny the other names of the same experience which are equally Scriptural and equally true. And besides this the term assurance is often employed in our day to designate the experience of initial salvation, when the penitent sinner becomes assured by the witness of the Spirit that he is a child of God.

Perfect love involves and implies the idea of perfect faith. Perfect love is love to God without any rivalry, and right and pure love towards all men. Perfect faith is faith without any admixture of

doubt or unbelief. Faith and love are twin sisters and always keep pace with each other. Faith takes an advanced step, and, lo, love is by its side. Little faith, little love—much faith, much love—perfect faith, perfect love. Believe Christ with a weak and trembling faith, and you will love Him with a weak and trembling love. Believe Him with a firm and vigorous faith, and you will love Him with a firm and vigorous love. Believe Him with a faith that refuses to doubt, and you will love Him with a love that refuses to waver.

And both faith and love are irreconcilably opposed to sin. Just in proportion to the strength of your faith in Christ will be your desire to please Him, and your unwillingness to grieve or offend Him. And when your faith becomes perfect, your determination will become fixed, that by His grace you will not voluntarily sin against Him. And on the other hand if you possess love for Him even in a small measure, in that same measure will be your wish to avoid sinning against Him, and if your love is perfect, nothing can induce you wilfully to transgress His Holy commands. And thus it is blessedly true that "faith worketh by love to the purifying of the heart." I believe there are people in the world to-day who would rather die than voluntarily to commit a known sin. Would there were many more.

The inner life of holiness being thus a life of faith, it does not much concern itself about special signs or visions or extraordinary manifestations, or sensational phenomena of any kind or character. No doubt the Lord may and sometimes does use dreams and trances and special revelations to the intellect or to the sensibilities, for the instruction and edification of His children. But we must not live in them, nor depend upon them, nor think that something is wrong when they are withheld from us. They are the exception and not the rule. It is not generally those who know most of

the Hidden Life, who have these sensational experiences, and we are emphatically forbidden by the blessed Saviour to seek after a sign. If the Lord in His infinite wisdom, sends to us these extraordinary manifestations, let us receive them with thankfulness, and pray that we may learn the lessons they are intended to teach us; but when He does not send them and we are deprived of them as most Christians are all through this life, let us gratefully remember that we still have the Lord Himself, and still have His written word, and still have the conscious or unconscious illumination of the Holy Spirit upon its inspired pages. For these let us thank God, and with these let us be satisfied.

The love that appertains to the inner life of holiness is like all other love, self-reactive and self-expanding. It is ever desiring to love more, and to increase its own capability of loving. If this tendency to enlargement and expansion is to go on forever, it must have an infinite object on which to expend itself, otherwise it would necessarily terminate when it should have reached everything in the object which is capable of being loved. But God is an infinite Being, His excellences can never be exhausted, nor fully comprehended, and so the soul may go on loving Him with a love that is perfect all the time, and yet which increases and expands forever.

The inner life of holiness, I remark in the next place does not make the mistake of *confounding love with joy*. Many persons who seem and claim to be seeking for holiness are seeking for joy. Such not unfrequently express themselves, as desiring a religion that always makes them happy or joyful. These individuals no doubt love God sincerely, but the very fact that they are seeking for joy—joy in the abstract, for its own sake—is proof positive that there is still much self-love left in their hearts. It is blessedly true indeed that joy necessarily attends or accompanies holiness, but the

thing to seek and find is not joy for its own sake, but holiness for its own sake.

Joy is an emotion, and emotions terminate in the individual who is the subject of them. If we have joy in the Lord it is because we love the Lord. And if we love Him with a pure love we shall love Him with an undying love, even if He should see fit for a season, to take away our joy. The thing for a Christian to be anxious about therefore, is not his own measure of joy, but his faith and his love, and his obedience. The one thing God is pleased with is to have us every where and always, doing and suffering His sweet will.

Love is not simply an emotion but it has in it a strong element of desire. It does not settle nor terminate in the subject but goes forth with strong and burning desire to do good to the beloved object. And when it is directed toward God, the Supreme Object of Love—it desires to please Him and to promote His glory. When on the other hand it is directed towards lost and fallen men it desires to save them at whatever sacrifice to itself. Listen to Moses: "O, this people have sinned a great sin, and have made them gods of gold; yet, now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Listen to Paul: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Listen to Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." Beloved, let us see to it, that our love is kept perfect, and thus, and thus only, our joy shall be full.

Whoever possesses the true inner life of holiness *has his centre in God*. Every human being must have a centre around which continually to revolve his thoughts, his purposes, his motives, his words, his actions, his whole character. And this centre is either God or self. Some doubtless make the attempt to revolve

around two centres—both God and themselves—but this is only the old story of trying to serve two masters, which Jesus says is utterly impossible. Now it is a wonderful simplification of the Christian life to have just one centre of our whole existence, and that centre God. Our thoughts then will be God's thoughts. Our hopes and aspirations will be directed towards Him. Our life will be hid with Christ in Him. Our expectation will be from Him. It will be the daily business of our lives to do always those things that please Him. Our love for all created persons and things will be subordinate to our love for Him. With such love and service as we are capable of we will honor Him on earth, and with a better love and a better service in the glory land.

LEAVE IT ALL WITH JESUS.

BY REV. C. C. GOSS.

I take this cup, dear Jesus,
From Thine own loving hand ;
And drink with sweet submission,
Because Thou dost command.

I take this cup, dear Jesus,
Because Thou didst provide ;
'Tis filled with loving-kindness,
And every good besides.

I take this cup, dear Jesus,
As proof from Thee, indeed,
That Thou art ever watching
My best and highest need.

I take this cup, dear Jesus,
Which Thou didst not refuse ;
And rest in sweet confiding,
Thy will not mine, to choose.

POWER OF THE GOSPEL.—Philetus, a disciple of Hermogenes the conjurer, coming to dispute with St. James the elder, relied much upon his sophistry ; but the apostle preached Christ unto him with that powerfulness, that Philetus, returning back to his master told him, "I went forth a conjurer, but am returned a Christian."

HOLINESS IN PROVERBS.

STRONG CONFIDENCE.—"*In the fear of the Lord is strong confidence : and his children shall have a place of refuge.*"—Prov. 14 : 26.

There is a fear "that hath torment" spoken of in the Scriptures. It is a fear that arises from the consciousness of sin, of guilt upon the conscience which is unforgiven. But the true fear of God "is a holy, happy, reverential principle ; not that which love casts out, but which love brings in. It is reverence tempered with love." Such a fear which a loving child has towards its earthly parent. Such a child has strong confidence, freedom of access to the parent—so also with God's children. And they have a place of refuge, sure, abiding, ever accessible—God Himself is their refuge.

THE MANTLE OF ELIJAH.

BY MRS. M. N. VAN BENSCHOTEN.



WISH I could have had Elisha's opportunity when Elijah said, "Ask what I shall do for thee before I be taken away from thee." I know what I would have asked for ; but very few have such a privilege as that.

What did Elisha ask for ? Did he ask for wealth, or fame, or power ?

"No ; he asked only for an elder son's portion of Elijah's spirit."

"What did he get ?

"A shaggy sheep-skin mantle."

"Was that all ? Did you see no more ?"

I fear you stood afar off. Elisha did indeed receive the mantle of Elijah, but to him who had followed the prophet closely, and who had seen the vision of God, it was no simple sheepskin, for his kindling faith recognized it as the badge of prophetic office and the symbol of Divine power. Elijah had said "If thou see me when I am taken from thee it shall be so unto thee." And Elisha saw it and he cried "My Father, My Father, the chariot of Israel and the horsemen thereof!" He believed the word of Elijah, and grasping the sacred mantle which God had used as an instrument of power, He smote Jordan's rushing stream and

the turbulent waters piled up, and he went over on dry ground.

"Well, then, I wish I had the mantle. I have stood on the banks of many a Jordan of difficulties and the wild waves have caused my heart to melt with fear. I would like a dry path over."

"You have the mantle, dear friend, or that which is as mighty, and a greater than Elijah says unto you, 'Ask what I shall give thee.' The mantle is God's sure word of promise. Will you use it as did Elisha, with unflinching faith? Trusting in the God of Elijah will you smite the Jordan of difficulties which crosses your pathway? Thousands of God's faithful ones have smote the roaring waves, and they have parted, and the Church of God in all ages has sung

"Midst winds and storms and waves
He gently clears my way."

"But Elisha was the son of a mighty prophet. He had been called of God and had lived in intimate fellowship with Elijah."

"It is true that nearly ten years before he had made the important choice and accepted lowly service, which brought him holy companionship. But have not you also chosen the God of Elijah for your God, are not you a son, not of a prophet, but a son of God, and has not Jesus who is Prophet, Priest and King, said, 'Lo, I am with you all the days; Ask what ye will?' Are you measuring up to your privilege as a follower of the Lord Jesus Christ? Do you use the promises of God to divide your roaring Jordans? Do you demonstrate to an unbelieving world that your God can make a dry path over? Elisha believed the word and promise of Elijah and used the power that came with the prophetic mantle to give the believers in Israel a clearer sense of how God comes into our common every-day life, how He blesses the common means and uses familiar instruments. To prove this Elisha heals a spring that caused sickness, he brings up from the river the lost axe, he cures pain

caused by eating deadly herbs, he furnishes money to pay a troublesome debt. God wants to divide your Jordans for you, will you use the mantle?"

A young teacher in a prominent school in a western state was in great perplexity. She was the teacher of higher mathematics. One evening she was preparing the lesson for the next day, when she came to a difficult problem in Quadratics. She gave what time she could to it that night. The next day no one could solve it. "You may bring the solution into class to-morrow," she said. In the evening she turned again to the problem, without a doubt but that she could discover the difficulty. The principles were familiar, the method of application seemed plain, but *it would not solve*. She worked on into the night, but in vain. The following day she found that none of the large class of young men had yet been able to solve it. "You may take it one more day," she said. At evening she again took hold of it. As midnight came and the problem was yet unsolved, she became anxious and feverish. She could not go again before the class and not explain the difficulty. One young man had asked the day before "Why is not that method correct?" and as she replied, "Study on it a little longer," he turned away irritated and displeased. If they lost confidence in her she would lose her hold upon them. There was no one in all the city to whom she could go for assistance. "It was the hour of my extremity," she said. I closed the book and bowed my head. I turned to my Lord. I had nowhere else to go. "O, Master," I cried, "help me now, before the school-hour let me solve this problem!" At once a tender calmness stole over me. My agitation was soothed as with gentle hands, my worry slipped away, my anxiety fled. I arose and prepared for rest. I had expected to lie awake, but I fell at once into the sweetest sleep. I know not how long I had slept, when, suddenly I awoke. I was wide

awake, for in my sleep the problem had unfolded plainly to me. I arose quickly and, lighting my lamp, I took my pencil and as fast as my fingers could fly I worked out the solution of the problem. I closed my book, and laid down again, while the downy softness of His wings enfolded me. "Never, never! to my dying day," she added, "*will I forget it of Him.*" and the face of the young teacher glowed and her eyes filled with tears of loving gratitude. Her Jordan had divided, and she passed over.

The gracious God longs to reveal Himself in our lives. Yearning towards us He says: "Why are ye fearful, O ye of little faith? I have loved thee with an everlasting love. Hitherto ye have asked nothing in my name. Ask and receive that your joy may be full."

SOUL REST.

BY REV. A. R. BRADBURY.

O 'tis the sweetest, purest, best,
Like a young birdling in his nest,
Like a young convert on Christ's breast,
Such, to the purest, is soul rest.

O who would not obtain the prize?
And know he's pure in Jesus' eyes,
With patience, run the Christian race,
And all the joys of heaven embrace?

What though it costs many a day
Of earnest, struggling agony,
It well repays the deepest care
Of weeks and months and years of prayer.

Then precious one, O doubt no more!
Wait not to reach the golden shore,
Bathe in the fountain and be clean,
And know the power of Christ within.

IMPORTANCE OF OBEDIENCE.—When Demosthenes was asked what was the first part of an orator, what the second, and what the third, he answered, "Action." The same may I say. If any should ask me what is the first, the second, the third part of a Christian, I must answer, "Action." Luther says, that he had rather obey than work miracles. Obedience is better than sacrifice.—*T. Brooks.*

"JESUS ONLY."

BY CHARLES N. CRITTENTON.

SINCE I last met you and enjoyed the blessed meetings on Tuesday afternoons I have traveled nearly around the world. In many of the different countries I have been able to ring out the old gospel bell that God so loved the world that He gave His only begotten Son that *whosoever* believeth on Him should not perish but have everlasting life," John 3: 16. Praise the Lord, that through this simple story of "Jesus Only," thousands have been brought from darkness to light, and from the power of Satan unto God." Acts 26: 18. And hundreds more have plunged into the fountain of cleansing and been *made every whit whole.*

God is, and has been doing a wonderful work here in this beautiful State of California. Many Church members are "hungering and thirsting after righteousness," and our Christ is satisfying the longing of their souls according to the promise, John 6: 35.

Since landing at San Francisco from Yokohama, Japan, I have been almost constantly in evangelistic work in different cities—in churches, halls, etc. The dear Lord whom we love has wonderfully honored the weak efforts put forth in His Name, for which I give Him all the praise.

I was at Santa Cruz at the M. E. Church, Rev. E. P. McCreary, D. D., pastor, and having one week of blessed meetings was taken down with "La Grippe." Bro. Carpenter, my co-worker, continued another week when about one-third of the city, including our congregation, was down with the same disease, when after consultation we decided to stop the meeting. Since that time I have been convalescing, and hope to be able to go to Rev. E. R. Diller, D. D., First M. E. Church at Oakland, Cal., where we expect (D. V.) to establish FLORENCE MISSION, No. 5. Florence Missions, Nos. 3 & 4 at San Jose and in this city, (Sacramento) are doing wonderful work under God. The former opened its doors, July 11 ulto., and the latter, Dec. 13, ulto., and already about six hundred have professed Christ as their Saviour, and still our Lord goes marching on from victory unto victory. Blessed be His Name! Pray for Florence Missions in New York, New Brunswick, N. J., San Jose and Sacramento, Cal.



"Thy word is very pure: therefore thy servant loveth it." Psa. 119 : 140.

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. Amos IV, 4-13. May 3.

VERSE 4. *Sacrifices, Tithes.* The prophet ironically bids the people increase their ritualistic performances, but really he condemns them because there is no godly life or even moral character behind the empty forms of their religion. No amount of zeal in mere ceremonies can please the Lord if there is not purity of heart and correctness of life. But the forms should not be discarded. What God wants is a barrel full of oil. To offer the barrel without the oil is an insult; but to offer the oil without the barrel or some other containing vessel is an impossibility.

6. *I have given you.* It is very plain from this verse, as well as from III., 6: (Shall there be evil in a city and the Lord hath not done it?) that Amos, like the rest of the Bible writers, had no doubt that the calamities of life, whatever secondary instrumentalities were concerned, really came from God, and were designed to turn people from sin to righteousness. Famine, drought, pestilence, wasting, and war are mentioned here as God's messengers. When affliction comes we may always know that it is God dealing with us for a wise and good purpose. If we are wise we shall deal directly with Him in return.

8. *Yet have ye not returned.* O fatal persistency in evil! O fatal power of the human will! In spite of all that God can do, all His entreaties, all His threatenings, all His blessings, each individual remains supreme arbiter of his eternal destiny; he chooses heaven or hell; generally, alas! the latter.

12. *Prepare to meet thy God.* This passage is generally misquoted and misapplied, as though it had reference to death and the final judgment. The context plainly shows that it is not an appeal to men to mend their ways and so become ready to see God's face in peace, but a *challenge* to those persistent sinners of Israel. It is not a warning or an exhortation, but a sentence. As when a schoolmaster sternly commands a convicted culprit to prepare for a whipping, so Jehovah now bids this nation on whom all His milder chastisements have been sent without avail to bare their backs for the full scourging which he is about to administer. The meeting of which he speaks will be a terrible one; but it is in this life, not the other.

Lesson VI. Amos VII, 1-14, May 10.

VERSE 1. *Summer Fruit.* It is well to seize upon all common events and objects and make them texts both for our own profitable meditation and for the application of truth to others. Thus ever did the Great Teacher, and thus have done all who have greatly moved men. It is one of the ways in which we can greatly help ourselves to the habit of ceaseless prayer.

2. *The end has come.* As the fruit which the prophet saw clearly ripe, so Israel was ripe for punishment, and was soon to be plucked out of her land. The end of God's suffering and forbearance with her had come, the bolt was soon to fall. So will it be with every persistent transgressor. "He that being often reprov'd hardeneth his neck shall suddenly be cut off, and that without remedy."

5. *Dealing Falsely.* What a catalogue of the sinful practices of God's ancient apostate Church is here set forth. And, alas, there is no one of them that some members of His modern Church are not found practising in their inordinate greed of gold.

7. *I will never forget.* "I know thy works," Jesus said to every one of the seven Churches of Asia. He knew the evil works as well as the good. He will no more forget to punish the evil than he will to reward the good. The only way to have Him remember our sins no more against us is to repent of them and get them washed away, blotted out from the book of remembrance by the blood of Jesus Christ.

8. *Every one mourn.* Either every one

was more or less implicated in the sin, or else, because of their close connection with the guilty, they would be obliged somewhat to suffer with them. When a person does wrong it is not on himself only that he brings sorrow. And there is more or less participation in evil on the part of all who fail to rebuke it or use every means in their power for its overthrow. Very few indeed at this hour in this country are altogether free from some complicity with the gigantic iniquity of the liquor traffic. Certainly not those who vote for men who believe in license.

11. *A famine of hearing the Word of the Lord.* This is the worst of all famines. When God no longer speaks because men by neglecting or perverting His truth have shown themselves unfit to have it said before them, that indeed is heavy punishment. Judicial blindness and deafness comes upon those who do not use aright their eyes and ears. He that hath ears let him hear, he that hath eyes let him see, or they will be taken away.

Lesson VII. Hosea X, 1-15. May 17

VERSE 2. *Heart Divided.* Nothing effective or satisfactory to God can be done with a divided heart. To be half-hearted in His service is to be false-hearted. To be unstable and vacillating is a fatal weakness. Nowhere is decision and resolution more needed than in religion. Following God fully is the only way of safety and peace. How many in all the Churches, however, make a miserable work of serving God because their hearts are divided; they wish to keep friendship with the world—God's enemy—and yet not wholly break with Him. It cannot possibly be done. Let our prayer be that of David: "Unite my heart to fear Thy name."

9. *Foam upon the water.* So are the great ones of earth who have no hope in God. So transitory and perishing are all who put not their trust in Him. But God's righteousness is like the great mountains, and even so are they who have made this righteousness theirs by appropriating faith and a life in conformity thereto.

12. *Break up your fallow ground.* Many a heart is like an uncultivated field, overgrown with weeds and thorns. The ploughshare of the law or of chastisement must pass through before there will be proper preparation for the good seed. When the spirit becomes broken and contrite then the offers of mercy

will be welcome, then God will be so sought as to be found. The breaking-up plough of plain heart-searching preaching and the iron-toothed harrow of God's judgments are needed in many Churches and many communities to make the soil ready for the gospel.

It is time to seek the Lord. The sooner He is sought the better, for time will not always be given. Only of the present opportunity are we sure.

Lesson VIII. II Kings XVII, 6-18. May 24.

VERSE 7. *The Children of Israel had sinned.* How much this simple sentence covers. They had indeed sinned. They had done little else but sin for the 245 years of their history since Jeroboam the son of Nebat set up the calves at Bethel and Dan. How patient and forbearing God had been. How many prophets He had sent, how many warnings given. But all had been of no avail, and now the day of punishment had fully come. By an immutable, inexorable law every sin brings sorrow soon or late, every iniquity draws down sentence. This is as true of little sins as of large. Beware. Be wise.

13. *Keep my commandments.* Then would He have fed them with the finest of the wheat and with honey out of the rock, and given them victory over all their enemies. And His commandments were not grievous, but marvelously simple and beautifully adapted to their highest needs and largest good. But they "rejected His statutes" and "followed vanity," and "went after the nations that were round about them," and the nations whom the Lord cast out from before them. How strange! Yet every sinner, every one who fails to live up to the highest light, is just as unreasonable to-day.

17. *Sold themselves.* Yes, very cheaply—really for nought, and to a terribly hard master, whose wages is always death. What fools!

18. *The Lord was very angry with Israel.* There is need that God's anger against sin and sinners should be more clearly and repeatedly announced to this perverse and wilful generation that likes very much to comfort itself with the thought that God is love. It is not enough remembered that He is also holy. Holiness is more fundamental in the character of God than love. Our God is a consuming fire, and all that do iniquity will feel the fierce flame of His righteous wrath. Let the fate of Israel preach.

HOLINESS AT HOME

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR MAY.

"He that loveth pureness of heart, for the grace of his lips the King shall be his friend.—Prov. 22: 11.

HOME BIBLE READINGS.

JESUS IN HOME LIFE.

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

"And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

"And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him, after the custom of the law,

"Then took he him up in his arms, and blessed God, and said,

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word;

"For mine eyes have seen Thy salvation."

Luke 2: 25 c 29.

THIS is the first appearance of Jesus in the temple. The scene is full of attractiveness. It is a HOME PICTURE that we may well study. The parents, in obedience to the law, early presented Him to the Lord, in the ordinance of circumcision which He had appointed.

The incoming of the holy family attracted the special attention of Simeon, a dweller in Jerusalem, described as a "just and devout man"—walking uprightly among men, and in close communion with God. It is also stated that he was "waiting for the consolation of Israel"—that is, he was looking with longing eyes for the promised Messiah—"and the Holy Ghost was upon him." The Holy Ghost was upon him to expand his vision and to inspire with hope. The Holy Ghost had given him a very blessed promise, viz: "that he should not see death before he had seen the Lord's Christ."

The hour had now come for the fulfilment of the promise. The Spirit led Simeon into the temple, just as the parents "brought in the child Jesus." The conviction was wrought by the Spirit that this was indeed THE CHRIST. "The same Spirit," says Matthew Henry, "that had provided for the support of his hope, now provided for the transport of his joy."

Taking the babe in his arms "he embraced Him with the greatest affection imaginable, laid Him in his bosom, as near his heart as he could, which was as full of joy as it could hold." When we receive the record which the Gospel gives us of Christ, with a lively faith, and the offer it makes us of Christ, with love and resignation that we *take Christ in our arms*. It was promised him that he should have a sight of Christ, but more is performed than was promised, he has Him in his arms."

This happy consummation of his hopes filled him with joy and praise, and "he blessed God," and said, "Lord, now lettest thou thy servant depart in peace, according to Thy word; For mine eyes have seen Thy salvation." He confessed his faith that this was the Saviour, and that He was revealed to work out a great salvation, and having seen this auspicious day, he was ready for his departure—ready to go with joy to his eternal home.

Let parents learn that it is their duty to bring their children to the house of the Lord early, to have them consecrated to the Divine service, and, occupying their allotted sphere, they in finite degree may be a blessing to the world, as Jesus was in infinite degree.

LETTER TO CHILDREN.

JACOB.

DEAR CHILDREN:—Do you believe that "all Scripture is given by inspiration of God?" It is truly so, and so we read the accounts of those who lived so long ago, we can learn much from their failures and triumphs. But we must remember that they lived in a time when the Lord Jesus had not come to earth on His great mission of soul-saving. Jacob was the son of Isaac and Rebekah, and was the twin brother of Esau. He was, as his name indicated, a *supplanter*, for it was his brother Esau's complaint, "He hath supplanted me twice." As the years

went by, the true character of Jacob was revealed, yet through all God was watching over His erring child. When at one time he went out, from Beersheba towards Haran, night overtook him, and he lay down on the ground with only a stone for a pillow. As he slept he saw a ladder set up on the earth—and the top of it reached to heaven—and the angels of God ascended and descended upon it. The Lord stood above it and talked with Jacob, giving him wonderful promises. When he awoke he said, "Surely God was in this place and I knew it not."

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"My little children let us not love in word, neither in tongue; but in deed and in truth. 1 John, 3: 18.

"While we walk with God in light,
God our hearts doth still unite,
Dearest fellowship we prove,
Fellowship in Jesus' love."

The letters which we have received from our young friends of *The Guide Study* show that there is a deeper interest being awakened in the study of God's Word. We hope that these evidences will be multiplied.

We sent to Paul G. Miller, of Columbus, Ohio, a nice pocket Bible, as a premium for finding the highest number of verses containing the word JESUS. He writes:

"I received my book. I was so delighted with it because it was the Holy Bible. I will read it and search its contents, believe and trust in the promises therein. I thank you very much for the book."

PAUL G. MILLER.

The Lord bless our young brother. May he honor the name that he bears.

ANOTHER LETTER. Edsall Bowman Knapp, of Whittaker, Kan., writes:

"It is such a long time since I sent you answers to the Children's study that perhaps you have dropped my name from your list; if so please renew my membership, and let me have an opportunity to send in the monthly answers. [All right,—Ed.]

THE WORD LOVE.—*Answers.* Walter Alderman, Dayton, Tenn., 165 times; Hiram M. Barker, Corning, N. Y., 105; Anna Wise, Henderson, Iowa, 239; Lillie Mary Leason, Varney, Can., 101.

THE WORD JOY.—*Answers.* Anna C. Zimmerman, Laconia, Ind., 142; Ella Burgess, Cannington, Can., 153; Leonora Ferguson, Carp, Can., 142; Willie McKee, Silver Creek, 144; Walter Alderman, Dayton, Tenn., 165; Lillie May Leason, Varney, Can., 140; Anna Wise, Henderson, Iowa, 145; Hiram M. Barker, Corning, N. Y., 66.

LOVED ONES GONE BEFORE.

HENRY ATHERTON, of Denver, fell asleep in Jesus, February 16, 1891, after an illness of ten days. When he was given to understand that he was going home he was filled with joy. He requested his son-in-law to assist him to rise from his bed, so that he could kneel in prayer. When told that he need not thus exert himself in order to pray, he said, "We must humble ourselves." He was conscious until the last, recognizing his friends and communicating with them. At length without a struggle or a groan, he quietly passed away. Bro. A., loved *THE GUIDE*; he esteemed it next to his Bible. It was his delight to work for the cause of holiness, and so to extend the Redeemer's kingdom. Many have been blessed by his prayers. He has ended life's conflicts well, and is forever with the Lord.

MRS. ALMIRA PIERCE, of Appleton, Wis., passed away to her heavenly home, February 4, 1891, while on a visit to her daughter in Riceford, Minn., aged 78. Her home recently has been with her daughter, Mrs. Rev. Saml. Watts, in Appleton. She was converted when eighteen, and her Christian life thereafter was one of entire devotion. Her conversation and letters breathed the fragrance of heaven. She was a firm believer in holiness, and had personally received the endowment of power. She was for many years a subscriber to *THE GUIDE* and read it with deep interest. When age and feebleness had come upon her she was not idle—her hands were used for her blessed Lord. As she approached the close of life she was a great sufferer and had longings for heaven. Her trust was in Jesus, and she calmly awaited the time of her change. Her husband preceded her to the better land, May 28, 1885, and no doubt the re-union has been very blissful. Several sorrowing children mourn her loss, but not without hope they will meet her in the resurrection morning.—*Louie A. Howd.*

MRS. M. A. REES, of Keokuk, Iowa, closed her earthly pilgrimage March 5, 1891, being the 81st anniversary of her birthday. She had endured weeks of painful suffering, trusting in Jesus. She was a native of Perth Amboy, N. J., In 1830, she was united in marriage to Mr. Wm. Rees, of New York, who preceded her to heaven in 1859. For some years past she has made her home with her daughter in Keokuk. She was the mother of fourteen children, most of whom were present at the closing hour. She was a thoroughly conscientious Christian, of much force of character and exemplary under all circumstances. She had been a subscriber for *THE GUIDE* for ten years or more, and was deeply interested in the work of holiness.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah.
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing,
"Praise God, etc." followed by the
773rd Hymn, commencing
"Jesus, we look to Thee."

A number of requests for prayer, for various objects, which had been received during the previous week, were read by Rev. Geo. Hughes, and these were followed by numerous oral requests of a similar character, preferred by individuals present. On invitation a number of persons rose to indicate their desire for an interest in the prayers of the meeting and a wish to obtain a clean heart.

Rev. W. G. Browning led in prayer.

Mrs. Palmer.—Now we will hear what God, our Father, will say. I think He will give us a very practical lesson this afternoon. Let us ask the blessed Holy Spirit to enlighten our understandings that we may apprehend and accept the truth. We will hear a part of the 3rd chapter of Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Just as if we could do it. Have we the power? Surely we have. Praise the Lord, His promise is sure! "For ye are dead, and your life is hid with Christ in God." Does that mean dead to the things of the world, that our affections may be entirely taken up with Him? Let us see whether we are dead to the world or not. Until we have wholly surrendered our will to God, we cannot understand this doctrine. We must open our hearts and let Him in. "When Christ, who

is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, evil concupiscence and covetousness, which is idolatry." I often stop at this word *covetousness*, because I know some people who do not think it is so wicked. But the blessed Book puts it in among the terrible evil things. "For which things' sake the wrath of God cometh upon the children of *disobedience*; in the which ye also walked sometimes, when ye lived in them. But now ye also put off all these,—anger, wrath, malice, blasphemy, filthy communications out of your mouth; lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." My heart goes out desiring that this shall be a very practical and profitable meeting to-day, and that those here may see clearly the necessity of putting off the old man, which means *all sin*. Some are specified here, and we are not left in ignorance of the law of God in regard to them. We are to abjure *all* these things, and put on the new man. Yet how many people desiring to begin a new life seem to hesitate as to whether they do really put on the new man. O, let us find out, beyond a doubt, whether we do put off and put on. May we believe and know that we do? "And above all, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Let us surrender all to the Lord, and do it heartily. Why not have the matter settled here and now? Are not those who have risen here to-day prepared *now* to present themselves a living sacrifice on the altar of God? Christ is our altar, Christ is our sacrifice. The altar sanctifies the gift. We have sung "We meet the grace to take;" O, let us take it. He is ever ready to fulfil His promise, to give us the Holy Ghost when the heart is emptied of sin. This I know. These blessed truths loom up before me every day with the utmost positiveness. Every day God reveals something new to me. He keeps me rejoicing in the blessed truths of full salvation.

FAITH AND PEACE.

Sister Searles.—I am so glad that the path of the just is as the shining light. Brighter and brighter—there is no end. What a debtor I am to the grace of God! I remember when only worldly thoughts and hopes and passions had dominion over me; but, blessed be God, all within me was changed. It is so beautiful to live in this better life. I am kept I know, by the mighty power of God. He is with me all the time. I am so glad that God has given me a work—a work to do for Him—a work of supplication and prayer that conversion to Him may go on everywhere throughout the world. I rejoice to be here this day, and I expect to go on in His service until He calls me up.

RECENT COMMUNICATIONS.

A Sister.—While in attendance at the Holiness Conference, in 17th St., I have been greatly blessed. I was wonderfully profited under the preaching of Dr. Parker, and Bro. Hughes. Down deep in my soul there is now a peace the world can neither give me nor take away. The peace of God has taken possession of my soul. It is not until we are emptied of sin that we come into the fulness of God, then the fulness will come. My longing is not for something else, but for more of what I have.

Singing.—"Every day, every hour."

SAVED FOR FORTY YEARS.

Sister Hughes.—I have been saying, "And can it be that I should gain an interest in my Saviour's blood?" I want you to pray that the Lord will help me to control the emotions of my soul here to-day. This month it is forty years since the dear Lord converted my soul, and gave me the blessed evidence in my heart that I was His child. It is thirty seven years since He led me into this wonderful grace of perfect love. And ever since He has guarded and kept me in this narrow way. When I set out to serve the Lord I set out for a life-time. O, I had joy in the thought and knowledge that God was my Father, and Christ my Saviour. The Holy Spirit led me day by day, as I went about singing our blessed hymns. I fixed up my little attic room, with Bibles and hymn books, and there I would go and pray every day. "Blessed Bible, how I love it!" Sister Palmer; and if you want blessed songs to sing learn those of Charles Wesley. O, how I prayed, prostrate on that piece of carpet in

my little garret! The Holy Spirit shone in my heart. I had the light, and when I was enabled to claim the precious promise by faith my heart was cleansed from all sin. God has led me, step by step, from that day to this. God has kept me, and I have desired nothing but Jesus. There is enough in Him to satisfy all this world if they will turn to Him. There is a reality in this religion—a blessed reality. O, my brethren and sisters, His word is true. *But it will take all there is of you, if you want all there is there.* Try it and you will say "the half has never been told." I have the witness in my heart. I know nothing but love towards everybody. Will you not give all to have this experience? We know that His word is true. Glory be to Jesus.

Singing.—"Glory to His name."

BRIGHTER AND BRIGHTER.

A Sister.—I know the blessing of the love of Jesus. Glory to His name! My pathway is growing brighter and brighter, and I am all given up to the Lord. I am removing all the hindrances. I can never tell how much He has done for me.

SO GLAD.

A Brother.—I am so glad that I have salvation. I could not always say that, for I remained many years dead, within the pale of the Church—not this Church. My habitation was among the tombs. There Paul came to me, in the chapter the sister has read, and I was resurrected from the dead, and came into that inheritance where I can rejoice even in tribulation.

THE ARITHMETIC.

Dr. A. Lowrey.—The time has been so well occupied that I have been quite willing to keep silent. I was reminded when the lesson was read of the *arithmetic* of religion. There is in it subtraction, multiplication, division, and addition. Subtraction—"Put off the old man." Then we are to put on the new man, that is addition. "Add to your faith, knowledge, virtue, patience, temperance." And then we do not reach a finality. The scheme of grace makes room for multiplication. "The peace of God be multiplied unto you." And then there is the rule of division—"Come out from among them, and be separate, and touch not the unclean thing, and I will receive you." Division means separation. There is the point where God proposes to meet us. There we will find Him ever

ready to embrace and love us. I was impressed with the mention by Mrs. Palmer, of the declaration of a Presbyterian clergyman lately, that holiness is to be the rule and not the exception. If they have gone along so far as to tell us that sanctification is to be the rule, that, when it comes, will bring on the millenium. Every home will be a sanctuary, and every family will be a church, and every father and mother will be a priest and priestess, and all the children will be saints. Then all will come into the kingdom of Jesus Christ. Now, as for myself, I know I am sincere, when I say to God, "Try your hand, and do your best with me. In all my living and all my motives of action do your best, and make of me what you will." Long ago I said, "Jesus thine own, at last receive," and I have never taken back this offering. I have not been all the time what I should have been, but I gave myself unreservedly to the Lord more than half a century ago, and I am in that relation to God yet, and I hope to die before I recede a single step. Our Bishops say they all believe in and preach the gospel of Christian perfection. and I think we should make to them proper concessions. As Sister Palmer says it does pay to be holy."

Singing.—"Redeeming love shall be my theme."

THE COMMON PRIVILEGE.

Sister Dennler.—I am full of praise and thanksgiving to the Lord that He did not confine this great gift to an earlier age or a particular people, but that He offers it to all. How many times I have wished I had sought Jesus when I was a girl. How glad I would have been. I am so grateful to Him that when at last I came to Him He received me and made me His own. I have been following these beautiful testimonies. I was brought up a stranger to the doctrines you tell of and illustrate in these parlors. But I have learned them since; and when you offer to people something better than they have they will take the better. I was led to come into this meeting only from curiosity, and to hear what there was to be said here. I was not acquainted with a single human being in the house, but God condescended to come to me, and I was filled with Him. When I testified as to what God had so miraculously done for me, a Methodist minister called me aside and said he thought I was a little too pro-

nounced, and that I was not orthodox when I said that God had come suddenly to me. I left it to rest entirely in the blessed Master's hands. I am loyal to the way I came through, and will always praise the bridge that carried me over. I dared not decline to enter, and I said, Glory be to Jesus!

A TIME OF REFRESHING.

Bro. Hughes said it would hardly be right for him to go out of this meeting without saying that the past week had been a glorious season to his soul, for many reasons, chief among which was that his youngest daughter had come into nearer relations to Christ, and now, blessed be the Lord, he lived in a saved house. The walls and roof were salvation. And then what a time the people of God had had in the Holiness Conference in 17th street Church! He almost wished he could move and have Bro. Morehouse as his pastor. "The Lord set the land before us; go over and possess it."

THE CAUSE ADVANCING.

Bro. W. G. Browning.—I am so glad that this thought of full salvation is becoming common, not in one denomination alone but in others. The Lord is full of tenderness toward those who need instruction and desire light. But it is very difficult for us to be excusable if we are not walking out into this bright light. I often wonder how it is that anybody fails to see it, but I remember that I was so once. We must be charitable. But there is danger along this line. Do not delay. O, why not to-day, consecrate yourselves fully to His service? Open your hearts and minds to this light, and all will be plain. When God speaks the word of forgiveness how reasonable that we should bring to Him all our powers? Why not believe that He receives you according to His own promise, "I will receive you." Can God lie?

A Sister.—I have been proving the wonderful care the Father has over His own. I am all the Lord's, and I firmly believe in the Spirit.

Mrs. Palmer.—Let us all accept our freedom this afternoon, as the slave not far back in our Nation's history, was permitted to do, and then we will be free indeed. From this time let us reckon ourselves dead indeed unto sin and alive unto God.

After singing "I rise to walk in heaven's own light," followed by the Doxology, and the Benediction, the meeting closed.

OUR SOCIAL MEETING.

Joy in the Lord. By Rev. J. E. Ayars, Philadelphia. Since November 1862, I have not seen a well day, nor had a night's refreshing sleep. The world was changed into a desert. After a sorrowful experience I was restored to my lost witness of sanctification at Pennsgrove Camp meeting, in the morning meeting, as the sun arose. From that day my progress toward Christian perfection has been quite constant.

But not until I learned to rejoice in the Lord alone, (a high, holy state,) has my soul and body's health improved satisfactorily. The joy of the Lord has been my strength. "Rejoice in the Lord, ye righteous," "Delight thyself in the Lord, and He shall give thee the desires of thy heart." "If the Spirit . . . dwell in you . . . He shall quicken also *your mortal bodies*, etc.," Rom, 8: 11, helps me. My faith takes Jesus as the Saviour of my body—as Jehovah Rophi, the Physician of body and soul. Holiness means wholeness, soundness, health. In Christ alone I see

"All I need to cleanse and keep me fully whole."

Jesus is to me the bread of life, as my meat and drink. He is my wisdom, righteousness, sanctification and redemption. Though feeling myself to be as a tender plant and root out of a dry ground, my soul is like the palm tree or cedar in Lebanon. My faith sees in the Son of man my beau-ideal of virtue incarnate. In Him dwells the fulness of the Godhead bodily—the Divine manhood.

Being less in outward ordinances, in my bed or sanctum, alone with God, I renew my strength, worshiping the Father, Son and Spirit in the beauty of holiness, and have my fruit unto holiness.

"I find Him in singing, I find Him in prayer,
In sweet meditation, He always is there."

I passed through last November in sympathy with the dying strife of my dear mother. Through her illness and since she fell asleep in Jesus, (God gave me her in answer to my praying faith), I have felt nearer to Jesus, as on holier ground, and heaven nearer to me. "Tell John, Jesus will see me through," was her message to me. "O, give thanks unto the Lord, for He is good."

The Guide a helper. Mrs. M. E. Henderson, Oxford, Ga. Since the "GUIDE," has

been a visitor in my home, I have looked forward to its coming with that eagerness that possesses me in anticipating the coming of the dearest friend. But you have been more than one friend—many, grouped in one excellent whole. THE GUIDE has led me to a deeper heart-searching and to an intenser hungering and thirsting after holiness. I have been impatient at times to be filled with the entire fulness of the Holy Spirit. God has made me to feel that I am to depend entirely on Him. I have been sorely afflicted for several years. He has indeed chosen me in the furnace of affliction. I have had idols, and He has taken them from me—not suddenly, but gently, one by one, and though the fire has seemed seven times hotter than wont, Jesus walks with me in the flames. Sometimes I feel as though the last coil of the serpent has loosened its hold and my heart is free, and I question myself why should it not be so? Pray for me that it may come to pass shortly, that the old things of sin in its many forms shall have passed away, and I have become new and every whit clean, washed in the all-cleansing blood.

Saved and kept. C. B. Wood, Bellevue, Mich. I am praising God for a full and free salvation. THE GUIDE contains for me living truths that help me to go forward along dark and mysterious paths. The angel of the Lord encampeth round about me. I dwell in the secret place of the Most High. He is a wall of fire about me. I am resting under the shadow of the wings of the Almighty. I have lost my life and it is hid with Christ in God. Praise the Lord.

All on the altar. John F. C. Thompson, Frisco, Idaho. I praise the Lord for full salvation. I am all on the altar, saved and sanctified through the blood of Jesus by the Holy Ghost. I am walking in the light.

Early Sanctified. Fanny A. Simpson, Babylon, L. I. I was converted October 7, 1889, and was immediately led to seek a clean heart. One week later, October 15th, I entered into this sweet rest. God's Word is sweet to me. Jesus daily grows more precious, and I long to be all the while busy for Him. Praise His Name! What a wonderful Saviour! I am every bit the Lord's. I was a professional choir singer, and was studying for the concert stage, but now I am all for Jesus, and, of course, to me that means my voice as well. The precious blood has made a great difference with my life.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

THE NEEDED CAUTION.—“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.” These were the words of the one true and living Christ to the disciples. Their primary reference was to the destruction of Jerusalem. He cautioned them against the appearing of false Christs. It has also application to the final appearing of the Son of Man. False Christs may be expected to set up their claims as the day draws near, and attempt to lead away the unwary. Keep in mind Christ’s emphatic “Believe them not.”

PRIVATE TESTIMONY.

ONE of the counsels of Inspiration is, “Sow beside all waters.” Holy people are called upon to give testimony concerning the great salvation. “If they should hold their peace, the very stones would cry out.” And it must be done in the use of definite terms, leaving no doubt upon the mind of the hearer as to what is intended. This is to be done in public, so that Christ shall be honored as the Saviour who “saves to the uttermost,” and so that surrounding listeners may be led to prove His all-cleansing virtue. We do not say that even wholly sanctified persons should speak in every meeting, and give a testimony respecting this grace. There are times when *silence* may honor The Master quite as much as utterance. But we must be sure that our silence is prompted by the Holy Spirit, and that it does not proceed from any inward shrinking from the plain duty of giving testimony, and that we are not giving the *enemy* an advantage. “Try the spirits.” But we need heavenly wisdom in regard to this matter of testimony, at two points. 1st.—As to the *time* and 2nd as to the *manner* of our testimony. “A

word spoken in *season*, how good it is.” The right *time* and the right *manner* are essential to be considered if we would have our testimony exert its proper influence.

There is, however, a kind of testimony that we desire to commend to the attention of those who are witnesses of holiness—viz: TESTIMONY IN PRIVATE. Instead of making merely social calls upon the members of your Church, your more particular friends, at times do so with a definite spiritual aim. Do it with reference to spiritual enlightenment and the drawing of them to the fountain of cleansing. The most effectual way of doing this is to tell the story of your enlightenment by the Holy Spirit, and how you came to the point of entire consecration, and to an appropriation by faith of the all-cleansing blood of the Lamb. Devote some afternoons or evenings to these calls *on the line of holiness*, brethren as well as sisters.

It is not unlikely that you will find this to be more of a cross than to spring up in a meeting and give your testimony. Satan will in all probability make strenuous efforts “to stop up your path.” He may suggest many difficulties in the way of such *hand-to-hand work*. But, no matter—resist him steadily, resolved to have no hindrances to the carrying out of your errand of love. If, when you come to the point of starting, there shall be a strange trembling about your heart, and a deep consciousness of your weakness, let there be an “upward glancing of the eye,” a silent and yet potential uplifting of the soul to the throne, so that you shall be richly empowered for the special service. And as there may be a *peculiar cross* connected therewith, there will also be a spiritual development in your personal experience—a development of *strength*, such as you had not dreamed of. Exercise increaseth strength. If you have any doubt of this try the sort of exercise of which we speak, the pouring into an individual ear, in the parlor or sitting-room, the story of heart-cleansing. If you are not refreshed “like a giant with new wine,” by every such *afternoon or evening call* we shall wonder.

You may do more by this *private testimony* to bring your fellow-members to the open fountain of cleansing than in any other way.

McCheyne says, "A holy minister is an awful weapon in the hand of God."

AT THE CONFERENCES.

It is very interesting to meet with a company of Christ's ambassadors, one or two hundred more or less, as they convene in the Annual Conference. Fresh from their fields of labor, rejoicing over the "gathering in of sheaves," they are full of praise and grasp each other warmly by the hand. We have been permitted, this spring to attend some of these ministerial convocations.

The New Jersey Conference, with which we are connected, met March 18, in Green Street Church, Trenton. Bishop Fitzgerald presided, and at the opening made some pleasant references to some of the records of old-time Methodism in Trenton, which he had been examining, and especially the spirit which animated the fathers in coming to Conference—they looked for the power—for Pentecostal manifestations.

The business of the body was transacted with order and dispatch, and in the spirit of Christian love and unity. The session was rendered memorable by the setting apart of a day to celebrate the semi-Centennial anniversary of Pennington Seminary, and the entire liquidation of the debt. The Conference went in a body to the Seminary and dined. In the afternoon addresses were made in the large Presbyterian Church. Returning to Trenton the closing exercises were held in the evening in Green Street Church, and a social reunion in State Street Church, making up altogether a day to be held in perpetual remembrance.

During the Conference, revival evangelistic services were held in Trinity Church; "John Wesley Meetings" at 5 a. m., and three sermons—two by visiting brethren, Rev. E. R. Young, of Canada and Rev. John Parker, of New York, and the other by Bro. Willard N. Ogborn. The word was Divinely sanctioned. Altar work was well sustained, resulting in the conversion of sinners, and the sanctification of believers. These services were under the direction of the "Conference Holiness Association." A delightful spiritual influence reigned throughout the session. Bishop Fitzgerald preached an able sermon on Sabbath morning, after a spirited lovefeast, the subject

being, The kingship of Jesus, based upon the superscription over His cross. It was a solid and impressive presentation of the regal glories of Christ. In his quiet and dignified way, the Bishop conducted the Conference to its close impressing the brethren with the fact of his ability as a presiding officer.

He was pleased to re-appoint us to our position as "Editor of THE GUIDE TO HOLINESS," the Conference having unanimously recommended it. So we are again at our post, ready for the Lord's work.

We were privileged to make flying visits to the New York, and New York East Conferences, each of which met April 1st, the former at Yonkers, Bishop Fitzgerald presiding; and the latter at Patchogue, L. I. These are noble bodies, having on their rolls many men of distinguished ability. The most exciting question was, "Whether women should be eligible as delegates to the General Conference?" The discussions were ably conducted, and the vote in each case decidedly in the negative. So also in the New Jersey Conference.

We spent the Sabbath at Patchogue. There was an excellent lovefeast led by Rev. I. Simmons. Bishop Foss preached in the demonstration of the Spirit, a mighty sermon, "*What think ye of Christ?*" and he gave an impressive testimony in the love feast. There was an incident in connection with the public service that pleased us greatly. The Bishop called to the platform among others, to assist him, brother Henson, a superannuated and paralysed man, who could not reach the platform without help. We believe that the dear brother's residue of life will be sweetened by the remembrance that he was privileged to read a hymn on the Conference Sabbath. It was a good object lesson, we thought, for young ministers, teaching them how to treat "*the fathers.*" The afternoon was given to the ordinations, and addresses on Wesley's translation, and the evening to the missionary sermon, preached by Dr. McChesney of New Haven. The morning prayer meetings of the Conference were well attended and spiritual. It is to be hoped that these servants of the Lord have gone forth anointed by the Spirit, to proclaim the unsearchable riches of Christ.

"Love cannot be hid any more than light."—John Wesley.

"MAKE HASTE—COME DOWN!"

Dr. Talmage says:

"Zaccheus had mounted the sycamore tree out of mere inquisitiveness. He wanted to see how this stranger looked—the color of His eyes, the length of His hair, the contour of His features, the height of His stature. 'Come down!' said Christ. So many people in this day get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about His divinity, about God's sovereignty and the eternal decrees. They speculate and criticise, and hang on to the outward limb of a great sycamore. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children."

Here is the great reason why multitudes are unsaved, they are unwilling to "come down" from the loftiness of thought and position. But the law of the kingdom of heaven is, "He that humbleth himself shall be exalted." Zaccheus obeyed the call, "Make haste, Come down!" and was saved. Many are also kept from the blessing of full salvation by an unwillingness to humble themselves. But the law is equally binding here—and must be obeyed.

—"Heaven is internal rather than external."

PRUNING WORK.

Dr. F. W. Robertson, an able writer says:

"It is a faithful thing, this pruning work, this cutting off of the over luxuriant shoots in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: 'Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit.' The keen edge of God's pruning knife cuts clear through. No weak tenderness stops Him whose love seeks goodness, not comfort for His servants."

Pruning work, to flesh and blood is anything but pleasant—indeed in many cases the natural heart is in stern revolt. But grace gives quiet submission to these needful processes, being well content under the thought that the Heavenly Husbandman holds the knife, whose nature and whose name is "LOVE."

Those who are made perfect in love, especially realise the fitness of pruning work. They know that "if it be painful to bleed, it is worse to wither." Hence they are ready to pray; "Let me be pruned that I may grow rather than be cut up to burn!" Let God have His way.

THE GUIDE SELF-DENIAL BAND.

Our beloved sister Isabella S. Leonard, evangelist, who is full of zeal for her Divine Master, writes of a very interesting organization. The times are prolific in benevolent organizations, but there may be room for one more. She writes:

"I have for a few days been thinking with much interest of the work of Miss Lucy Ryder Myer, in connection with her Deaconess' Home—THE DO WITHOUT BANDS." I have just been proposing to some of our papers here that they set the work in motion, so I am thinking you might do the same in America, calling it THE GUIDE SELF-DENIAL BAND. You would need no organization except a Treasurer and Secretary, appointed to acknowledge moneys received. I think your first appeal might simply ask any of your subscribers who would feel it a privilege to send on their names to you as members of THE BAND—promising to *do without something each month*.

I have learned recently of a Congregational minister, in Birmingham, who calls one pocket a "Do without pocket," so that when he does without a train-ride, or something of the kind, he puts the money thus saved into his 'do without pocket.'

We are quite favorably impressed with this proposal of our sister. And, acting on the suggestion, we invite our subscribers to send us their names as members of

THE GUIDE SELF-DENIAL BAND.

on the simple condition of *doing without something once a month*, and forwarding to us the amount, little or much, to be devoted to benevolent purposes, the donors having liberty to specify the object, or leave it to our discretion, as they choose.

We believe an exercise of this sort would be helpful to the spiritual growth of those who engage in it. Self-Denial is too little practised, notwithstanding Jesus so clearly enjoins it. Our friends might set apart a day each month for THE GUIDE BAND and call it *The Self-Denial Day*. Let us hear from all who would like to be members of THE GUIDE SELF-DENIAL BAND.

We are sure such a simple organization as this, with such a basis, would be helpful to many. This is a luxurious age, when there is, as Mr. Wesley expresses it, much "softness and needless self-indulgence"—which needs to be mortified.

—"All that will not bear to be tested is mere carnal confidence. Fair weather is no faith."—Spurgeon.

THE GUIDE CATECHISM.

QUESTION 12.—What are some of the chief hindrances to faith for entire sanctification?

ANSWER.—A defective consecration—Satanic suggestions—fearfulness—and receiving honor one from another. One or more of these may be obstacles in our path and prevent the bringing to the altar—which is Christ—a full and complete consecration. We may indeed bring, apparently, a complete sacrifice, and lay it upon the altar, but there may be some mental reservation which will surely mar the offering. This reservation is sometimes significantly stated thus: "*We do not take our hands off.*"

QUESTION 13.—What is meant by a defective consecration—how is it shown to be defective?

ANSWER. When an individual begins to seek entire sanctification the Holy Ghost will deal with him with great fidelity. He will show him the ground of His heart," bring to light all the impurities hidden away in the recesses of his nature, every idol and unhallowed thing that opposeth and exalteth itself against God, and the demand will be made, imperatively, that all these enemies of the Most High shall be brought forth and slain before Him. Yes, *slain*—not repressed, or bound in chains. As the individual prays for heart purity, some test-point, it is likely, will be presented, something that he *prays up against* every time. And he may be sure that a special surrender is required just there—without which not the slightest advance can be made. The *self-life* must utterly die.

QUESTION 14.—What are the common suggestions of Satan to the minds of seekers of holiness?

ANSWER.—The great adversary is full of subtlety and his suggestions are insinuated with great skill, and diabolical potency. Such suggestions as these, for example: "This blessing is not for you." He lays great emphasis on the *you*. It was for the prophets, apostles and martyrs, but not for *you*." By this he appeals strongly to the sense of personal unworthiness. Again—"If you get the blessing you cannot *keep it*." That defers many. But we are not our own keepers, the LORD is our KEEPER.

LAST LETTER FROM BISHOP TAYLOR.

We commend the following letter, recently received in this country, to the attention of our readers:

I left Monrovia on Tuesday, Feb. 3rd. Fifty miles to Grand Bassa, thence ninety miles here to Sinve, arriving on Wednesday, the day before yesterday. I preached Wednesday night, and ordained one Deacon and one Elder. Yesterday morning I went with Z. Roberts, in his boat, eighteen miles up Sinve river to his station—Ebenezer. He has many acres of breadstuffs and sugar cane, and eighteen hundred coffee scions set out. He has baptized twenty-two converted children, many of whom can recite, from memory, selections from the Scriptures, including the Ten Commandments, and the Apostles' Creed, etc., and can sing. That mission, though he had to buy the land, and build an iron house for worship and school, and a story and a half frame dwelling, has cost us less than \$500, and is moving on for absolute self-support.

On our return trip, five miles down the Sinve river we visited Jacktom Mission—J. W. Bonner, preacher in charge; and Bro. Gatlin, school teacher. We have there only a native house, costing about \$20; but Bro. Bonner has most of the lumber on the ground for the erection of a story and a half frame mission house. He has a large quantity of breadstuffs growing, and a few hundred coffee scions—mission not yet one year old. About twenty little boys and girls there, nearly all naked, repeated from memory the Ten commandments, Apostles' Creed, etc., and sang. I gave them a talk. My interpreter was a boy about eight years old, in the same full dress in which he was born, with the exception of a single twine string round his loins. He was ready, and emphatic in "passing the word." I had to partake of a good dinner, according to my limited capacity, at each station. We got back by dark last night, and I preached again and ordained a Deacon and an Elder who could not be present the night before. I don't think I ever felt more vigorous in health for forty years than I do now. God seems to have renewed my youth. Glory to His name!

WILLIAM TAYLOR.

We hope this mission work in Africa will be liberally supported. Send on contributions.

The work on the "Dark Continent" is full of interest. We should remember this heroic pioneer, Bishop Taylor, in our prayers, and consecrate to the work all the money that we can. Everybody will rejoice to receive tidings of the bishop's improved health. Long live Bishop Taylor!

OUR INQUIRY ROOM.

A POINTED QUESTION.—“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” 1 John, 5 : 5.

JESUS AMONG THE INQUIRERS.

“He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him.”

“Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?”

“Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and and make our abode with him.” John 14 : 21 c 23.

Jesus had been speaking very beautiful and comforting words to His disciples in anticipation of His going away from them. But, as on other occasions much that he said was misunderstood. The cause of this misunderstanding was, chiefly, the mistaken notion that He would set up a temporal kingdom. Hence His significant utterances concerning the kingdom of God *within* were not apprehended.

At this time Judas made an inquiry which was based upon this erroneous view of the character and design of His manifestation. “Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?” Why not a wider, even a world-wide manifestation, so that all men shall know Thee and recognize Thee as their King, whose right it is to reign ?

This was Judas, (not Iscariot) Judah, or Judas, was a famous name; the most famous tribe of Israel was that of Judah; two of Christ’s disciples were of that name, one of them was the traitor, the other was the brother of James, one of those who was a kin to Christ, (Luke 6 : 16).

Now, observe, how delicately and tenderly He dealt with this inquirer. He did not attempt to expose his weakness, but sought to unfold more clearly the principles and facts belonging to His spiritual kingdom.

He set forth love as the essential principle and obedience as the practical proof of it. And wherever His love existed it would secure His Father’s love and favor—“He that loveth me shall be loved of my Father.” Then He gives this promise: “We will come unto Him, and make our abode with Him.” This was a plain declaration that the “kingdom of God was within”—and the persons of the godhead, the Father and the Son, are to be an inward spiritual presence.

FROM CORRESPONDENTS.

Question 1.—A sister in Ohio asks : Are we to understand Romans 6, 3 c 4 vs, as referring to water baptism, or spiritual, or both.

Answer. We understand it to have a double signification, referring to water baptism as the sign and to spiritual death and resurrection as the great matter represented or symbolized by the outward ordinance. Some think it refers to the mode of baptism, but that is as we conceive the less important matter. By baptism we are sealed with the seal of heaven,” and as it were formally entered and articulated, to all the *benefits* and all the *obligations* of Christian discipleship in general and of His *death* in particular. Those, then, who have been baptized into Christ’s death have formally surrendered the whole state of life and sin, as in Christ a dead thing. Surely our old life now dead and buried with Christ, was wholly sinful, the *new* to which we rise with the risen Saviour, must be altogether a holy life.”

Question 2.—A sister in New Jersey. Is it right for Christians to wear feathers and flowers?

Answer.—Let the sister so inclined read on her knees in the closet, 1 Cor. 10 : 31. Then let her ask the blessed Holy Spirit to show her whether she really proposes to wear such articles for the glory of God, or, for personal vanity and display. Such a procedure will, we think, settle the question fully.

Question 3.—A sister in Canada. Where in Scripture do we find that Christ is our altar? How can He be both altar and sacrifice.

Answer. Hebrews 13 : 16. The apostle says, “We have an altar,” (Christ) plainly referring to Him as seen by consulting 12th and 13th verses. The apostle in this epistle was setting forth the superiority of the Christian dispensation in contrast with the Jewish. As under the former dispensation they had an altar upon which their bloody sacrifices were offered, which were typical of Christ our atoning sacrifice, so now we have an altar which is Christ himself. On the cross He offered the full, perfect, and complete sacrifice for the sins of the world. We need not curiously inquire *how* He could be a sacrifice and an altar. Two facts are clearly revealed in the Scriptures : 1st. He is our High Priest. 2nd. He offered himself for us on the cross, and this is the only ground of our acceptance with God.

You do not need to devise in the morning how to create your own light.—it is prepared and ready for you. The sun was made before you were, and it keeps its course ; and so constantly will God’s own light shine to you without your contrivance or care for anything but to seek, receive, and be guided by it.—*Howe.*

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—“Be ye not unwise, but understanding what the will of the Lord is.”
—Ephes. 5: 17.

DAILY BIBLE CALENDAR.—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23.
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10.
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah. 2: 9.
4. I Peter, 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 23: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil. 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II. Chron. 15: 7; II. Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; II Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job. 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job. 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 17; Prov. 22: 11; John 21: 17; Psa. 35: 18.

STUDIES FOR THE SABBATH.

Sabbath, May 3rd.—JESUS. HIS TEMPTATION. Study the account in each Gospel, with Heb. 2: 14, 18.

Sabbath, May 10th.—Christ beginning to preach the Gospel and to heal the sick.

Sabbath, May 17th.—Christ's call to the apostles. Note the record by the four evangelists.

Sabbath, May 24th.—Christ's conversation with Nicodemus.

Sabbath, May 31st.—Christ's conversation with a woman of Samaria at the well.

STUDIES FOR THE WEEK.

First Week.—God supremely worthy of our praise and adoration.

Second Week.—Praise to God: how should it be offered? Note Bible instructions.

Third Week.—The heavenly host engaged in praise. Study the accounts given.

Fourth Week.—Under what circumstances should we offer praise to God? Note the diversity of circumstances.

CLOSET PRAYER.

A DIVINE CHALLENGE.—“Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3: 10.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5: 38-42.

SING UNTO THE LORD, Hymn No. 754, commencing—

“I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load:

UNION IN CLOSET PRAYER.

GENERAL REQUEST: That ministers and people in all the Churches may have a clear apprehension of the fulness of their spiritual privileges in Christ.

SPECIAL REQUESTS:

North Carolina.—C—For a sister to be sanctified.

New York.—C—For the son of a minister to be saved.

B.—For the conversion of a wayward daughter.

Pennsylvania.—For a sister to be sanctified.

Wisconsin.—H—For a son given to dripping.

Ohio.—M—C—For a brother and son to be fully saved. For a widow's son to be converted.

New Jersey.—S.—For a sister to be sanctified.

For a father to be converted. For a mother to be converted. Two sisters to be sanctified. For the healing of a sister.

VINEYARD SERVICE.

A CHEERING PROMISE.—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Psa 126: 6.

NOTES.—“Goeth forth.”—This is Christian activity. “Weepeth.”—This indicates the tender, loving spirit. “Beareth precious seed.”—The Word of God. “Shall doubtless come again, &c.”—Shall not toil in vain, fruit will be gathered.

WORK FOR YOU:

1. Endeavor to reclaim a backslider.
2. Get a raised copy of the Scriptures for some blind person.
3. Visit some hospital, poor-house, or prison, as a missionary.
5. Do good to orphan children.
5. Look after non-church-goers.
6. Try to be a peacemaker.

BENEVOLENT EFFORT.—It is related that a disciple of Mohammed came to him one day, and said, “O prophet! my mother is dead: what is the best alms I can bestow for her good?” The prophet replied, “Water. Dig a well for her and give water to the thirsty.” The man did so, and said, “This well is for my mother.”

A TRUMPET CALL.—"Awake, awake, put on thy strength, O Zion!"

How do we put on strength? By putting on the Lord Jesus Christ, and being "filled with the Spirit." Put on strength, then; but, remember, you must put off the world first.

THE GUIDE PRAYER UNION.

We will observe as our day for special prayer,
Tuesday, May 12,

and we hope our readers, as far as possible, will unite.

The Scripture for the day is John 13:1 c 17. The hymn for the day is No. 707, in the Methodist Hymnal.

EDITORIAL BRIEFS.

A GRACIOUS PROMISE.—"He (The Comforter) shall glorify me; for he shall receive of mine, and shall shew it unto you."

This promise of Jesus to the disciples is ours also. Is the Comforter your Indweller, and is He performing these gracious offices? Is Christ glorified in you, and does the Spirit receive of Him and communicate to you?

—Sister Bradrick, of Ohio, writes:

"For twenty years I have occupied the relation of mother in the parsonage home and have seen much of the need everywhere, of a fuller life in the Church, and most of all in my own heart."

—**A SINGLE BOOK.**—Sister Newman, of Indiana, writes of a copy of "*Rifted Clouds*," life of Bella Cook, being loaned to fifteen persons the past winter, to whom it was made a blessing.

—Bro. Merrick writes of the Camp Meeting, near Jacksonville, Fla., led by Bro. Bateman, "The Holy Spirit was with us in power."

—The state of entire sanctification is the Christian's growth period. Are you realizing it?

GROWS BETTER.—Bro. W. Lewis, of Manhattan, Kan., writes: "THE GUIDE grows better. I have taken it for nearly forty years; it is a little like the blessed Bible that never gets old."

TRACT LIBRARIES.—You had better procure one of our *Twenty-five Cent Tract Libraries*—and circulate them.

A SERIOUS QUESTION.—Are you practising all the economy you can, and using every dollar that you can afford to spread *Holy Literature*?

—**TABERNACLE AND FLOATING BETHEL ASSOCIATION.**—Write to Miss Olive B. Shepard, Secretary, Lebanon, Ill., and find out about this organization.

—Revs. John Thompson, and E. I. D. Pepper, of Philadelphia, have been holding Pentecostal services in Liberty Street Church, Pittsburg, Pa. It was a time of God's right hand power.

MISSIONARY TRAINING INSTITUTE.—This institute is under the care of Mrs. W. B. Osborn. She has been obliged to desist from active work for a time on account of impaired health. Rev. E. R. Young, of Canada, by request of Bishop Taylor, is endeavoring to help the Institute as to support. He is delivering interesting lectures on missionary life among the N. W. Indians. Address him at this office. Don't fail to lend a helping hand to this Missionary Institute which has forty or more, young men and women of different nationalities, preparing for the foreign field. We will receive contributions.

—Do you ever have a man swear in your presence without giving him a reproof?

OUR BENEVOLENT FUND.—It is doing great good. One writes:

"I am a thousand times obliged to you for sending THE GUIDE free, for I should be obliged to give it up if I had to pay for it, and I should not know how to do without it, it has been such a blessing to me for so long. When I have read it over and over again I give it to some one else, hoping to get them to subscribe, or to some one else whom I know is too poor to take it, that it may do them good as it does me."

We want more money to help us do good to the needy. Who will send it?

IN ENGLAND.—Sister Isabella S. Leonard, evangelist, is working in England. Her last letter tells of twenty days' service in Birmingham, during which, believers were led into the light of full salvation. Get a dozen of her tracts "*Holiness in Bible Language*," and circulate them.

IN BALTIMORE.—Rev. Jos. F. Hindes, writes us an interesting letter about work for the Master, in Baltimore and vicinity. He and others went out to spend a Sabbath in the country. A tavern was closed as the result, the barkeeper and twenty others being converted.

—Do you exercise the grace of holy politeness—in church, on the cars, &c.?

—**AN EXCELLENT NEW BOOK.**—We have recently received a copy of "THE KEY NOTE OF LIFE, or *Thy Will be Done*," by Rev. I. E. Page, Editor of "The King's Highway," England. It is a capital book—also, a copy of The Highway Supplement, with an interesting account of the Southport Convention."

—**THE NEWARK CONFERENCE.**—We spent Sabbath, April 12, at this Conference in Washington, N. J. Bishop Mallilieu preached with great power in the Presbyterian Church, which was kindly tendered for the occasion, being larger than our own. Under the Bishop's closing appeal, a number of persons expressed a desire for prayer. In the afternoon, under another appeal, some men were converted. Praise the Lord.

—**CONVENTIONS.**—We need to have more Conventions or, Conferences, for Holiness, like that recently held in 17th Street Church in this city.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—In the Central Pennsylvania Conference, 9000 conversions reported.

—*Alltreville, N. Y.*, W. H. Van Housen, pastor. Seventy-five conversions.

—*Bosworth, Mo.* Evangelists Anna Romack and Anna McCulloch report 115 converted.

—*Tom's River, N. J.* R. B. Stephenson, pastor. One hundred and thirty-eight conversions.

—*Peekskill, N. Y.* First M. E. Church. J. W. Ackerley, pastor. One hundred converted.

—Sister Grace Weiser Davis reports 115 seekers of pardon in eight days in Newburgh, N. Y.

—*Ansonia, Ct.*, has had the greatest revival enjoyed in twenty years; all classes the subjects of it.

—*Forsyth St. New York.* W. H. Lawrence, pastor. Decided spiritual progress—40, mostly men, converted.

—Bros. McDonald and Wood have been in evangelistic service in Oakland, Cal. Victory was on the side of the Lord.

—*Gloversville, N. Y.* Three M. E. Churches united in revival services, under the leadership of C. H. St. John and wife, evangelists. One hundred seekers to date.

—Bro. T. H. Leitch, evangelist, has been working in Yorkville, S. C. Twenty united with M. E. Church—a number sanctified.

—*Brooklyn, N. Y.* "Leonard Street." C. S. Williams, pastor. Continuous revival for two years. Two hundred converted.

—Rev. Thomas Harrison has been working for two weeks in 24th Street Church in this city, R. N. Stratton, pastor. Fifty or more converted.

—*New York, Seventh St.* Bro. Layton, pastor. A glorious revival. Two hundred professed to find Christ in two weeks. Aided by the "Olivet people" and pastor.

—Sister Lizzie R. Smith, evangelist, has had a successful time in Manahawkin, N. J. Believers sanctified and sinners converted. Sister S. is a thorough worker.

—Bro. Joseph H. Smith, evangelist, has recently made his fourth visit to Mt. Pleasant, O., the home of Bro. D. B. Updegraff. It was a time of salvation. The Presbyterians, and others, were delighted participants.

—*Windsor, Fla.* The Pentecostal Gathering in this place, the home of G. D. Watson, held in March, was in fact what it was in name. Dr. Cullis and wife, and other well-known workers, participated. It is said "the whole town and surrounding country have received a blessing."

FROM THE FOREIGN FIELD.

—*England.* The Wesleyan Missionary Society is having "a marked improvement in its receipts."

—*India.* The Madras Association Y. M. C. A., in three months increased from 85 to 165 members.

—*Italy.* King Humbert has expressed his cordial interest in the coming international conference of the Evangelical Alliance, in Florence.

—*Calcutta.* In a large public square in the northern part of Calcutta, missionaries preach every Sunday afternoon to large and respectful audiences.

—The Deaconess movement is spreading. In connection with the "Baptist Forward Movement," a new Deaconesses' Home was recently opened in London.

—*Africa.* "The Evangel," the American Baptist mission steamer on the lower Congo, is the first vessel to make the passage from the mouth of the river to Matedi in a day.

—*India.* *The New Light*, and organ of the Brahmo Somaj, has the following:

"Christ Jesus is as much necessary in this age and in India as He was 1800 years ago in Judea. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judea were in days gone by."

—*China.* Recent reports from the Presbyterian Mission in Shantung, China, are of a most encouraging character. This Presbytery has 20 organized Churches, 458 additions to the Churches last year. It is estimated that there are 15,000 inquirers in the different districts.

—*Palestine for the Jews.* A remarkable movement, headed by Mr. W. E. Blackstone, of Oak Park, Ill., is on foot to present an overture to the leading nations of the world to buy Palestine, and put it at the control of the Russian Jews, for occupation. President Harrison has promised to give it serious consideration.

—*The Salvation Army in India.* Continued advances are being made throughout Ceylon and the Indian Empire. In 1866 the Army had 66 corps, in 1890, 96 corps, 171 European and 273 native officers. Out of a total of 4673 conversions there were 263 Europeans, 317 Roman Catholics, 592 natives, and 3501 "raw heathens" saved.

—*India.* Dr. Pentecost reports the outlook for India most hopeful. Important conversions are occurring at all the mission stations. He emphasizes the fact, however, that the mission field is sadly undermanned. He appeals to all Christians in America for special prayer for India, for the outpouring of the Spirit upon the workers and on the people—and for increased aid for the Mission Boards.

GUIDE HYMNAL

"Ishi."

Hosea 2: 16.

CHO. by H. L. G.

Dedicated to Miss NETTIE VAN NAME.

Adapted by H. L. GILMOUR,
Bartimeus.

1. Oh my heart is full of laughter, I am ver - y ver - y glad;
 CHO.—Wilt thou have this precious "Ishi," Bridegroom of thy soul to be;

For I have a precious treasure, Such as prin-ces nev-er had.
 He the fair-est of ten thousand, Waits in love to wel-come thee.
 D. C. Cho.

- 2 Ishi, Ishi, is the jewel,
 Mine He is while ages roll,
 Angels taste not of such glory
 Holy Ishi of the soul.—CHO.
- 3 Many beauteous names Thou bearest,
 Brother, Shepherd, Friend and King,
 But they none unto my spirit
 Such divine support can bring.—CHO.
- 4 Other joys are short and fleeting
 Thou and I can never part,
 Thou art altogether lovely,
 Ishi, Ishi, of my heart.—CHO.
- 5 In Thy own fair realms of glory,
 In the holiest above
 Choirs of angels chant the story
 Of the wondrous matchless love.—CHO.
- 6 All my longings are contented,
 All my wanderings turn to Thee,
 Polestar of my restless spirit;
 Ishi, all in all to me.—CHO.



JUNE, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

"For as the Father hath life in Himself; so hath He given to the Son, to have life in Himself;

"And hath given Him authority to execute judgment also, because He is the Son of man." John 5: 25 c 27.

JESUS is the *life* of the world. He Himself affirms, "I am the way, the truth and the *LIFE*." The world is "dead in trespasses and in sins"—it is a world full of *dead souls*. But Jesus has come to proclaim life from the dead, to despoil the territories of death, to strike off the death-fetters, and to bring dead souls into the realm of life—everlasting life.

The dull ear of spiritual death has been penetrated by His omnific voice, and thousands obey the call and spring into newness of life.

This is no fiction—it is a Divine verity. The authoritative double "*VERILY, VERILY*," or, truly, truly, is attached to the proclamation—and the nations of the earth shake under the mighty, inspiring utterance. It is the death-knell of Satanic dominance—it is the prophecy of the world's emancipation.

This life is inherent in the Son of God, even as it is in the Father—His author-

ity is absolute even to execute judgment in the earth, and to establish a universal dominion. This is the mystery hidden from ages, but now unfolded in the Gospel—"Christ in you the hope of glory"—our life is hid with Christ in God.

The great thing for us, since this is the period of resurrection verities and glories, is to be, personally, subjects of Christ's resurrection power. This spiritual resurrection may be wrought as quickly as the physical resurrection, in a moment, as in the case of Lazarus, who instantly obeyed the voice of Jesus. And whoever is quickened into fulness of spiritual life wields a powerful influence for the truth.

Reader, have you heard the voice of the Son of God—have you shaken off your grave clothes—have you come forth from the tomb—is your whole nature instinct with life—are you alive in *Him*, your *LIVING HEAD*? Then demonstrate it in all your words and acts.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season." II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

REFINED BY FIRE.

BY REV. GEO. C. WELLS.

(Preached at the First National Camp Meeting at
Vineland, N. J.)

TEXT.—"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6: 5 c 8.

IN the last number we considered certain facts which show that the Church has *need of being refined by fire*. We now present other facts confirmatory of this declaration:

CONFORMITY TO THE WORLD. There is proceeding from this spirit of conformity to the world in appearance and conversation, a disposition to catch the passing gale that blows from the world. And when you defraud religion of its peculiarity, you defraud it of its life, and sink it to a mere name. You may just as well strip the sunbeam of its light as religion of its peculiarity. Every Christian is peculiar; God, the Bible, and religion made him so. Just in proportion as the Church becomes like the world,

she ceases to be the Church of God. In her present position she is too much like a noble ship tossing about in a boisterous sea, driven by the angry winds, and making but little headway. She should be as a great ocean steamer, with her heart of burning fire, which in spite of storm and tempest, impels her toward the peaceful haven.

I would not be understood to claim that there is deterioration in the Church. I believe there never was a time since the apostles when her heart beat more in unison with the heart of Christ than now. Her bounds are enlarging on every side, but without a corresponding increase of power; there may be activity at the extremities and a fearful torpor at the heart.

OBSTACLES FROM WITHOUT. We come to speak of obstacles from without. Two-thirds of the whole family of man are yet to be rescued from darkness and brought to the cross. To encounter and overcome every difficulty, and to spread a pure faith throughout the world, is the work of the Church, for which nothing but the power of God can fit her. The Church is to be the depository of truth, and the grand design is to oppose truth against error, righteousness against unrighteousness, purity against corruption; to give the world an example of the spirit of Christ until sin shall blush in shame.

But in the accomplishment of this work there are difficulties to be overcome. There is no victory without a struggle. The world, the flesh, and the devil are in leagued hostility to the cross of Christ. The demoniacal nature of unregenerate man has suffered no abatement since it hung the Saviour on the Cross. Victory can never be achieved by the might of merely nominal Christians. What! send forth a company of imbeciles in the form of professed Christians to take the world by storm? They are better fitted for a hospital. You might as well attempt to bombard a fortified city with snowballs, or to storm it with an army of

manikins, as to think of taking the world by the might and prowess of merely nominal Christians. The work needs living, breathing, faith-inspiring men, who count not their lives dear unto them, and who sing and shout with a conscious certainty of triumph.

I have referred to the magnitude of the work and the difficulties to be overcome, not to baffle the courage or to abate the ardor of the feeblest disciple of Christ, but that the Church of God may gird herself in proportion to the greatness of her work, and the difficulties that stand in the way of its performance. In the face of difficulties like these we see that the Church, like Isaiah, must be refined with fire to accomplish her mission. Just in proportion to the holiness of the Church is her power. Men may reason about Christianity, may reason powerfully and truthfully, so as to sweep away all opposing arguments, and yet these arguments may not affect the conscience and the heart. But there is a moral power in holiness that disarms argument. All the vigor of the soundest logic may be rejected, but there is a moral power in the personal experience of salvation that must produce conviction in spite of everything.

It was the spirit of holiness in John Knox that gave him such power with God and constrained Mary Queen of Scots to declare that she feared the prayers of John Knox more than all the armies in England.

SPONTANEOUS POWER IN HOLINESS. You might as well try to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood or a Church refined by fire.

What are force and opposition to a saved Church, in which God dwells? If need be, He shall hew her enemies to pieces; if brought in a strait place, He shall make for her a way through the mighty sea. The Church may burn in the fire of persecution, but like the bush of Horeb, she shall not be consumed.

Oppositions to a saved Church are like weights to a clock—they keep her going. Persecutions are only the winds which fill the sails and drive her on to a destined haven.

Holiness is an expansive energy. It will diffuse and communicate, and whenever kindled in the heart the man will feel like Jeremiah when he says a burning fire is shut up in my bones; and when God calls for a messenger he will cry out, Here am I; send me.

Holiness excludes selfishness. Its possessor loses himself in his mission; so loses sight of self, that ease and honor and position and riches, and every thing of earth is as the small dust in the balance compared with the fulfilling of his mission, to serve God and to save souls. Holiness is a spirit of sacrifice. A holy Church is one that gives up all to God—reputation, influence, position, like itself—and with a calm dignity, determined to know nothing save Jesus Christ, and Him crucified, says—

“Here on this altar, Lord, I lay
My soul, my life, my all.”

And more and more is this spirit coming upon the Church. The fires are being kindled, our sons and our daughters are receiving a baptism of power, and and having their lips touched with a live coal from off the altar. May God kindle it anew in hundreds of hearts at this meeting. This is all the Church needs. With such a Church as this, when God calls for messengers the response will come up from every part of Zion: Here am I; send me.

And such a Church there shall be, for the mouth of the Lord hath spoken it; and already as we have said, the fires are kindled, and the Church is feeling that it is specially charged with the salvation of the world, and soon it shall have to come to this, “that he that is least in Zion, and he that remaineth in Jerusalem, shall be called holy, and every one that is written among the living in Jerusalem.” What a glorious day!

But we are to bear in mind that this is an individual work. We are not saved by bundles, but singly and alone. Many have been endowed with this power. God is among us at this meeting; God is among His saints, giving strength, for they have received power since the Holy Ghost has come upon them. Shall not many others enter into this rest? O that God would make every soul to hunger and thirst after righteousness, and to cry loudly to God that they may be refined by fire!

We sung at the opening, we have sung it many times since, and I would that all would sing now from the very depths of the soul, "Refining fire, go through my heart!" I would that we might break out in this language to-day, not merely in the language of our lips, but of our hearts, hungering and thirsting after righteousness, turning away from everything else, and asking here that satisfying portion. I would that this might be the language of every one's heart on this stand, in the middle of this ground, and on the very outskirts of this congregation.

"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy light through every part,
And sanctify the whole."

FAMILY PRAYER MEETINGS.—Bishop Pierce tells of an old brother who was greatly devoted to prayer-meetings thought them an instrument of incalculable good and always kept them up. If he could not get the members to meet him at the church for the purpose, he held family prayer-meetings. The way he conducted his family prayer-meetings was, he prayed, and wife prayed, and daughter prayed, and son prayed. And by the time they all prayed, the season of rejoicing came on. He closed his remarks by recommending the practice to his brethren if they would keep up a perpetual prayer-meeting—one that would never fail.

He that hath gained an entire conquest over himself will find no mighty difficulty to subdue all other opposition; and this is a complete victory indeed. It is by having Christ enthroned.

HOLINESS IN PROVERBS.

A SOFT TONGUE.—"And a soft tongue breaketh the bone." *Prov. 25: 15.*

An eminent writer says: "The **SOFT** member breaking the **HARD** bone may seem to be a paradox. But it is a fine illustration of the power of gentleness above hardness and irritation. Apply it to those who are set against the truth. Many a stout heart has been won by a **FORBEARING**, yet uncompromising, accommodation to prejudice." Nothing breaks the obdurate spirit so quickly as a **SOFT TONGUE**. Holiness gives such a tongue.

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Third Paper.

THE LIFE OF TRUST.

THE inner life of holiness is, as remarked in a former paper, pre-eminently a life of faith. There are other phases of this subject that it is important to present. The life of trust implies a continuous and a steadfast faith. It also implies a very high degree of faith, or what is called by Paul, and by certain uninspired but highly spiritual writers, "*the full assurance of faith.*" The Christian begins to live by faith, and his spiritual vitality is increased and strengthened in direct proportion to the increase and strengthening of his faith. And thus when faith becomes perfect, love becomes perfect, and the inner life of holiness is also the inner life of faith.

Now faith, like other principles of the human mind, such as memory, perception and reasoning, increases by exercise. It is to some extent at least influenced by the law of habit. This law is whatever we do frequently or persistently becomes comparatively easy.

Now in the inner life of holiness it becomes the holy habit of the soul to trust in God—to believe His promises—to appropriate with thankfulness all His blessings, both spiritual and temporal, as they are showered down from above day

by day, and to expect them to continue. Such a soul knows what it is to *rest* in Jesus. And if any Christian heart is not resting, it is because it is not believing.

The inner life of holiness is free from all agitating and disquieting *reasonings*. Not that faith—even reckless faith—is unreasonable, or contrary to reason. No; far from it. But the sanctified man has learned that it is the most reasonable thing in the world to believe God. He has learned that his “doubts are traitors” and therefore when he has once planted his feet upon the sure promises of God, he refuses to be driven from his position by the suggestions of natural reason, which attaches itself to what is seen and temporal while faith, on the contrary, attaches itself to what is unseen and eternal.

The language of the holy soul is, “Let God be true, but every man a liar,” and “Though He slay me, yet will I trust in Him.” Faith is never opposed to true and right reason, although it may be beyond it. As reason is paramount in the sphere of reason, so must faith be paramount in the sphere of faith. The two principles occupy each its own territory, and neither should infringe upon the other’s rights. There need be and should be no quarrel between them. When rightly understood and rightly exercised they are in perfect harmony.

The mystical writers distinguish between *meditation* and *contemplation*—regarding the former as a voluntary active exercise of the perceptive and rational faculties, and the latter as a passive condition of the soul in which it just receives the thoughts and communications which God originates. “The ship’s navigation ceases” says Molinos, “when it enters the port. Thus the soul after the fatigue of meditation, finding itself in the calm of contemplation, a state of mind resulting from the highest faith, ought to quit all its own reasonings, and remain peaceful and silent with its eye fixed simply and affectionately upon God.” Do not

the possessors of the inner life of holiness know something of this blessed experience even in our day?

But if the life under consideration is a life of faith, it is no less certainly a *life of consecration*. As an act of faith is necessary to the reception on our part of the experience of holiness, so also a previous act of consecration is necessary in order to bring us on to believing *ground*. We must surrender in order that we may believe, we must believe in order that we may be holy. And as consecration and faith are necessary for the *obtaining* of entire sanctification—so they are necessary for the *retaining* of it as well. The inner life of holiness, therefore, is characterized by a continuous surrender and a continuous trust. We must yield, we must trust, we must obey, and that perpetually.

Now, consecration is in most cases—if complete and thorough—a painful process. It is compared by the Saviour to plucking out the right eye: to cutting off the right hand: to laying down the natural life—and such most truly it is in relation to sin, and in relation to worldly pleasures and worldly things. It implies a surrender that is absolute, unconditional, unreserved and for all further duration. The greatest struggle is usually in the final definite act of surrender in which we place ourselves and all our interests implicitly in God’s hands, and enter into covenant that we will *be, do, and suffer* all that He requires of us.

But after the one formal definite act of consecration, there will be, most likely, in our experience many unexpected *tests* of obedience and surrender; many questions which we had not looked for or thought of when we first gave up all to God. And the continuous daily inner life will therefore be a continuous daily submission to God, with the language expressed or implied “Thy will, not mine be done.” And this will also become more and more easy by frequent repetition until there will be scarcely if at all even

the consciousness of a struggle in this perpetually yielding ourselves in all things to His sweet will. To substitute His will for our own will at length become our highest delight.

The inner life of holiness is further characterized by the complete *subjection and regulation of the appetites, propensities and affections*. All these sensibilities of our nature, are in themselves and under proper restrictions, innocent—but in man's fallen condition they have all been corrupted by sin. And in his unregenerate state the human being is often enslaved by these desires which God gave him for a good purpose. Instead of subjecting them, he is subjected by them. Under the influence of inbred sin the normal desire for food degenerates into gluttony and drunkenness—the proper conjugal attraction which brings the opposite sexes together in wedded love becomes gross licentiousness—the social principle becomes excessive or perverted—the lawful desire for happiness becomes excessive and makes too many wholly regardless of the happiness of others—self-love becomes selfishness—the proper desire for knowledge becomes idle curiosity—the lawful wish to accumulate becomes sinful covetousness—the right desire of life is perverted into a slavish fear of death on the one hand, or into a reckless disregard of danger on the other.

But the inner life of holiness regulates all these sensibilities and keeps each in its proper place and its proper exercise. All the disorderly passions which arise out of the excessive or perverted action of the propensities are quelled and calmed by the indwelling Spirit, and brought into happy union and harmony with the law of God.

Some thoughtful writer has remarked that the hardest principles to regulate in the human heart are *anger and love*. This is probably correct. There are too few certainly who know how to be angry and sin not—and too few who know how to love purely, rightly, unselfishly and holily.

But in the inner life of holiness there is no sinful anger and there is no sinful love.

And yet the sanctified man or woman must abhor that which is evil. There is an indignation, yea, an anger which is righteous and of the same kind as that which the Saviour felt as He beheld the wickedness and the hypocrisy of the Scribes and Pharisees. But it is a delicate matter for a Christian to be angry at all, lest the element of selfish vindictiveness and unholy resentment may enter into and spoil the righteous indignation of his wrathful soul.

And again, how blessed it is to love aright. Not that the Christian, or even the holy Christian, is required to love all people alike—not that we are required to *like* everybody—as we are required to *love* everybody. But it is our privilege and duty to love all men with a right and appropriate love—and this will be only possible when we love God supremely and love our fellow-men in God and for God. That is to say, when we recognize in every human being the image of God however much marred by sin, and love them with a love which desires their welfare and salvation.

LONGING FOR GOD.—Once a king in crossing the desert in a lone caravan, was parched with thirst. Dreadful is that dry and thirsty land where no water is! The sands were strewn with the wrecks of caravans, the skeletons of men who had died of thirst lying in that dead cemetery; and then the cry arose, "Water, water! there is no water!" It was a fearful moment. Parched lips and eyes looked up to the all-too-cloudy sky along the plain; overhead, the red-hot copper sun. Then said one, we must *let loose the harts*,—the light, fleet harts." They bounded in all directions. Keen in their instinctive scent of water, the spring was found; and when they sat to rest beside the beautiful and blessed pool,—then said the king as he took forth his tablets and wrote: "*As the hart panteth after the water-brooks, so panteth my soul after thee, O, God.*"

Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God alone. This is a peace that abideth.

HOLINESS IN PROVERBS.

ANGER DEFERRED.—“*The discretion of a man deferreth his anger: and it is his glory to pass over a transgression.*” *Prov. 19: 11.*

Anger is a fierce passion. When men give to it a full rein, what will they not do? There are those, however, who can exercise considerable self-restraint, and defer its exercise. The cases are rare. A better thing is to be rid entirely of this inward foe, so as to feel none of its stirrings. Is this possible? Yes! The blood of Jesus will wash it away, so that when occasions of provocation come we can be calm and unmoved. Those who have reached this position of full salvation often experience the glory of passing over a transgression. Reader, be saved from the dominion of passion.

THE KEY NOTE OF LIFE.

BY REV. I. E. PAGE,

of the Wesleyan Connexion, England.

(From a new work, “The Key Note of Life,” just issued, by Rev. I. E. Page, author of “Sunshine of Religion,” and “Fulness of Grace.”)



HE true Christian life is a service. It is a service in which the Lord Jesus is Master. It is a service the law of which is obedience to the Divine will. It is a service, active and practical in character. It is a service rendered in cheerful love.

God wants us to choose this; making His appeal to our will, in which lies our power of choice. We may say “no” to His call, or we may frankly answer “yes.” We are required to abandon our own, and accept His choice for our life; His choice for us being this, that our life be spent as Christ’s servants, following Him in doing the will of God. The dividing line among men runs here. Are we for the will of God, or against it? Do we choose or refuse it? A man cannot walk both sides of the street at once, or contrary ways!

Conversion is man’s change of mind in reference to the Divine will. “Yield yourselves unto God” is the principle at its very root. Let the reader ask: “Has God by His Holy Spirit brought me to this? Do I say from the depth

of my heart, I want His will to be done?” Then God gives me His hand! Unworthy and faulty I may be, full of failures and weakness, seeing as yet through a glass darkly, timid, and fearful of presuming; but I bear the unmistakable mark of a child of God! What the children of God need is, that their surrender to the Divine will should be absolute and cheerful, and for all time.

We may now ask what is involved in this.

God wants us to make a “once for all” choice of His will as the law of our life, so that obedience to it shall henceforth be the ruling principle, everything being decided in reference to its dictates. When we once say from the heart, “Not my will, but Thine, henceforth,” we have struck the key-note of life. “It is the sum of Christianity,” says Archbishop Leighton, “to have thy will crucified, and the will of thy Lord thy only desire; joy or sorrow, sickness or health, life or death, in all, in all, Thy will be done!”

We are not truly the Lord’s till our will is thus fully surrendered to Him. He has a right to us as Creator, and because we have been bought by the sacrifice of His Son; we profess to be His followers, but are we really His before we give Him entire possession? A man buys a house; but it is not his when the price is fixed and a deposit made; not his when the purchase money is paid; not his even when the deed of conveyance is drawn up and placed in his hand; for there may be a tenant in possession whose rights reach over months to come, and who may refuse the purchaser admittance. The house is not his till he obtains that symbol of possession, *the key*. Then he enters, beautifies the rooms, and dwells there. It is his own house now.

So we are not actually and fully the Lord’s until our will, the key of the house, is given into His hand. In the language of Alleine’s Covenant service, “then are you Christians indeed, and never till then. Christ will be the Saviour

of none but His servants. He is the author of eternal salvation unto them that obey Him. And Christ will have no servants but by consent. His people are a willing people. And He will accept of no consent but in full to all He requires. He will be all in all, or He will be nothing." But when the will is fully surrendered we are His property, indeed, and He forthwith enters, takes possession of the soul, and fills it with His glory.

We should therefore ask, Have I made, do I make this choice? Is it settled, once for all, and forever, that henceforth in my life the will of God shall have its way? This question is vital, and till the affirmative answer has been honestly given, the key-note of life has not been struck.

The life following this act of full surrender will be in harmony with it. "Doing the will of God," that is its business, that, and nothing else. "This one thing I do." A beautiful thought it is, that all this manifold and complex life of ours may be reduced to one simple principle, which shall cover all circumstances, and be equally within the reach of all. We have only to *do the will of God*.

Here is one who in his youthful days has made his choice. As a rich man's son coming of age, might ask the extent of his possessions, so he asks, "*What have I?*" He has a body, energy of muscle and limb, strength to work, eyes, ears, hands, tongue. He has mind, power to reason, remember, anticipate, think, imagine. He has soul, desire, actions, purpose, energy, immortality. This is himself, his kingdom, and in the centre of all, his will, the ruling force. He has heard God's call and responded loyally,

Here, I give my all to Thee,

He goes forth to his daily occupation, and gives his mind to it. Let us ask him, "What are you doing?" If he can see deep enough and far enough into the reality of things he will reply, "I am doing the will of God." The evening comes; the day's work over, he is en-

joying some form of innocent recreation. Ask him now, "What are you doing?" His answer should be, "I am doing the will of God. Years pass, he is middle aged, manager it may be of a business, father of a family; life in full flow. But he has been true through the intervening years to his early decision. Ask him now, "What are you doing?" He answers honestly, "I am doing the will of God." Again he lies on a sick-bed, anxious friends around him, life trembling in the balance. A friend takes his hand and inquires, "What are you doing now? He whispers, "I am doing the will of God." He is restored from that sickness; other years pass; in extreme age, he enters the river whose waters are cold and deep. He has uttered his last farewell. Ask him once again, "What are you doing?" "Doing the will of God," he will reply, as he passes from the life of God to that which knows no ending, to do there, perfectly and forevermore, what he has been doing on earth amid many failures and imperfections—the will of God. For is not that the very employment of heaven? There can be no nobler, because no truer life than this, no surer road to immortality. Our Maker will make the most of us. Dr. Martineau says:

If we yield ourselves unto God, and sincerely accept our lot as assigned by Him, we shall count up its contents and disregard its omissions, and be it as feeble as a cripple's, and as narrow as a child's, shall find in it resources of good surpassing our best economy, and sacred claims that may keep awake our highest will. How many a prisoner of the sick-room, permitted to see life only through the window, and closing his eyes upon it in the midst of youth, has photographed on loving hearts an image of self-forgetfulness, of patient waiting, of bright affection, of rest in God, which has ever after presided as a domestic saint over all the years! Nay is it not a shame for us who follow in the train of One despised and rejected of men, and who point to the cross as the symbol of sublimest power, to murmur at a burdened and afflicted lot as denying us scope for righteousness?

Who does not see such a life as this to

be altogether true and beautiful? But can it be realized? Is it possible that men whose very nature gravitates selfwards, who are conscious of such weakness, whose past is a record of broken endeavors, may reach a life so elevated and holy, and maintain it amid the temptations and disadvantages of a life in the world? With the certainty of perfect assurance comes the answer, "Yes!" Do we see what it is to be a servant of Christ, and choose it? Then at the very point of our surrender God meets us with promises of adequate grace by which the impossible becomes possible." "For it is God which worketh in you both to will and to do of His good pleasure," (Phil. ii. 13.) "Good pleasure" is "will" translated into the language of fatherly love: "Your Father's good pleasure!"

ASKING.

BY FRANCES RIDLEY HAVERGAL.

O, Heavenly Father, Thou has told
Of a gift more precious than pearls and gold;
A gift that is free to every one,
Through Jesus Christ, Thy only Son:
For His Sake, give it to me!

O, give it to me! for Jesus said,
That a father giveth his children bread,
And how much more Thou wilt surely give
The gift by which the dead shall live!
For Christ's sake, give it to me.

If Thou hast said it, I must believe
It is only "ask" and I shall receive;
If Thou hast said it, it must be true,
And there's nothing else for me to do!
For Christ's sake, give it to me.

So I come and ask, because my need
Is very great and real indeed.
On the strength of Thy word I come and say,
O, let Thy word come true to-day!
For Christ's sake, give it to me!

Get into close personal contact with reality. No "go-betweens," nothing between you and the divine reality! Work on straight lines, not roundabout curves; straight to God, and straight to God's thought. Be satisfied with nothing less than this.—*Sel.*

HOLINESS IN PROVERBS.

VALUE OF FRIENDSHIP.—"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18: 24.

Real friendship is a priceless gem. There is some of it even in this hollow-hearted world. Wherever it exists it will demonstrate its vitality by outward acts of friendliness. Christian love is the strong cementing link. In pure love, perfect love, there is no dissimulation.

We have A FRIEND—a Friend above all others—one that sticketh closer than a brother—JESUS. In Him we have the complete filling-up of the exquisite picture of friendship. He became OUR BROTHER that he might cleave to us closer than a brother,

THE ROYAL PRIESTHOOD.

BY REV. D. NASH.

THE chief design of our creation is not less the glory of the Creator than the happiness of the creature, and the ultimate end of redemption is not only the honor of the Redeemer, but the salvation of mankind—in other words, the highest endowment of man is the power to enhance the glory of God. The most precious privilege enjoyed by the redeemed is the ability to multiply the honors of the Redeemer. As God has formed us for Himself, that we might "show forth His praise," so also has He redeemed us that we might be His "peculiar people," devoted entirely to His service. Religion does not aim merely at the salvation from the penalty of sin, but the teaching of God's word is, that we are saved in order that we may serve God in "righteousness and true holiness,"—that we are sanctified for the purpose that we may be "meet for the Master's use." Thus the central idea of true religion, is *service—royal, priestly service*. We lower not the dignity of our high vocation when we regard it as a call to serve. Even our Divine Master "came not to be ministered unto, but to minister, and to give His life a ransom for many." We

view it in its loftiest aspect when we regard it as a call to serve God and our generation. We are not merely invited to be recipients of God's bounty, but to be contributors to His glory.

The qualifications by which the "Royal Priesthood" were fitted to engage therein were vividly depicted in the consecration of the Levitical Priests. When viewed in the light of Gospel truth, their consecration affords a clear indication of the will of God respecting His people, not only in the Jewish age, when He chose them to be "a kingdom of Priests," but also under the Christian dispensation when He calls them to be not only *equally* but in a higher sense, "a royal priesthood." (I Peter 2-9.)

But how are the people of God rendered meet for His service? If we look for an answer in the consecration of Jewish priests, our eye is arrested first, by the mention of a sin-offering, implying guilt on the part of the offerer. This offering was to be presented before he could enter upon his hallowed duties; and so until our guilt is removed, through the vicarious sacrifice of our Divine Redeemer, our good works are worthless in the sight of God, and our best services unacceptable. As the priest with humble confession laid his hands on the head of the victim that was offered in typical atonement for his sin, so must we, in penitent faith, lay our sins on Him, "who bare our sins in His own body on the tree." But it is needful further that they who would offer "acceptable sacrifices" to God should be delivered from the *defilement* as well as the *guilt* of sin; for now as under the Levitical economy, though it is not the holiness of the offerer which sanctifies his offering, yet the least taint of unholiness does pollute it. (Haggai, 2: 12-14.) Thus they who entered into the priestly service, were previously washed with water, emblematical of the washing of regeneration, and they were also arrayed in garments of purity and beauty denoting an investiture with the "beauty

of holiness." After the priest had offered the expiatory sacrifice, he was directed to present also a burnt-offering whereof every part was consumed on the altar, implying that they who offer themselves to the Lord, must make a full surrender of all their powers to His service. In a following part of the consecration service of the priest, we note the sprinkling of the blood upon the devoted one, rendering him henceforth holy unto the Lord, and thus it is said that the Christian is consecrated and sanctified for the Divine service. Presenting himself—body, soul and spirit unto the Lord, he receives, in the conscious application of the cleansing blood of Christ, the assurance that his offering is accepted.

But as sanctification does but render the Christian "meet for the Master's use" by purifying him and setting him apart for His service, the power to serve acceptably and usefully, *is yet needed*. Hence, we find the Jewish priest, not only sprinkled with blood and washed with water, but also anointed with holy oil. This symbolized the *unction of the Holy One, the power of the Holy Spirit*; without which, none are properly qualified to engage in the work which God hath ordained for His people. Thus, the "royal priesthood" are not only sanctified wholly, but also receive the "power from on high," the anointing of the Holy One, which abideth on them, whereby they are fitted and ready for every good word and work.

We find the priest of the Mosaic dispensation also *brought into the bonds of a sacred covenant*. The sacrifice having been presented the flesh thereof is divided between the Lord and the priest, who, by partaking of the hallowed banquet is thus assured by this token that he is now admitted into union and fellowship with God, and in that union he abides, separate from sinners and entirely devoted to His peculiar service. Let us then learn that if we would serve our Divine Lord and Master acceptably, we

must "come out from the world," touch not the unclean thing, and be joined to Him in a "covenant, ordered in all things and sure," and live in intimate fellowship with Himself. Like Israel's priests, we cannot bless those around us, unless we live under the cloud of the Divine blessing. The "royal priesthood" must be careful to dwell in the precincts of the holiest. Thence, God makes known to them His will, and communicates His strength. They see His guiding eye, they hear the softest whispers of His voice, they feel His sustaining hand, and all their works are performed under His direction.

Now, beloved, this is the standard of experimental holiness, to which both the Old and New Testament direct us. Do not regard it as too high for your attainment, since in the gospel grace to help is provided for all. Those who regard the requirement as needlessly high would do well to consider whether with lower attainments they will be able to meet the Redeemer's claims upon them. If we profess His name, we must not ignore His claims. Remember that when you laid the burden of your sins on Jesus, He laid His "easy yoke," of blessed service upon you, and that it was as needful that you should bear His yoke as that He should bear your load. O, then, shrink not from His burden, when you behold Him bearing yours, and let His love constrain you to be His disciples indeed. Acknowledge your obligation to render the service of the Royal Priesthood. Seek the qualifying holiness which He has called you to obtain. Under the sanctifying grace and the anointing power of the Holy Spirit, you will enjoy that intimate fellowship with God, which is known only to those who "dwell in the secret place of the Most High.

To be persecuted for righteousness' sake is one thing; to suffer for our own folly and sin is quite another. Let this be remembered.

HOLINESS IN PROVERBS.

TAKING AWAY THE DROSS.—"Take away the dross from the silver, and there shall come forth a vessel for the finer. Prov. 25: 4.


The process of refining is a very radical process. The action of fire is called into requisition, so that the dross shall be taken away from the metal, that it may be moulded into the shape desired by the refiner. Its purity is determined by his ability to see his face in the molten mass.

It is written of the Messiah, "He shall sit as a refiner and purifier of silver." The refining fire of the Holy Ghost is the purifying element. He desires to see His image reflected, and to have vessels of honor fitted for his use.

SENTIMENTAL HOLINESS POPULAR.

BY REV. B. S. TAYLOR,

I.

ES, brother, that is so; there is a kind of perfumed censer offered to Jesus, a sort of stupefying drink mingled with myrrh, which hopes and intends to gain the rewards of grace and glory without the pain, chastisements, and tribulations of the kingdom. The place of Calvary, however, is a "place of skulls," and before you realize the resurrection glory you must put to death many of your proudest dreams and hopes and ambitions. Golgotha is a bitter cup, but it was followed by Pentecost. Jesus did not drink the proffered drugs which allay pain, soothe sorrow and produce stupefaction. The experience of holiness does not consist, my brother, in putting your nervous quivers to sleep, in shutting your eyes and ears to the woes and wants of shrieking humanity, and passing your lives in dreams of "Rasselas," or visions of some far-off "Utopia." "Whom the Lord loveth, He chasteneth," that we may be made partakers of His holiness.

II.

Holy "love thinketh no evil, is not provoked, does not behave uncourtously,

is not puffed up." There is need of caution and care among holy people all along this line. Under the fierce opposition, yea, persecution, which holiness arouses in the carnal mind, there is danger of having light without love, losing the tenderness of holy charity, without losing the searching insight which holiness brings to the mind. We may retain the gift of discerning spirits, and yet lose largely the grace of love that suffers long and is kind. Not gifts, but graces, brother; not more learning, but more love, you and I need. The world is wise in its own conceits, but sadly ignorant of humble, loving, tender spiritual LOVE! Many seek the gifts; few seek the graces of the Spirit. "And the greatest of these is LOVE!"

III.

HOLINESS IS FOUND AT THE CROSS.—The carnal heart is not subject (sub jugum), "under the yoke," to the law of God, neither indeed can be. It is not popular with the worldly, carnal sinner, "neither indeed can be." The Holy Ghost says that the flesh and the Spirit, are "contrary the one to the other." After all our inward conflicts "one" or the "other" must retain possession of the soul. Do not my brother, expect to make holiness attractive to the wicked or carnal; that is, not entirely so. The eyes of the world have been fixed on Calvary in wonder at the love who crucified Himself a sacrifice for sin, and have been led to wonder; but there were few who followed Him up to those heights of holy sacrifice under shame and shadow of the cross. If you will be a partaker of His holiness, let all your ideas of worldly preference and human honor die, nailed to His cross.

"All the way to heaven is heaven," is a saying which is as true as it is neat. The ways of righteousness "are ways of pleasantness, and all her paths are peace." Times of refreshment come from the Lord to those who walk the narrow way.

HOLINESS IN PROVERBS.

A STRONG TOWER — "*The name of the Lord is a strong tower: the righteous runneth into it, and is safe.*" Prov. 18: 10.

By the "NAME" of the Lord we mean His manifested perfections, such as faithfulness, power, love, etc.,—His character, HIMSELF. This is the strong tower into which the righteous may run and be safe. As one has said, "What joy is it that the gates of this city are always open. No time is unreasonable. No distance, no feebleness, hinders the entrance. The cripple may RUN, like Asahel swift of foot. All that enter are garrisoned to salvation."

IRON AND BRASS.

BY MRS. M. N. VAN BENSCHOTEN.

NOW piteously the rain beat against the windows! Mournfully and sad the November winds moaned and sighed through the trees while the skies grew leaden and heavy as the darkness of the night shut us in.

I had returned that morning from my Father's funeral. As soon as I received word of his death, I had hastened home. They told me of his triumph and the glory of his departure. "For two hours before he died," said my sister, "the light of heaven rested upon his face, while words of triumph and of praise fell from his lips." It gave me great joy and gratitude for I well remembered how I had prayed for his conversion in my girlhood years, and that when past sixty years of age he had heeded the divine call and sought the Lord. He sought earnestly, but the wasted years reproached him. As the burden grew heavy he went to his friend, Rev. Andrew Sutherland, and that minister of God, of penetrating purity of character, sat close beside him, and his low, calm voice talked of the atonement of Jesus, then quietly said, "We will kneel down and pray," and as with great con-

fidence and assurance he laid the case before the Lord, and believed for the salvation of the seeking soul, my father "entered in." All through his soul broke the light of a reconciled God in Jesus Christ. For twenty years he lived a faithful Christian life, and as I stood by his open grave, I thought not of my loss, but of his infinite gain. I returned home immediately. My husband was not preaching as his health had failed some months before, but we still occupied the parsonage.

And now it was evening. The little ones were snugly tucked in bed. My husband, weary and depressed, was resting, and I heard the rain drive and beat against the windows. I felt the bleak sombre November in my heart. I arose, and passing through the rooms, went out into the darkness. I opened the door and sought a sheltered nook upon the piazza. Utter darkness was everywhere about me. The rain fell cheerless and lonesome, and a great oppression settled over me. "O, my father," I cried, "I need you so!"—tender, sympathetic and always helpful he was to me, and the great waves of grief and pain swept over me. It seemed warm and bright where he was, shut in from storm and tempest, from trial and sorrow, but how could I get along without him? My husband ill, my helpless children and I so unskilled; I could only cry, "I need you father, dear!" But the rain fell pitilessly and the wet winds beat against me, when suddenly, down through the darkness, in through the cold rain came a voice,—sweet, tender, strong, and as clearly distinct, "Thy shoes shall be iron and brass." It had the brooding tenderness of a father's voice, and the power and assurance of One mighty to save.

I knew the voice. I looked up quickly. "Iron and brass, *strength and endurance*," I cried. "The way is rugged, my Saviour." "As thy days, so shall thy strength be," came the quick response. and then I was afraid no more.

"But through my breast
There stole a breath, like breath of balm
That healing brings, and holy calm,
That soothes like chanted song or psalm,
And makes me blest."

"And as the years came, did it prove true?"

Far beyond my thought; far richer than I would have dared to ask. The way then was rugged, but there came rough paths and steep ascents I never could have measured in my own strength, but through it all *God was faithful* to His promise. *The iron shoes never failed me.*

For years I lived a double life: that of the loving, yearning mother and that of a stranger far from home.

"How can you do it?" asked an elegant lady, as she folded her jeweled hands and leaned back into the depths of her cushioned chair.

I smiled and looked away beyond her. I knew she had never dreamed of the "iron shoes." I wish I had a richer experience," said a Christian lady. "My Saviour is so far off and distant to me."

"Will you do this special work of which we have been speaking? It is so plainly yours to do, will you do it for the love of Christ, and in His name?"

"No, no!" she answered quickly, "I have no taste for such work." *She missed the shoes.* They do not lie along the path of neglected duty and of weakening self-indulgence.

"I have prayed and prayed for power to work for Jesus," said another, "but I am so weak, I can do nothing."

"Take hold and lift, and the necessary power will come. The strength is enfolded in the duty. The blessed shoes of iron and brass are enwrapped in the thorny cross; they lie on the rugged, stony pathway. Shrink not, but measure up to your responsibility; be loyal and true, and you shall walk over the sharp, stony way, not as those who do penance, but as the Princes of God, whose shoes are Iron and Brass; and in thus walking you shall eminently glorify God.

HOLINESS IN PROVERBS.

HOPE IN DEATH.—“*But the righteous hath hope in his death.*”—Prov. 14 : 32.

The righteous are truly holy persons. In life they are “more than conquerors,” in death they have hope, joyous, inspiring hope. Indeed their departure is so full of glory that it is more of a translation than a death. He has a hope of seeing The King in His beauty, of being through eternal ages a sharer of His throne, of being in everlasting association with the blood-washed millions, and of being a personal partaker of the glory of the celestial. Praise to our Immanuel! “We go to what we love—to our native home—to our Saviour’s bosom—to our rest, our crown, our everlasting joy.

TRUTH FROM DIFFERENT STANDPOINTS.

“CHRIST ALL AND IN ALL.”

BY MRS. ELIZABETH HARRIS.

“Of Him are ye in Christ Jesus, who of God is made unto us *wisdom*, and *righteousness*, and *sanctification* and *redemption*.—1 Cor. 1 : 30.

JESUS becomes to each of us individually all that one’s faith *claims* Him to be.

Are we awakened to a consciousness that we are sinners in need of a Saviour? Through faith we are brought to rejoice in the truth: “Thou shalt call His name JESUS: for He shall save His people from their sins.” He becomes *My Jesus*.

Do I feel my utter helplessness? “Apart from Him I can do nothing.” He becomes “unto them which are called, both Jews and Greeks, Christ the *power* of God, and the wisdom of God.” Who of God is made unto us *wisdom*.”

Are we humbled before God because of our many failures and shortcomings, and are we led to cry “Create in me a clean heart, O God!” “Lord, if Thou wilt, Thou canst make me clean.” Faith claims the promise, “I *will*, be thou clean.” “Faith is reckoned ‘to the believing one’ for righteousness.” “This is the name whereby He shall be called, *The Lord our Righteousness*.” Jer. 23 : 6. “He, of God, is made unto us *righteousness*.”

Has the blessed Spirit wrought in our hearts a longing to be “delivered out of the hand of our enemies, that we might serve

God without fear, in holiness and righteousness before Him, all the days of our life?” Luke 1 : 74-75. Jesus prays, “For their sakes I sanctify myself, that they also may be sanctified, through the truth. O righteous Father . . . I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me, may be in them, and I in them.” John 17 : 19-26. “This is the will of God, even your sanctification.” 1 Thess. 4 : 3. “Who of God is made unto us *sanctification*.”

Are we “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?” Who gave himself for us, that He might *redeem* us from *all iniquity*,” and purify unto himself a peculiar people, zealous of good works.” Titus. 2 : 13, 14. “By His own blood He obtained eternal redemption for us.” Heb. 9 : 12. “With the Lord there is mercy, and with Him is plentiful redemption, and He shall redeem Israel from all His iniquities.” Psa. 130 : 7-8. “Who of God is made unto us *redemption*.”

Do we, under the gracious promptings of the Spirit, want to serve this blessed Redeemer with gladness, to have the joy of service? “Reckon yourselves to be *dead* indeed unto sin, but *alive* unto God, through Jesus Christ our Lord. Yield your members servants of righteousness unto holiness.” “Being made *free* from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. 6, 11 : 19: 22. We cannot realize these happy experiences, and rejoice in the “full assurance of faith,” till we have explicitly pleaded the promises, and believingly claimed the answer. Ponder the wonderful promises in the 36th chapter of Ezekiel, and the emphatic declaration: “Thus saith the Lord God, I will yet for this be inquired of by the house of Israel *to do it for them*,” and the words of Jesus: “If ye abide in me and my words abide in you, ye shall ask what ye *will*, and it shall be done unto you.” John. 15 : 7.

A WREATH FOR JESUS.—A teacher described to her Sunday-School class the crown of thorns that was put on the brow of Christ in his mock-trial. Shortly after, one of the class was discovered twining a wreath of rare flowers. Being asked what he was doing, he replied, “Long ago Jesus wore a crown of thorns, and even died for me; and now I am making Him a wreath, to show how much I love Him.”

A PURIFYING HOPE,

BY PASTOR J. F. PACKARD,

(Of the Baptist Church, Walnut Hill, Mass.)

ONE of the blessed assurances of the Bible is the fact that the Lord will come again. The same Jesus who walked this earth will be seen coming again covered with indescribable glory. Jesus Himself declared to His disciples, "I will come again, and receive you unto myself." The promise of the angels to the gazing disciples was that their Lord would return. Again and again is the promise distinctly given in the Word of God. And, blessed be God, there are many who have believed this word. It is true that with many this is nothing but *theory*, but with others it is something more. With these last it is something which has taken hold of the heart. There are these two classes in the world to-day. And the lives of those belonging to one class are unlike the lives of those who belong to the other class. The man or woman who holds any truth only as a theory is very apt to be a cold, formal Christian, and lacking in that holy enthusiasm which should be characteristic of every child of God. It is not that one who, without following those extremists, who set days for Christ appearing, is looking for the coming of the Son of God in glory who is miserly in his nature, who is given to overreaching his neighbor and whose heart is filled with worldliness. These things do not go together. When you see a man possessing the last named characteristics, notwithstanding what he may say to the contrary, his heart is truly a stranger to "the blessed hope." When once that hope comes into the soul, it purifies the purposes and the desires, and makes the individual actually 'a new creature.' And this new creature, lives so near the heart of Jesus that he becomes "a *holy* creature." This is one of the grand purposes of this hope. The blessed Lord intended that it should draw us near to His own precious side, that we should cast off sin, and all earthly defilements, and become holy. And we cannot really have much of this hope in our heart if it does not make that kind of disciples of us.

Now I appeal to those who are saying, "I am looking for Jesus," and ask, "What kind

of a life is yours?" If you are truly looking for the Lord, then you ought to be getting ready for His glorious appearing. Upon what is your thought placed? What is the thing filling your heart? Does the sweetness of the character of the Lord, for whose coming you profess to be looking, find a place in your own life? Ought it not to find a place there? God designed that you should hold this truth not as a theory, but as a purifying hope. He desires *you* to be pure. He commands *you* to be holy. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," (Psa. 24 : 3, 4). God help every reader of these words to be pure.

PATIENT SUFFERING REWARDED.

BY REV. W. M. TAYLOR, D. D.

IN our thoughtlessness we are apt to connect reward only with activity. But Christ has connected it with character, and that is at once indicated and strengthened by suffering and by patience, as well as by work. Nay, I am not sure, but that when we get to right views on this matter, we may discover that suffering borne bravely for Christ, is nobler than work performed for Him. At any rate, I am sure of this, that when a sufferer does even in his suffering all he can, or when one who is fettered by some encumbering influence does yet accomplish all that is possible for him within the sphere that is open to him, he will in no case lose his reward. The consciousness of these fretting limitations will tend, no doubt, to make him more painfully sensible of the imperfections of his work. That which he has accomplished will be very different from that which he desired to do, and as he holds it up at least for the inspection of his Lord, he may be inclined to say, "It is not all that I once planned to do. It was in my heart to make it, O, so much better! I have been an unprofitable servant yet I have tried to do my best. Master, remember my bonds!" And the appeal will not be made in vain for the reply will come, "Well done, enter thou into the joy of thy Lord." That word will be rapturous indeed.

OUR BIBLE STUDY

"Thy word is very pure: therefore thy servant loveth it." *Psa. 119: 140.*

"What glory guilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. II Chron. XXIV. 4-14. May 31.

VERSE 5. *The House of God.* It is noticeable that this expression is used only three times in the New Testament, and each time it refers clearly to the living people of God and not to any pile of brick or stone or wood. In I Tim. 3: 15, we are told how men ought to behave themselves in the House of God, the pillar and ground of the truth. In Heb. 10: 21, we are told of our great priest over the House of God; and in 1 Pet. 4: 17, we are warned that the time is come for judgment to begin at the House of God, and if it begin first at us, what shall be the end of them that obey not the gospel of God. Paul says also, in I Cor. 3: 9: "Ye are God's building." Let us see to it that these temples, our bodies, are kept holy. Many of them are sadly out of repair and should be restored with haste and diligence that they be worthy of their Divine Occupant. The material edifices, too, in which these spiritual temples worship ought to be, wherever it is possible, beautiful and architectural structures, in keeping with their high office.

10. *All the people rejoiced.* When the people rejoice at an opportunity of contributing their funds to God's work in any shape, it is a most excellent sign. Then alone can it be clearly seen that they have really got religion. "God loveth a cheerful giver." A free-will offering is by far the best sort of benevolence.

11. *Money in abundance.* When will the time come that the Church of these latter days has money in abundance for its great missionary operations and the other depart-

ments of its work? When all our members are entirely consecrated to God, and properly instructed in the principles of Christian stewardship. Then nobody will be found to grumble at the contribution box however frequently passed.

14. *All the days of Jehoiada.* He was a man thoroughly loyal to Jehovah and kept both the king and the kingdom faithful by his moral force and lofty integrity. After his death there was a sad falling off. How glorious to stand true for God, a bulwark against sin and evil, as did Jehoida. We may in our smaller sphere, in our family, in our office, our village.

Lesson X. II Chron. XXIX 1-11. June 7.

VERSE 1. *Hezekiah.* He is accounted the best king that ever sat on the throne of David, and his father Ahaz is called the worst. There must have been a good mother there. If she could rear her son to such piety in the midst of such evil surroundings and with such a husband, no wife and mother need despair. Hezekiah was probably a better king than either David or Solomon, but the times in which he lived did not admit of his reigning with their brilliancy. Worldly honor and success depend on conditions rather than on character.

3. *In the first year of his reign.* Surely he did not delay. Prompt decision and resolute execution are more than half the battle. Had he procrastinated and temporized, as so many do, all his good purposes would have leaked away and come to naught.

5. *Sanctify yourselves.* Over and over again are the priests in Exodus and Leviticus bidden to sanctify themselves and be holy: that is, they were to separate themselves from everything ceremonially unclean or defiling. Jesus said, John 18: 19: "I sanctify myself," that is I hold myself apart from everything sinful. Similar is the command to us all, in II Cor. 7: 1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness."

Sanctify the house. That is purge it of all physical and ceremonial defilement by "carrying forth the filthiness" that had come into it during the long period of neglect. We should sanctify each one of us his own dwelling by keeping out of it everything on which God's blessing cannot be sincerely and

intelligently asked. The filthy pipe, the greasy pack of cards, the bottle of beer, these and such like entering in defile the house.

10. *Make a covenant.* God has made an everlasting covenant with His people to which He cannot fail to be true. The only question is, whether we on our side will fulfil our part and will permit Him to do for us all that He has in mind.

11. *Be not negligent.* If there is any place where diligence and faithfulness and zeal are appropriate it is in the service of the Lord. But, alas! one would not think so by the way most of His professed servants attend to His business.

Lesson XI. 11 Chron. XXIV. 14-28. June 14.

VERSE 14. *The book of the law found.* Every new convert finds the book of the law and the book of the Gospel as well. The Bible up to that time, however much fingered has been really a lost volume. Obedience to its precepts is the only thing that will open one's eyes to its value and beauty. Similarly, every great epoch in Christian experience makes a new book of the Scriptures. There are in it depths beyond depths of meaning which only he comprehends who is sinking lower and lower in humbleness of mind.

19. *Rent his clothes.* Many are horrified at excitement when it comes as the result of hearing religious truth, but they only show by this that they do not regard religion as of any special importance, for in reality there is nothing that should so stir men's hearts and minds as their duty to God and the danger from His wrath.

21. *Inquire of the Lord.* This good young king took just the right course. He understood well the value of prayer and the need of counsel from those possessing most of the mind of God.

24. *I will bring evil.* Calamity is as much from God, as prosperity, and things that reach us by intermediate agencies are as truly His sending as when they come direct.

7. *Humble thyself before God.* A good thing to do under all circumstances, but especially fitting when we are conscious that either ignorantly or wilfully we have violated His law and come short of His perfect righteousness. To no department of Christian progress can most of us turn our thought with greater advantage than to that of perfect humility; it is a charming grace.

Lesson XII. II Kings XXV. 1-12. June 21.

VERSE 1. *Jerusalem.* This lesson brings vividly before us a succession of most pitiful pictures. First, we are made to see Jerusalem, the city of the great king, the joy and excellency of the whole earth, in the awful grip of famine.

7. *Zedekiah.* Next, we look upon the last prince of David's line, fleeing in disgrace from his falling throne, a dishonored violator of solemn oaths, a defeated rebel speedily dragged back in chains and justly condemned to the most miserable fate.

9. *The House of the Lord.* Then we behold the sacred temple, where the Shekinah for 420 years had blazed upon the Mercy-Seat, burned with fire and leveled to the dust, all its costly treasure consigned to the spoiler—all its beauty and glory simply a heart-rending memory.

11. *Captive.* Lastly, we are bidden to mark the long train of mourning captives, as with streaming eyes and heavy hearts they begin their desolate journey over the desert.

The sweeping overthrow here depicted proclaims in trumpet tones the curse of sin and the fearful nature of the just wrath of Almighty God. It tells us that His judgments though long delayed will surely come. If Jerusalem was not spared what city can hope to escape? If Israel, the chosen people, were so fearfully punished, what nation may dare to presume on its position.

God is the same yesterday, to-day, and forever. His dealings of old are meant to be a warning to us. There is need in these times that the stern voice of the ancient prophets be lifted once again. Lax views of sin characterize our age. Men imagine they can do as they please about keeping the Divine commandments and yet come out all right. Unless there be modern Elijahs who can rouse them in time from their heedless moral slumber they will certainly be destroyed.

National sins bring national punishment. Already have we found this out in the case of the slave. And as the cries of the black race were not forgotten before God, so the wrongs of the red and yellow races will yet call down vengeance from Him who says, "I will repay." And the alcoholic liquor traffic, now so firmly entrenched behind the avarice and appetite of the blinded millions, most surely carries ruin in its train and will entail yet severer chastisements before it is cast out.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

THE PROMISE FOR JUNE.

"But whosoever drinketh of the water that I shall give him shall never thirst." John 4 : 14.

HOME BIBLE READINGS.

JESUS IN HOME LIFE.—*Tarrying in Jerusalem.*

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it."

"But they, supposing him to be in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."

"And when they found him not, they turned back again to Jerusalem, seeking him."

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions."

Luke 2 : 43 c 46.

THIS is a beautiful incident in the early life of Jesus. It has been said, it is "the only passage of story recorded, concerning our blessed Saviour, from His infancy to the day of His showing to Israel at twenty-nine years old"—so it deserves to have our close attention.

The parents of Jesus had gone up to attend the Feast of the Passover at Jerusalem, as was their custom on the recurrence of this important festival. "Jesus was twelve years old" and went with them. The Jewish doctors say that at twelve years old, children must begin to fast from time to time, that they may learn to fast on the day of atonement; and at thirteen years old a child begins to be a son of the commandment, that is, obliged to the duties of adult Church-membership, having been from his infancy, by virtue of his circumcision, a son of the covenant."

They remained until the close—they "fulfilled the days," though they were not obliged to be there more than the first two days.

On their return home they missed their beloved son, not until, however, they had made a day's journey did they discover his absence. When the discovery was made they sought him diligently among their kinsfolk and acquaintance." On these occasions the crowd was very great, and the roads full of people; and they concluded that he came along with some of their neighbours.

Not finding him, however, they returned to Jerusalem, and there they found him in the temple, among the doctors, both hearing and asking them questions. Child, though he was, it was seen by the rabbins that he possessed extraordinary knowledge, and he commanded their respect. This was, as has been observed, "in some of the apartments of the temple, where the doctors of the law kept, not their courts, but their conferences rather, or their schools for disputation; and there they found him sitting in the midst of them, not standing as a catechumen to be examined or instructed by them, for he had discovered such measures of knowledge and wisdom, that they admitted him to sit among them as a fellow or member of their society."

His mother chided him for thus deserting them, stating with what care and sorrow they had sought him. He made this reply: "Wist ye not that I must be about my Father's business." His relations were not only to earth but to heaven. He had a Heavenly Father, and to him had been intrusted his Father's business, and it was of such importance as to demand immediate attention.

Not at all ignoring his obligations to his earthly parents, he yet recognized his higher obligations to his Father in heaven.

LETTER TO CHILDREN.

ELIJAH.

DEAR CHILDREN:—We have read about Elijah, but may not have thought much about him; but his history is full of interest. He is first mentioned in connection with the drought at Gilead. Of his parentage and birth, and early life, little is known. We will talk about one of the incidents, in connection with the drought in Gilead. God had told him to go and hide himself by the brook Cherith, where the ravens would feed him. How strange that such birds (who would be more likely to rob than to feed him) were

selected for this errand! But so it was; and since God commanded them to take care of Elijah, it was done. God is never at a loss for service. He can turn the hearts of any to fulfil His will. Another thing:—Suppose Elijah had refused to obey the voice of the Lord, and said, "*How am I to be fed in that far off place? I shall starve.*" How distrustful would such language have been! But he obeys without any questions, and so he is cared for. Afterwards he is sent to Zarephath to a widow woman, and of her is the word of the Lord, "I have commanded her to sustain thee." In our next we will see how this was done. In the mean time let us see how well it pays to obey God *always*.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"He that hath no rule over his own spirit is like a city that is broken down, and without walls." *Prov. 25: 28.*

"Lord, we Thy presence seek,
May ours this blessing be;
O give the pure and lowly heart,—
A temple meet for Thee."

We hope our young friends, members of "The Guide Study," will note the passage above given, as the word for the month. We may get the control over all the unruly passions by having the mind of Jesus. And, if we will, we may possess this mind of Jesus. And the prayer contained in the verse from one of our hymns is very appropriate—make it yours.

THE WORD JOY.—Frank Stephens, North Topeka, Kan., 161; Edna C. Epperson, Boone, Ia., 104; May Ash, 120; and Lina Friddle, Sedan, Kan., 56; Rolla W. Miller, Columbus, O., 175; Wm. Northey, Granite, Mont., 53; Ella L. Morton, Liberty N. Y., 153; Mary and Edith Avery, Bonilla, S. Dak., 33; C. Marple, Bayview, Md., 148; Chester Emmerts, Oakland, Ia., 92.

THE WORD PEACE. *Answers.*—Mabel Raum, Trenton, N. J., 75; Willie McKee, Silver Creek, 404.

OF FORMER DATES.—Emma V. Chattin, Matawan, N. J., misunderstood the question about the word Jesus, hence sent but a small number, she has since reported 941. L. McNair, Brodhead, Wis., reports 54, but does not say what word. Emily Albertha Snyder, Mariners' Harbor, S. I., New York, although she says her eyes are very weak, found 958 passages with the word Jesus. She says "she is eleven years old and loves Jesus."

WORD FOR THIS MONTH.—How many passages contain the word GENTLENESS.

LOVED ONES GONE BEFORE.

REV. E. A. DUNHAM.—After a pilgrimage of seventy-seven years, Rev. E. A. Dunham, entered his heavenly rest, February 27, 1891, from St. Thomas, Canada.

At the age of twenty-five he found Jesus as a sin-pardoning Saviour, and two years later was licensed a local preacher in the Methodist Church, Canada, which relation he held until his death. His father, Rev. Darius Dunham, was the first ordained Methodist preacher in Canada. Bro. Dunham took "THE GUIDE TO HOLINESS" and was an ardent supporter of the doctrine therein taught.

During a camp-meeting at which Dr. and Mrs. Phoebe Palmer were present, he became so desirous of obtaining the blessing of holiness that he with a friend, spent the whole night in a cedar swamp adjoining the camp ground, pleading with God for the blessing. About noon on the following Sabbath, he was enabled by faith to plunge into the cleansing fountain, and from that time his life was an unbroken walk with God. To all who knew him the memory of his holy life is an inspiration, and in his case is the beautiful saying fulfilled, "Their works do follow them."

MRS. E. D. HUNT, of Guildford, N. Y., left her earthly house for a home in heaven, Feb. 28, 1891. She was a devoted Christian, walking in the light of God's countenance, and delighting in all sorts of benevolent work. She was deeply interested in the spread of Scriptural holiness, was an agent for THE GUIDE for years, and by lending it around from one to another was enabled to lead precious ones into the light of full salvation. Her departure was somewhat sudden. After a few days' illness she entered the city of many mansions.

MRS. J. A. DEPEYSTER.—For the second time within a few short weeks the angel of death has passed over one of our homes and has taken to the realms above, father and mother. Just one month after the departure of J. A. DePeyster, the wife and mother was summoned to follow. She was born of religious parents, in 1867 was married to J. A. DePeyster, and in 1872 removed from Valparaiso, Ind., to Morris, Ill., where they have lived in the love and respect of all. She had been a member of the M. E. Church, from childhood, and she used to say that she could not remember the time when she did not love the Saviour. Her life was a living epistle, known and read of all. Her last illness was borne with patience and resignation and she has reached her celestial home, no doubt, enjoying a blessed reunion with her husband who had so recently gone on before, and anticipating the coming of her two children left behind.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing,
"Praise God, etc." followed by the
242d Hymn, commencing

"I know that my Redeemer lives."

Numerous requests for prayer were read by Bro. Geo. Hughes, coming from many sections, and nearly a score of persons arose, on invitation, to signify their desire for the prayers of the meeting in their behalf.

Mrs. Palmer read a letter from a sister asking the prayers of the meeting, and said she had known the case of this sister and had thought that she was at rest, but she seemed still to be without rest, and had written, "When shall I have rest and perfect oneness with Christ?" O, said Sister Palmer, let us pray earnestly to the Lord for her, that she may speedily find rest, and finally gain a fuller knowledge of her Saviour. The Lord hears prayer.

Singing.—"Come Thou Fount of every blessing.

Mrs. Palmer rose with the Bible in hand, as is her uniform custom, and said, Now we will listen to the Holy Spirit Himself, and let us hope that He will reveal to us, a little more clearly than ever before, His precious truth. We will take a few verses from Jude. The 20th verse says: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Building up yourselves." What can we do to build up ourselves? Is it trying to walk in the light? O, I am so afraid we do not all walk in the light! Do we try to keep ourselves in the love of

God? I do hope that if there is anything hindering any of us here, that the light may shine now. The thought comes to me, How much I need to follow all this blessed truth that I may have compassion. "And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." There are truths here. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." What does this mean, "keep,"—this word that occurs so often? There is a responsibility somewhere, keeping yourselves. "Now unto him who is able to keep." Then what shall we do? Put ourselves in His hands and trust Him so fully that He will keep us. O, let us this afternoon, as never before, make up our minds that we will trust God, and expect Him to give us just the light we need, and the power to walk in the light. My own heart was never more decided. More and more clearly I perceive these to be real truths, and we are responsible to act upon them. If these precious ones who are seekers to-day would only realize that God is willing to give them a clean heart now, and that He will give them power to walk in the light if they will only ask Him, and trust Him fully, and then what a blessed company we will be! God has made all the provision He can make and it is presented to us to accept. Why not be all the Lord's?

Singing.—"Tis the promise of God.

PRECIOUSNESS OF THE WORD.

Rev. Geo. Hughes.—I desire to give, as I have a number of times, a testimony to the preciousness and power of the Divine Word. It seems to me the Word of God never came to me with such luminousness and power as at the present time, and no more than in this lesson as read to us to-day. The expression struck my mind with great force: "*Praying in the Holy Ghost.*" It makes a great difference whether our prayers are offered in the Holy Ghost or not. There is a very precious passage in this connection: (Rom. 8: 26.) "Likewise the Spirit also helpeth our infirmities." The Spirit comes to help our infirmities just at this point, and "maketh intercession for us with groanings which cannot be uttered." It is the Holy Ghost which inspires us to pray and to believe. You insist so much, Sister Palmer, on our trusting and believing and stirring ourselves up to take hold

on God. Too much cannot be said on this subject. It is faith that lies at the foundation of every spiritual exercise. Believe what God says. I thank the Lord to-day that I am endeavoring to keep this in view—that faith is the foundation stone; and I am striving to keep myself in the love of God by believing in God. He reveals Himself precious to me day by day. I feel this afternoon that I am laid under renewed obligations to praise and magnify the name of the Lord.

Singing.—"Precious name."

SAVED BY THE BLOOD.

Mrs. Dr. Lowrey.—I am saved by the blood, and if I am not saved in that way I shall never be saved. Some of these dear people are looking to the prayers they may offer and the tears they may shed; and they say "when I am better prepared and more worthy of acceptance I will come to Him and ask Him to take every burden." Dear friends, it is through faith we are saved, by grace. The Lord Jesus has given me the assurance that He approves me. While I see many imperfections in myself, and many things I would have had different, yet the Lord gives me a sense of His approval, and through faith I am saved by grace.

Singing.—"Redeeming love."

PRESENT GRACE.

Bro. A. C. Morehouse.—How blessed it is that right here the almighty grace of God is present. The Holy Ghost is with us now. All we have to do is to accept. For months I sought by works to secure the desired end; and when by faith I received the blessing I was inexpressibly astonished. It is only to believe—blessed be God! There are two keeps in this lesson; we are to keep ourselves unspotted from the world, and then God keeps us. "Is there not something yet to be done?" asks some one. No, this is but a trick of the devil. Is is all done. It only remains to believe. "Praying in the Holy Ghost." O, if we can only do this! If we have this inspiration we are on the right track. Then we shall make no mistakes. In the morning I start with praying, "Lord, keep me to-day," and then I have the Holy Ghost with me, and the devil cannot swerve me. It is a most wonderful thing to have God direct us, and to put our hands in those of the Saviour, and say, "Lead me on!" O, seeking friends, fully commit yourselves to God, and He will do according to His promise. He is faithful to His promises.

HAPPY IN GOD'S LOVE.

Rev. E. R. Young, of Canada.—As I came in you were singing "He lives to bless me with His love," and I was able to take hold and feast at once. We have such a loving Saviour. I am very happy in God's love to-day. The word has been wonderfully sweet now, and I can endorse all that Bro. Hughes has said about the reading of the Word of God in this room. I count it among the privileges of my life that I can come to this meeting. I ought to be grateful, and I am grateful; and I want to say how glad I was for such a blessed time in the Conference the other night.

THE MEETING BLESSED.

A Brother.—O, how I like to come to these blessed meetings! They are more to me and give me greater joy than any other meetings that I attend. Glory be to God for His wonderful mercy to me! My peace flows like a river.

A Brother.—I bless God that I am here to-day. I can say that in these latter days I have learned more of God and His goodness than ever before in my life. I have had a tiresome journey, but God has been with me, coming closer and closer. I live every day trusting in Him. I do not dishonor God, nor doubt Him. I believe in His healing power for I have seen it. We must not doubt God when we pray. God has promised that according to our faith it shall be unto us. I believe in Him and cannot doubt Him.

Singing.—"Blessed assurance, Jesus is mine."

THE SPIRIT HELPETH.

Sister Keene, (Philadelphia.)—As I came here I asked that I might learn something, and the Lord has answered my prayer. I have had new light on the words "The Spirit helpeth our infirmities." I realized as Bro. Hughes quoted those words, that the slightest wavering, the merest breath that comes between, is one of our infirmities. We may not be able to keep our minds continually upon even the most important subject, and up to the fullest tension. I take great comfort in meditating upon God's goodness and mercy, and have had great peace in thinking of these words, "I am come that ye might have life and have it more abundantly." This is the eternal life; the life that is in the Christian heart that receives Christ. It has been a joy to be with you here to-day.

A Brother.—I realize to-day Christ's keep-

ing power and His goodness to me. I have had recently sad bereavements, but through all I have trusted Him. I am so glad that I have learned to trust Him, He keeps me all the way through. Whenever He shall take me away, I am ready to go.

AT THEIR BEST.

Rev. John Parker.—I have been looking at these beautiful roses before me and I thought the sun would say, "I came to put these roses at their best, and here they are!" God has no second best. This world was God's best. O, what will it be when the mansions are His best and we are invited to come? What is my responsibility, as we have heard read from Jude? "Praying in the Holy Ghost, and building ourselves up in His most holy faith." This is to be my attitude. Looking, praying, expecting that He will take me at my best, and present me spotless at the last. No one has ever lived up to His ideal. I cannot tell you the luxury of my life in these days. The compensations that have come to me are immeasurable. No man can see God by his mere natural powers. He must see Him by the spiritual eyesight. How I know Him, for He has revealed Himself to me. My interest in His love is the compensation for all of the mistakes and disappointments of life. This is the response my whole heart gives. Let us be at our best for Him.

Singing.—"Rock of Ages, cleft for me."

ON THE SOLID ROCK.

A German Brother.—Jesus is a lover to our souls. I am thankful to the Lord Jesus to find myself here to-day. I know the Spirit of God is here. I am glad I am on the solid rock. I see the earnestness of all the testimonies, and it fills my heart. I know Jesus is able to keep me. God is love. I am so glad I have taken the step and come to Jesus. I know I have taken in me the Spirit that will lead me to the heavenly rest.

ETERNAL LIFE GIVEN.

Sister Dennler.—I praise God that I have eternal life given to me to-day. He is going to come and judge the world in righteousness and His people by His truth, and we are to walk in the light of the truth. Christ came to save the world—not to condemn it. How shall it be saved if we do not stand courageously, right where we are? Let us stand fast in the power and panoply of Christ. I indulged in all worldly ways and amusements, but I say, to the glory of Christ, He took out

of my heart all worldly thoughts and things and set me at liberty. In the light of the truth we shall be free indeed. I was born on this spot, into the fulness of Christ, and it is natural I should feel at home here. It is just as possible for these others to enter in as it was for me. It is just trusting in the blessed word of Jesus.

SIMPLY COME.

A Brother.—A friend said to me, in conversation, "I will read up on this subject." I said, "Dear Friend, you cannot do it in that way. You must simply come to Him." "My meat is to do the will of my Father. O, the joy, the life, that comes out of this relation! What glorious possibilities we have in Jesus! I do praise the Lord that I am but as a little child. We do not grow old if we are growing up into Him."

ALL THAT CHRIST CAN DO.

Dr. Ball rose to say that he felt an intense interest in the salvation of Christians, and desired that all might know all that Christ can do for them. He read an article entitled "Spiritual Uplifts," from the *Divine Life*, in which it was said that the Divine light and life were gained, not by struggle, but by simple submission to certain laws and principles.

Rev. C. C. Goss.—I never enjoyed life so much as to-day; but it is not the life that was once mine. Once I said that I professed religion; now I *enjoy* religion, unspeakably. Whatever I do, wherever I go—it is all right. It is my Father's way. O, the comforting hope I have in God!

RECEIVED BY FAITH.

A Brother.—Twenty years ago I heard a sermon in Paterson, on Sanctification. Not comprehending it I tried to read up, and I made inquiry, without satisfaction. I came here and Phoebe Palmer said, "Is there no one here desiring a clean heart?" She was a master worker and her words impressed me, and I then and there, in this room, made an entire consecration to the Lord, and He received me. I rose and said "I can trust the Lord to give me the witness of the Spirit," and He did. I did not have to read any books after that.

A Sister.—I am washed in the blood of the Lamb, and I praise Him for this salvation.

After some further remarks by Sister Palmer, and the singing of the hymn, "There is a fountain filled with blood," and after the Doxology and Benediction, the meeting closed.

OUR SOCIAL MEETING.

MOTTO: "Study to shew thyself approved unto God."—II Tim. 2: 15.

"The smilings of Thy face,
How amiable they are!
'Tis heaven to rest in thine embrace,
And nowhere else but there."

God's own Evangel.—Mrs. D. Landon, Highlands, Col. Your magazine is God's own evangel to a heart somewhat worn with toil and care and loss—toil always sweetened by His presence who never forgets—care, always confided to Him who careth for us—loss, always made up a thousand fold by the fuller gift of HIMSELF. Your Tuesday meetings fill the place of the dear class meetings which I miss. The testimonies find an echo in my heart—the benediction reaches me in all its richness and sweetness, in my far-off home.

A shower of blessing.—Mrs. M. H. Brown, Dayton, Ohio. I wish I were able to give to others what you, through the love of the blessed Christ, have given to me. How God has showered His blessing down upon my soul as I have been reading the pages of the dear GUIDE! It seemed to be lit up with glory. Praise the dear name of the Lord that I ever learned and found the highway of holiness. I am truly a specialist on this line, and will do all the good I can with THE GUIDE.

A railroad man's testimony.—J. A. Thomas, Sharon, Fla. I am a railroad man; have been for thirty-five years. I have been insulted at times, and have had my life threatened, but the Lord has been my helper. I have often been told that I could not, as a railroad man, be a Christian, but none of these things move me. I often wonder at the Lord's goodness to me. He has used me to save sinners, and His gentle hand leads me still. I have been a local preacher more than four years, and I have been telling the story ever since I was converted. I praise the Lord with all my heart, for the day that I saw Rev. A. J. Jarrell, in Augusta, Ga. He led me to a holiness meeting. My soul has feasted on this work of grace ever since.

From an old subscriber.—Rev. G. Parsons, Fort Plain. I entered my 81st year last Dec. 13. My health continues as good as age and infirmities will allow. I have taken THE GUIDE since 1841. It was then called *Guide to Christian Perfection*, S. Merritt and D. S.

King, Editors. I have before me and in my library, several other volumes—a bound book of THE GUIDE, containing volumes 4, 5, 6 & 7, which even now I refer to with interest. When I had charge of a circuit or station I endeavored to sustain THE GUIDE, by getting subscribers—my term of service was forty-five years. I am now a superannuate, and numbering my fifty-fourth year in Conference. I am still trusting in Jesus, as a full Saviour from sin, and the only hope of eternal life in the future.

A friend in the light.—Charles F. Wood, Elmore, Can. I am getting THE GUIDE regularly and love it very much. It is about twelve years since my conversion, but I only entered into the blessed fulness last Christmas eve. Since then it has been the brightest and happiest part of my life.

Husband and wife saved.—A. H. Witham, West Bethel, Maine. The health of my dear wife and myself is poor. I bless God for the comfort I have, and above all for the precious blood that cleanseth. O, praise His dear name! We find much comfort and help in THE GUIDE.

In perfect harmony. Mrs. C. A. Bemis, Holiston, Maine. I am all the Lord's and Jesus sweetly saves me. I love the Lord with all my heart; I know my will is in perfect harmony with the Divine will. It saves from all undue anxiety. It is blessed, living by the moment. I am in my 76th year and God's blessed Word is more and more precious. I prize THE GUIDE next to my Bible.

A Bank that never breaks.—Emma Hutt, Bainbridge, Ohio. Praise the Lord, O my soul, for His great love wherewith He hath loved me! Banks may fail, but the "Bank of Heaven," is secure, unfailling. Bishop Taylor's work will go on, and success will crown his efforts, for God is with Him. God bless you and your work, and all associated with you in the spread of holy literature. God bless your household, and your children far from home, working in the Master's vineyard.

The Guide a blessing.—Mrs. K. A. Alleson, Perintown, Ohio. I am still marching to the heavenly Canaan, trying to make sure work. My all is on the altar. The dear GUIDE is a great blessing to me. I try to profit by every article, and it certainly gets better. I take it with the blessed Word of God, and look up the references, with great profit. I would love to be in one of your Tuesday meetings.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

PATIENCE.—Be patient therefore, brethren," James 5: 7.

How long? The apostle answers: "Unto the coming of the Lord." If so, we must be armed with the whole mind of Jesus, which was a patient mind. A thousand assaults will seek to break in but thus fortified we can stand. "Be patient, brethren."

BELIEVE GOD.

PAUL was on shipboard. The sea was swept by a fierce tempest called "Euroclydon." The ship labored in the storm, and all on board anticipated a watery grave. Every possible effort was put forth to avert this calamity. The ship was lightened, and the tackling was cast out by the hands of the apostle himself. So terrible was the war of the elements that for many days neither sun nor stars were seen.

The voyage had been undertaken despite the counsel of Paul. But he held them up before the Lord, if peradventure He would be gracious unto them. At length he stood forth among them, saying,

"I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship."

"For there stood by me this night the angel of God, whose I am and whom I serve."

Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all that sail with thee."

"Wherefore, sirs, be of Good cheer; for I believe God, it shall be even as it was told me.

"I BELIEVE GOD!" That was a sublime utterance on the part of the apostle. His eye was turned from circumstances to the God who had

absolute control of all circumstances. His simple word with him had become law. "I believe God." Despite winds and waves, the ship trembling in the fierce blast, and the paleness and horror depicted in the countenances of all on board, his faith grasped the promise, and held it unfalteringly—"I believe God."

"Yes," but Paul, "how about that vision of the night?" asks some incredulous one. "Are you sure that it was really an angel, and that he brought a veritable message from the throne?" Well, we think we hear the apostle say, "This is no time for caviling, or the raising of nice questions—darkness and peril are all around me. I am sure it was an angel—I heard his voice—the message was plain and simple—my inmost soul apprehended the supernatural character of the manifestation—"I believe God."

That "I believe God" silences all objections, consigns to the depths of the sea all incredulity—lifts the soul to an all-commanding altitude where light and glory blaze all around. Rising to that altitude self and the world and hell retire abashed. In the utterance there is a hand stretched forth to unlock the magazines of Divine strength and to lay under contribution the unseen but measureless resources of eternity.

Beloved, here is the safe position, at all times and under all circumstances—"I believe God." Occupying this position, you may laugh at impossibilities and defy all earthly and hellish combinations. Only let it be known that God has spoken, though a thousand mysteries be interlocked in the sentence, and though the world and Satan cry "Impossible!" Be true to the promise. Darkness, sunless and starless heavens for days, a great deep, surging and rolling around you under the lash of some terrific "Euroclydon"—no matter, rise above the clashing elements, rise to your full height, and say with emphasis, with holy triumph, "I BELIEVE GOD."

It was a simple promise of God upon which Paul relied, irrespective of circumstances, favorable or unfavorable, and in this reliance all was well—the promise was verified and the triumph over winds and waves was complete. And we shall find it so whenever, with the promise before us, we say, "I Believe God."

"Being near Christ is one thing, but touching Him is quite another thing."

GOSPEL BOLDNESS.

"Having boldness," says the apostle, in writing to the Hebrews. His tenth chapter, in which we find these two significant words is replete with various wonders. And is there indeed "boldness" for us under the glorious gospel dispensation—for those that have sinned and who are utterly unworthy to make any approach to God? There is, as the apostle declares.

Boldness to do what? Why to enter into the holiest. The "*holiest!*" Why that in ancient times was the sole privilege of the high priest, and then only at stated times. Now, however, the veil has been rent in twain, and access to "the holiest" is free and unrestricted. All true Christians are of the "royal priesthood," and may come unto the "holiest of all." Not hesitatingly, timidly, or with harassing doubts, but with full confidence, "*with boldness*" or, as elsewhere expressed, in "full assurance of faith."

What is the warrant for this boldness? It is ample and thoroughly inspiring. What is it? It is the blood of Jesus—"boldness to enter into the holiest by the blood of Jesus." That indeed is an all-sufficient and all-inspiring warrant. *His blood!* What do we mean by that? Why, "that one offering" which He hath made, the sacrifice of himself on the cross, voluntarily made, and accepted by the Eternal Father, as "a full, perfect and sufficient oblation and satisfaction for the sins of the whole world." That is, "the new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh"—and has become "a high priest over the house of God."

THE BLOOD, THE BLOOD! That is an unanswerable argument, the all-prevailing plea at the Father's throne. Fear not; the infinite merit of Jesus must prevail. Be not an outward court-worshiper—with "*boldness*" enter into "the holiest," and be covered all over with the all-cleansing blood. And the Spirit will attest the fact of our entrance into "the holiest." As the apostle says: "Whereof the Holy Ghost also is a witness to us." Reader, have you entered into "the holiest?" If not, accept the invitation.

"The issue of every Christian's destiny is wrought with threads of mercy."

GOD'S WRITING.

Have you ever truly pondered these words of Paul to the Hebrews? "This is the covenant that I will make with them after those days saith the Lord; I will put my laws into their hearts and in their minds will I write them."

God enters into covenant with His people. It is voluntarily entered into on the part of each, and it involves mutual obligations. God covenants to do certain things for us and we agree upon our part to do certain things for Him. What God covenants to do for us is inconceivably glorious. He proposes a two-fold conquest—the conquest of the *heart* and of the *mind*. It is a complete work, a full salvation that is contemplated. How? *First*, as to the *heart*, the affections—"I will put *my* laws into their hearts"—that is a tremendous, all-conquering, moral force. *Second*, as to the *mind*, the intellect, with all its range of mighty faculties—"In their minds I will write them."

And is God a *writer*? He is. And with what sort of a pen does He write? With a pen having a point finer, infinitely finer, than the point of a diamond. And what sort of writing does he make, the human intellect being the tablet, judgment, memory, &c.? It is an inscription in bold and luminous characters. "*My laws* will I write in their minds"—His laws—holy, just and good—to challenge the full acceptance of the intelligent mind, and to elicit the heart's cordial obedience.

Heart and mind thus "brought into captivity to the obedience of Christ," give the individual a thoroughly loyal attitude toward heaven, and cover him with the resplendent habiliments of the kingdom. In sight of this promise all objections to inward and outward holiness, that can be self originated or suggested by the subtle enemy, Satan, find an effectual answer. With the law thus written on the mind we are enabled to maintain our loyalty. And the Holy Spirit, dwelling within us will cause us to walk in loving, constant obedience to God. We shall thus prove the fullness of the Divine promise, and be enabled to show forth the excellence of the great salvation.

"Every thorn is appointed for a purpose."

"ALSO CONFIRM YOU."

There is such a thing as Christian confirmation, a most delightful thing. Here it is. Listen to Paul, writing to the Corinthians: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

That is surely a cheering promise—*also confirm you*. First, the getting into Christ—into His faith and life and love, and then being confirmed therein. That sounds like being on a rocky foundation.

This confirmation is in perpetuity—"unto the end." "Unto the end"—the end of conflict and danger—until the last sand drops out of the glass. Blessed be God!"

And see the grand consummation—the glory of this confirmation—"that ye may be blameless in the day of our Lord Jesus Christ." *Blameless!* Yes. As you stand at the judgment throne He will challenge earth and hell to lay anything to the charge of His *elect*. Bold shall you stand in that great day—**BLAMELESS!** Hallelujah.

"He who goes the lowest builds the safest."

"KNOW YE NOT?"

This is a pointed apostolic interrogation. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Of course,—nothing plainer than that. Now there are only two kinds of service in this world: the service of righteousness, or, true holiness, and the service of sin—there is no middle ground. We are moral agents and we must make our own election. On the side of righteousness everything is grand—on the side of sin everything is ignoble.

Christianity puts us over into the realm of righteousness—a realm of life and peace and gladness. Paul exults over the transition in the case of the Roman Christians. "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness.

"Mercy is impressed upon every trial."

"ENRICHED BY HIM."

Do you desire to be rich? Undoubtedly the mass of men do. How much would you like to possess? This is a great world and it teems with wealth. But, remember, riches make unto themselves wings and flee away. The millionaire of to-day is the bankrupt of to-morrow. Alas! Alas!

But how about the true riches—the riches of the kingdom of heaven? Do you know that "Beulah-Land" is full of *gold mines*?

Here is one as a specimen. "*Enriched by Him, (Christ) in all utterance.*" Utterance! Is there wealth in utterance? Indeed there is! Christly utterance is beyond price. To have every utterance of Christ, *in Christ, for Christ*. This is the way to pile up the millions for glory.

When the account of saintly utterance *in Christ and for Christ*, is rolled in upon the eternal shore how the angels will stand in mute astonishment! Souls gathered in crowds—Satanic plots foiled—kingdoms shaken—thrones demolished—by **SAINTLY UTTERANCE**, set on fire of **HEAVEN**.

"The teaching of Jesus tells."

"A SHOUT IN THE CLOSET."

A brother whom we dearly love, wrote us a few days ago: "I wish I could be with you and your dear wife and have a good shout with you *in the closet.*"

A shout in the closet! That was rather a peculiar desire, we thought. And yet, why not a shout in the closet—what better place for magnifying the Lord than in the quietude of the closet, away from the world's tumults, all alone with God and some of His children?

But what gave significance to the desire expressed was, that the brother was in trouble. Well, all the more need of a shout, for we are to glorify God in the fires. Happy, thrice happy, the soul that can glory in tribulation—that can shout when the fires are enkindled. It is easy to shout at a Camp-meeting when everything is aglow with light and love and power. But try it when the furnace fires are glowing—*try it in the closet!*

"God asks no great things; He asks only simple faithfulness."

THE GUIDE CATECHISM.

QUESTION 15.—How does fearfulness hinder our faith?

ANSWER.—Fearfulness is directly antagonistic to faith. Faith is strong confidence, fearfulness is the opposite. Fearfulness is pointedly condemned in the Scriptures. The prophet Isaiah says, "Say to them that are of a fearful heart, Be strong, fear not!" Isa. 35: 4. And the fearful are numbered among those who are consigned to outer-darkness. See Rev. 21: 8. Jesus rebuked this spirit as manifested by the disciples: "Why are ye fearful, O ye of little faith?" Matt. 8: 26. The way to exclude fearfulness is to believe—believe without questioning.

QUESTION 16.—In what way does receiving honor one of another operate against faith for entire sanctification?

ANSWER.—The receiving honor one of another exists in *desire* and in *aim*. There are those, even professing Christians, who strongly desire human applause, and they strive for it in various ways. And in proportion as this is done there is the absence of desire for the honor that cometh from God only. Hence the creature is exalted above the Creator, and He will not give His glory to another. What cringing, fawning, and effort, do we see in society to catch the smiles of the rich and the great. All this self-life must be sacrificed before we come to the exercise of faith for entire sanctification.

QUESTION 17.—Is faith for entire sanctification difficult in itself?

ANSWER.—No; it is as easy as breathing when the conditions are all right. When we come, as Mrs. Phoebe Palmer used to say, "*on promise ground*," the exercise of faith is easy and delightful—we enter the "Land of Beulah, with a hallelujah upon the lips. It is certainly easy for a loving child to believe the word of an earthly father, and why should it not be equally so, nay, far more so, for a child of God to rest upon his Father's promise for heart purity. The promises "are all yea and amen in Christ Jesus." And nothing is so pleasing to God as for us to take the promises which He has given and trust them fully. This assuredly brings full salvation.

"A friend sharing my sorrow takes away half its weight."

KITCHEN HOLINESS.

THE KITCHEN is a great battle field. It may not be so considered, but such is the fact. Housewives prove the truth of this statement. Jesus, our exemplar, it is said, "endured the contradiction of sinners against himself." So we in a thousand phases of daily life, are called to the endurance of the contradiction of sinners. There are *kitchen sinners* with which many Christian women are obliged to contend. Think of a holy woman being in contact with these antagonisms—daily, hourly. Some of these kitchen subordinates are *slow*, O, how *slow*! so slow that the husband may have to wait for his noon-day repast. No persuasion, remonstrance or stimulus of any kind will quicken the pace of these *slow and casies*. Then others are *fast*—alas, *too fast*! so fast that they break things. In their hands the crockery has to suffer—hardly an hour passes without a *smash*. This class of helpers are real *fire-eaters*, (in more than one sense), and when service is most needed, perhaps when company is coming, they give the head of the home department notice of a purpose to *leave* within twenty-four hours. Short notice, but no escape.

Well, these are the perplexities of thousands of good housewives. They strive, O so earnestly, to have a well-regulated house, but *the slows* or *the fasts* continually baffle them. Now the question is, who can go through such ordeals with an unruffled temper, and not only so, with a song in the soul. Is it possible to do so? Well, we should think it was! The promise to Paul still holds good in favor of the perplexed and harassed housewife: "*My grace is sufficient for thee.*" "And he enumerates among the moral heroes those who are troubled on every side, yet not distressed; perplexed but not in despair." We heard a truly holy woman say, recently, that she had just passed through a week's fight with a woman in the kitchen, so stupid that she hardly knew which side of a plate to set up on the table, &c., and yet to the praise of grace, she had not once been impatient, or had an inclination to be impatient. That is KITCHEN HOLINESS and is to the praise and glory of Christ, our mighty Saviour.

OUR INQUIRY ROOM.

APOSTOLIC GLORYING.—“If I must needs glory, I will glory of the things which concern mine infirmities.” II Cor. 11: 30.

JESUS AMONG THE INQUIRERS.

INTERVIEW WITH NICODEMUS:

“There was a man of the Pharisees named Nicodemus, a ruler of the Jews.”

“The same came to Jesus by night, and said unto Him, Rabbi, we know Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him.”

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” &c., &c., John 3: 1 c 13.

Take your Bible and read all the verses, 1 c 13.

We have here an account of the visit of Nicodemus to Christ. He was a man of the Pharisees, a ruler of the Jews, a member of the great sanhedrim, a man of authority in Jerusalem. He came to Jesus by night. Various suppositions have been indulged in regard to this *night* visit. One is, that it was an *act of prudence and discretion*—that as Christ was publicly engaged in the daytime, he did not desire to interrupt Him. Another is, that it was an *act of zeal and forwardness*. Nicodemus was a man of business and hence selected the night as a time most convenient to himself. Others have thought it was an *act of cowardice*. That he was afraid or ashamed to be seen with Christ, except at night. But if this were so, as one has observed, “Afterward, when there was occasion, he owned Christ *publicly*.” (See chapters 7: 50 and 19: 39). “The grace which is at first but a grain of mustard-seed, may grow to be a great tree.”

His address to Christ, in opening the conversation, was respectful, as recognizing His position and authority as a “teacher come from God,” His credentials being the miracles which He wrought. He rightly reasoned when he said, “No man can do these miracles that Thou doest, except God be with him. He did not apprehend the absolute divinity of Jesus, but as a teacher commissioned of God and having God’s support.

Now, it is to be observed, that the Master Teacher did not upbraid Nicodemus for coming in the night, or for his mode of address. He met him, however, at once, with the annunciation of a vital truth, a fundamental truth of His holy religion, that of the NEW BIRTH. This was a turning of the thoughts of this ruler in Israel from the *outward* to the *inward*—to a radical work of grace, which, when accomplished, revolutionizes the whole being—bringing it from spiritual death

to spiritual life—setting all the faculties Godward and Heavenward. No doubt this was a great surprise to Nicodemus, but the truth, startling as it was, was sprung upon him, and with it as an intelligent being he was called to grapple. We will have more to say on this case in our next issue.

LETTER FROM BISHOP TAYLOR.

(To his son, Rev. Ross Taylor.)

S. S. GABOON, March 20, 1891.

Dear Ross:

We are in sight of Accra, where we hope to mail letters for home. We have a holy, lovely, loving party of missionaries, eight of us including myself. Bro. Schneidmiller, who for three years has been in charge of Wallaky Station, goes with me to Angola. I was rejoiced to meet Bro. Rasmussen aboard, returning in health to our work in Congo, a holy man and competent. I will have him prospect the region on the north bank of the Congo, and select the best centers for mission stations, preparatory to building this summer. Our French sister is pure gold, but doesn’t know a word of English, so she will be sure to teach French at Manby. We all join in morning worship in a state room, (all pray), and meetings on fair nights at the fore-castle.

I saw all our missionaries in the Sinve District, and all in the Cape Palmas district, except two. All were well except Miss Dingman, who must have a change. I have offered her an opening at Sinve for mission work, and a hundred scholars of all grades; and I think she will go there.

Our work is progressing all along the line. God is leading, and we must follow, not “afar off,” but keep in His footsteps, so closely as to keep the time. Good-bye. God bless you!

WM. TAYLOR.

A DONATION.—It is often said, “*Man’s extremity is God’s opportunity.*” We have recently had a new illustration of this. Our “GUIDE BENEVOLENT FUND” had become completely exhausted and needed greatly to be replenished. In this extremity the Lord has prompted a good sister to help us. Mrs. James Carman, of Clarendon, N. Y., has sent us *One hundred dollars*. We are very grateful to our sister for this timely aid. We will surely make it tell for good in the circulation of holy literature where it is greatly needed. The calls are very pressing and numerous. Who else will help? Any amount welcome.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"Yield yourselves unto God, as those that are alive from the dead" Rom. 6:13.

DAILY BIBLE CALENDAR.—JUNE.

1. Matt. 9:22; John 13:7; Neh. 9:32; Psa. 117:1.
2. II Tim. 2:15; Deut. 33:12; Psa. 13:3; Luke 21:53.
3. I Kings 18:21; Nah. 1:7; Psa. 139:23; Rev. 19:1.
4. Prov. 4:26; Prov. 4:18; Psa. 129:5; Deut. 10:21.
5. Heb. 1:6; Psa. 31:7; Psa. 34:17; Psa. 66:1.
6. Rom. 6:13; Gal. 3:29; Psa. 59:1; Psa. 22:25.
7. I John 3:18; I John 3:19; Psa. 109:1; Psa. 147:5.
8. Zeph. 3:16; Dan. 12:3; Psa. 67:1; Isa. 6:3.
9. Jude 3; II Chron. 20:20; Psa. 60:11; Psa. 97:1.
10. I Cor. 2:5; Isa. 57:2; I Kings, 8:57; Deut. 16:11.
11. I Tim. 5:22; II Sam. 22:27; Jer. 12:1; I Kings 8:56.
12. Jas. 4:15; Prov. 2:8; Psa. 12:7; Ephes. 5:19.
13. Luke 8:39; Mal. 3:16; Psa. 40:9; Rev. 11:17.
14. Col. 3:15; Job 23:14; Luke 2:29; Psa. 81:1.
15. Isa. 7:9; Heb. 11:6; Mark 9:24; Psa. 31:7.
16. John 20:27; Prov. 1:33; Psa. 109:26; Psa. 147:5.
17. Deut. 28:58; Psa. 91:4; Psa. 119:67; Micah 7:7.
18. Hab. 2:20; Psa. 111:5; Phil. 1:4; Psa. 101:31.
19. Heb. 10:24; Psa. 94:14; Deut. 33:11; Isa. 52:9.
20. Deut. 32:3; Psa. 37:29; 123:3; II Sam. 7:26.
21. John 13:19; Exod. 12:13; Psa. 51:2; Rev. 1:5, 6.
22. I Thess. 5:18; Phil. 4:7; Psa. 55:17; Psa. 57:5.
23. Phil. 4:5; Prov. 15:16; Psa. 31:3; Zech. 2:10.
24. Col. 4:2; Rom. 10:13; Jer. 18:20; Psa. 134:1.
25. I Thess. 4:18; I Thess. 4:14; Psa. 71:16; Psa. 144:14.
26. Rom. 15:16; Rom. 8:16; Psa. 51:11; Hab. 3:18.
27. Psa. 105:3; Psa. 87:7; I Chron. 17:19; Psa. 30:1.
28. Titus 1:9; John 8:36; Psa. 119:18; Psa. 145:10.
29. Isa. 34:16; Matt. 24:35; Psa. 71:19; Luke 2:14.
30. I Thess. 2:12; Luke 18:27; Matt. 6:13; Psa. 32:11.

STUDIES FOR THE SABBATH.

Sabbath, June 7.—Human Life.—Scripture emblems. Ponder them.

Sabbath, June 14.—The shortness of life should lead to spiritual improvement.—How? See what the Bible says.

Sabbath, June 21.—What the Scripture teach respecting its being judicially shortened.

Sabbath, June 28.—Our life miraculously restored by Christ.

STUDIES FOR THE WEEK.

First week.—The love of Christ to The Father.

Second Week.—His love to His Church.

Third Week.—His love in intercession for His people.

Fourth Week.—His love to be possessed by us, and manifested toward Him and toward those around us.

NOTE.—The above topics are designed to be examined in the light of the Holy Scriptures, and in dependence upon the illumination of the Holy Spirit, whose province it is to reveal unto us the deep things of God.

CLOSET PRAYER.

THE RIGHT ATTITUDE.—"I wait for the Lord, my soul doth wait, and in his word do I hope." Psa. 130:5.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5:43 c 48.

SING UNTO THE LORD, Hymn No. 506, in the Methodist Hymnal, commencing—

"I want a heart to pray,
To pray and never cease;
Never to murmur at Thy stay,
Or wish my sufferings less."

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

That the epidemic prevailing may lead the people to becoming humiliation and to turn unto God with purpose of heart.

SPECIAL REQUESTS:

New York.—C—For a daughter in a decline. For three brothers given to drinking.

Vermont.—M—For support for a widowed mother, and conversion of son.

Michigan.—B—L—For the salvation of a husband.

South Carolina.—C—For a sister to be healed.

Canada.—D—For a brother who is insane.

Montana.—G—For a brother to be filled with the Spirit.

Illinois.—M—For the sanctification of a family.

Rhode Island.—C—For a sister to be filled with the Spirit.

New South Wales.—For a brother to be sanctified.

VINEYARD SERVICE.

THE COMMANDMENT.—"And this commandment have we from him, That he who loveth God love his brother also." I John 3:21.

NOTES.—Love to God is the foundation principle—This principle having possession of the heart will lead to the love of our brother—This is commanded of God

WORK FOR YOU:

1. Help your pastor in visiting the sick.
2. Gather in enough children from the streets to make a new class in Sabbath School.
3. Visit some of your fellow members who do not attend class, and induce them to come, if passible.
4. Be a tract distributor—especially of tracts on holiness.
5. Endeavor to arouse some person to reflection who is very indifferent to spiritual things.
6. Converse with those from whom you purchase home supplies, about their souls.

NOTE.—Before going out to engage in any of the above exercises, endeavor to be alone with God in the closet to ask His blessing.

TO BE OBSERVED.—“He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John, 2:6.

Profession without practice will not do. If we claim to be Christ's disciples we must follow Him—we must walk in His footsteps faithfully.

THE GUIDE PRAYER UNION.

For the present month we set apart as our day for special prayer,

Tuesday, June 16.

The Scripture for the day is Malachi, 3rd chapter, and the hymn, No. 542 in the Methodist Hymnal. May the Lord grant that this may be a day of great profit to many.

We are constantly receiving letters showing that the *prayer day* is made a blessing. Mrs. Lamblee Meyer, of Fort Dodge, Ia., writes:

Hallelujah! I thank God for the Guide Prayer Day, that is set apart so that we can unite our voices in prayer and supplication to God. God bless our union band, and though we are not acquainted with each other, when by the grace of God we meet in the Heavenly Canaan, with Jesus who has redeemed us, we shall talk of the wonderful blessings and instruction that we have received from THE GUIDE TO HOLINESS. To God be all the glory.

EDITORIAL BRIEFS.

A CAUTION.—“Watch ye therefore.” . . . “lest coming suddenly he find you sleeping,” Mark 13:36, 36.

Jesus had been telling His disciples of His coming again, and of the uncertainty as to the time. Hence the caution given. It is to us as well as to them.

Study the cover pages this month carefully.

—A HAPPY THOUGHT! It was a happy thought to offer *Teachers' Bibles* as premiums for new subscribers, one to those procuring five, and another to those obtaining ten new subscribers. See the notice repeated on the third page of the cover. Improve the opportunity while it is presented.

—IN THE SOUTH. Bro. G. D. Watson, writes: “I have just returned from the South Carolina Holiness Meeting at Spartanburg, S. C. It was held in a large tent, 1,500 at the night services. Many were saved. A week ago, I left the Georgia Convention in Atlanta. It was a glorious week.”

WHICH? Which receives most of your attention, the lofty or the lowly?

—OBSERVE! “Rutgers' Female College” in this city is an excellent institution. It is thoroughly under Christian influence and is *undenominational*. Its devoted President, Rev. Dr. Samson, and its lady principal, Mrs. West, steadily aim to have the students walk in Christ's steps. Three ladies have recently been elected

trustees, a step to be commended. The institution greatly needs larger facilities, in the way of buildings, &c., which it is hoped will soon be enjoyed. Those having some thousands of the Lord's money unemployed might find good use for it in this direction. *Think of it and pray about it.*

—A QUESTION.—Rev. B. S. Roberts, superintendent of the Free Methodist Church, has just issued a volume on the *ordination of women*. Whether his conclusions are accepted or not, the book is worthy to be examined.

—Bro. W. Peck Smith is going to engage in evangelistic work in England.

—THE TUESDAY MEETING. This meeting held each Tuesday afternoon at the residence of Mrs. Palmer, 316, E. 15th Street is still an occasion of deep interest. Strangers coming to the city who are interested in holiness are sure to find their way to this meeting and are profited.

—Do you ever pray AT your pastor, if so, do it no more—but pray FOR him mightily.

A GOOD TESTIMONY.—Mrs. P. A. Sasscer, of Maryland, writes:

“It would be useless for me to attempt to describe my enjoyment of this grand old magazine, THE GUIDE. It seems to me it grows better and better. The March number was a great blessing. After reading Part II., of “*How I obtained the blessing*,” by Rev. B. Carradine, D. D., I was constrained to get down before God and give thanks. Thanks for such a rich experience—thanks that I could enter into the spirit of it—and thanks too that I, even I, had felt the same purifying fire.”

NEW MEETINGS. Dr. Carradine has opened a meeting for holiness in St. Louis, Mo., which is attended by about three hundred—and Bro. W. G. Browning has been invited by Bro. Montgomery, pastor, and the official board, unanimously to open a weekly meeting in the “James M. E. Church,” in Brooklyn. Let them multiply!

Paul's advice to Timothy is worthy of universal attention: “Take heed unto thyself and unto the doctrine.”

—AN EVANGELISTIC WORKER.—Rev. John Parker is out on the evangelistic line. He became a supernumerary at the N. Y. East Conference for this purpose. He has all the point and power of former years. Those desiring his services at Camp Meetings this summer, or otherwise, should address him at Mount Kisco, N. Y.

—“THE AFRICAN NEWS,” Dr. T. B. Welch, has transferred *The African News* to Rev. Ross Taylor, son of Bishop Taylor, who will conduct it hereafter. We believe it is to be more in the form of a paper at 50 cents a year. We hope Bro. Ross will make it as good as it has been in the hands of Dr. Welch, if possible.

—SOME OF GOD'S LEADINGS. Mrs. Abbie C. Morrow, Editor of “*The Illustrator*” has published *An Autobiographical Sketch*, under this title, in a tract. It will do good; 5 cents each; 50 cents per dozen. Let it be circulated.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Peru, Iowa.* G. W. Patterson, pastor. 156 added to the Church,

—*Princeton, Ill.* Mrs. Van Cott has been working with her usual success.

—*Farmersburg, Ind.* J. Hixon, pastor. 136 probationers received.

—*Shell Rock, Iowa.* J. A. Davis, pastor. Membership increased from 250 to 450.

—*Fond du Lac, Mich.* "Cotton Street," C. W. Starkweather, pastor. 75 conversions.

—"The Green River Holiness Association" has recently had a pentecostal time at Robards, Ky.

—*Sycamore, Ohio.* B. Hushour, pastor. 54 accessions as the result of three and one-half weeks' extra services.

—*Des Moines, Iowa.* "Asbury Church," P. V. D. Vedder, pastor. A large number have been converted recently.

—*Ellington and Kennedy Charge, Pa.* H. M. Burns, pastor. During revival services, nearly 200 seekers—many saved.

—*Bloomington, Wis.* On this circuit, under the labors of the blind evangelist, assisting the pastor, F. M. McClung, 164 converted.

—*Jackson, Mich.* Evangelists Mr. and Mrs. N. C. McLean, (Friends), have been holding meetings of interest in the Congregational Chapel.

—*Denver, Col.* "Central Church." The pastor, H. A. Buchtel, at the close of a five years' pastorate, reported an increase of membership from 576 to 1109.

—*Providence, R. I.* Evangelist E. P. Telford, has had a very successful series of meetings. The ministers say they have never seen the city so greatly moved.

—*Williams College, Mass.* A revival has been prevailing, and the students have been engaged in evangelistic work in the city (Williamstown) and vicinity.

—*Ganges, Mich.* Bro. O. Wendel, evangelist, has been having as he says, "the hardest pull of his life, but Jesus brings me off more than conqueror."

—*White Springs, Fla.* Bro. Will M. Waller, reports in the *Way of Faith* a gracious Divine visitation. The altar has been crowded a number of times and some of the students in an institution there were converted.

—*Lawrence, Mass.* Bro. Mansfield, pastor. At an All-Day Meeting a large number presented themselves as seekers of holiness. The power of the Lord was present to heal.

FROM THE FOREIGN FIELD.

—*New Zealand.* Out of New Zealand's 212 officers of the Salvation Army, 190 are natives.

—*China.* Thirty-five Swedish missionaries are on their way to China, and twelve more will soon follow.

—*India.* The citizens of Bombay have promised \$5,000 towards Commissioner Booth Tucker's social scheme.

—*At Devon,* in the Chagford circuit, wonderful seasons have been realized. Young men and women, and others advanced in age, have come out on the Lord's side.

—*England.* The "Salvation Army," publishes twenty-six editions of the "War Cry," simultaneously, with a total circulation of 31,000,000 annually for the different nationalities.

—*Africa.* Bro. S. Mathew, of Canby, Oregon, proposes to send out three missionaries to reinforce Bishop Taylor in Africa, and to support them until such time as they can be self-supporting.

—W. F. M. S., of the M. E. Church, has 96 missionaries abroad: 34 in India 23 in Japan, 20 in China, 4 in Korea, 7 in Mexico, 4 in South America, 2 in Bulgaria, 1 in Italy, and 1 in Singapore.

—*India.* The Women's Union Missionary Society of America has work in three important cities: *Calcutta*, 16 missionaries, 55 native teachers; *Allahabad*, 16 missionaries, 6 native assistants; *Cawnpore*, 13 missionaries, 5 native assistants.

—*England.* Rev. Edward Davidson the Wesleyan Evangelist, has been having a successful meeting at Pocklington. Many were led to the Saviour, and Holiness Bible Readings were given which were a great blessing. A large number of young men enlisted for Christ.

—*Mexico.*—Rev. S. P. Craven writes from Mexico: After fifteen years of experience in this field I think I may safely say, there never has been a time in that period, when there were so many open doors as there are now. During the past year the Methodist Episcopal Church in this country organized 28 new congregations, besides preaching the gospel for the first time in a score of other places.

—*Japan.*—Rev. Julius Soper writes: "Our Methodist Episcopal Mission was organized into a Conference in 1884. There are at present forty-three members—eighteen of whom are foreign missionaries. Most of the Japanese members are good workers—some of them excellent preachers. In spite of the difficulties that confront us—the active opposition of the Buddhists and the teachings of so-called liberal Christianity—we are making headway.

GUIDE HYMNAL

Draw me Nearer.

TRACY CLINTON.

W. J. DAVIES.

1. Saviour, I am thine, By thy grace divine, To thy name the glo-ry be;
 2. There is boundless joy, And without alloy, In thy mercy rich and free:
 3. Take my willing heart, And in ev'ry part Let it con-se-crat-ed be:

In thy arms of love Bear me now above,—Draw me nearer, Lord, to thee.
 With thy fulness still All my spir-it fill,—Draw me nearer, Lord, to thee.
 That I ev-er may All thy will obey,—Draw me nearer, Lord, to thee.

REFRAIN.

Draw me near - - er, draw me near - er, That I may thine image see;
 Draw me nearer, nearer, Lord, That I may thine image see,

Draw me near - er, draw me near - er, That I may be more like thee.
 Draw me nearer, nearer, Lord, That I may be more like thee,

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Published by J. J. Hood, 1018 Arch Street, Philadelphia. Pa.



Yours fraternally
Cyrus D. Foss

Journal of Business Ethics

Volume 100, No. 1, March 2011

Editor: James A. Brinkmann

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James A. Smith
1840-1851

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXVIII.

FROM JULY, 1891, TO DECEMBER, 1891.

EDITORS :

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

“AND A HIGHWAY SHALL BE THERE, AND A WAY, AND IT SHALL BE CALLED
THE WAY OF HOLINESS.” ISAIAH 35: 8.

NEW YORK:
PALMER & HUGHES, PUBLISHERS,
62 & 64 BIBLE HOUSE.

1891.

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JULY, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"I am that bread of life."

"Your fathers did eat manna in the wilderness and are dead."

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

"I am the living bread which came down from heaven: if a man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." John 6: 48 c 51.

WHAT a joyous announcement—bread for a famishing world! It is sent down from heaven—pure, sweet, nutritious bread. Multitudes of Israel ate manna in the wilderness, and are dead. But Gospel bread, the new manna, is life-giving. He that eats thereof shall live forever. It is within reach of every man—there is "enough for each, enough for all, enough for evermore." The Lord's name be praised!

But, here is a great mystery. *Jesus is the living bread.* He says, "The bread that I will give is my flesh, which I will give for the life of the world." He must needs die in order to the great distribution of bread throughout the world. But He lives—and through Him we may be nourished unto eternal life.

The gift of heaven is placed in our hands—BREAD. It is ours to partake thereof—to derive our life from Jesus—to have the life connections established by faith, and to be steadily maintained.

This is the Gospel Banqueting House. There is room—there is a large table—the seats are without number—the fare delicious—the banner over the guests is LOVE.

In coming to the feast we are delighted with the fare, and by partaking of this LIVING BREAD are nourished and strengthened unto eternal life. We cannot understand how we can partake of Christ's flesh by faith, but it is a Divine verity, though a great mystery. It is ours to exercise the appropriating faith, to feed upon this LIVING BREAD, and that continually, and rejoice in the life thus communicated.

Reader, have you secured your seat? Have you tasted of this LIVING BREAD? Be glad! Let the festal anthems roll! Bring in the starving multitudes. Introduce them to the Provider of the Feast. Bring them in and let them have a place, and full share, and participation in the rapturous song, which millions on earth are delighted to sing continually.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE NEW TESTAMENT ENDUEMENT.

BY REV. B. M. ADAMS.

Preached at the First National Camp Meeting,
Vineland, N. J.

TEXT—"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

THESE words were spoken by Jesus just before he ascended to heaven. His disciples were not prepared fully to go forth on the great mission set before them. They were living near the geographical centre of the then known world, with the various philosophies and governments against them, and these they were to meet. But they were poor and unlearned men; true, they had been under the greatest of teachers for three years, but yet they were comparatively unprepared for their great work. They needed what was promised in this text, the coming upon them of the Holy Ghost that should endue them with power.

Now, the power spoken of in the text is spiritual, which, brought into contact with physical power, overcomes it; or brought into contact with the psychological force,

overcomes that, singly, or even combined with every other natural power; thus it stands out in single grandeur above all other exhibitions of power that the world has ever seen, and brings all in humble submission before the great God of the Universe. Such is the power spoken of in this text.

THE MAXIMUM OF POWER.

There are comparatively few men imperial in the realm of physical and intellectual power, or that possess in an eminent degree the magnetizing psychological force previously mentioned. But here is a power that is accessible to everybody, under the conditions and according to the measure of every man's capacity to have it. I do not believe that all men can be equally powerful spiritually, and accomplish the same results in working for God. There is a great deal more work expected of an engine of a thousand-horse power than one of a hundred-horse power; and yet it is the same power, steam, which drives both. There are small minds, and great minds, as there are engines of small and of great power. You take the small mind and fill it with this spiritual power spoken of in the text, and it will accomplish all that God designed it should. You may take the great mind and endow that with this spiritual power in addition to its own natural gifts, and it will be much more powerful in proportion to the natural ability which God has conferred upon it. What is wanted is the spiritual power inspiring every man, woman and child to the maximum of effort. They would then be capable of the greatest measure of success in the work of God possible for them in view of the primary conditions of their existence. And the possession of this spiritual power is the normal condition of the soul—placing it exactly where God meant that it should be, in exact adjustment with His plans, so that His influence and Spirit may pour through it and pervade

it in every part. It may influence some men a thousand times more powerfully than others, and cause them to produce results a thousand times more important. Would that the great power of God were poured through every man to the accomplishment of the Divine purposes. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," so that your words shall be in power. You know it does not depend so much on the size of the machine as on the strength of the power that drives it. The bullet is powerless in my hands, but put it into the rifle and it becomes an instrument of death. This idea properly expresses that of the varying measure with which different men are inspired with the Spirit of God, in the proportion of their capability. I believe that the baptism of the Holy Ghost is felt and admitted in all the deepest philosophies of the human mind to be the normal adjustment that God designs for all. I believe that this baptism is supremely reasonable in the eyes of the world, whether they admit it or not. Wherever you see a man brought into this condition, it is shown that there is a power superior to every other power in the world. What was the Roman government, with all its persecutions and hostility to the Cross of Christ, but as the mere sprig of a tree which trembled and snapped in the hands of the God whom it despised? This is the power which will sooner or later take hold of this world and hang it up on high as a trophy of the power of God; and to every one He will give it if they will only put themselves in a position to receive it.

CONDITIONS, CONSECRATION.

I will now speak of some things that are preliminary to the attainment of this power. In the first place, there must be an entire consecration of ourselves in our wholeness—our property, as a part of ourselves, and our influence as the out-

growth of ourselves. There must be a wholeness, or rather a wholesaleness, in our consecration. We must have not merely a minute consecration, going into the particulars of our being, but after all the particulars are examined carefully, we must be ready to say, "If there is anything more that I know not of, I will give it all to God; if there is any new force developed by the exercise of these forces of which I know, then I give this to God." Now, it will be admitted by all, that when the Holy Ghost is received, it gives people a supremacy and a commanding influence and power, of which they have no previous experience. Simon Magus was very well acquainted with this, and very ready to acknowledge that the apostles had a power that he did not possess, and he thought that he could purchase it with money. You will find that some of the very topmost heights of spiritual attainment stand very close to that descending line, that, after all, may send one down to perdition; and we must be continually on the watch, for even our affections may betray us. This matter of consecration must be wholesale, must take in all the life, all the thought, all the mind; all that we can think of, all that we know, and all the consequences which for the present we are unable to see. I want to speak of this, because even we preachers make mistakes in regard to it. We wonder often that the Holy Ghost does not come under our preaching. We preach the truth, and are under a conviction that we are in earnest, and preach with fervency and power. Yet the result is not an abiding one. Allow me to say, brethren, that this power is a spiritual power, and leads men to decide at once; and if decision for good is not the result of our preaching, it is because we have not made that entire consecration of ourselves to God of which I have been speaking. This is where a great deal of our preaching fails. It is truthful, eloquent; but the power which appeared at

Pentecost is absent, and men are not led to decide for God. An eminent Doctor of Divinity in the Methodist Episcopal Church once said to me, "Brother, I do not understand it: I preach with all my might and as well as I know how, and yet, after care and prayer, I do not succeed in leading souls to God." The reason of this failure is, that while radical and important truths are preached, the great fundamental truth, that which embraces and underlies all the others, is forgotten. No matter who or what you are, success in preaching will only be fully realized after entire consecration to God.

FAITH.

Entire consecration leads to faith. This is the second preliminary. I do not believe any one can thoroughly believe in God unless he has this entire consecration of which I speak. When you have made an entire consecration of yourself to God, you can believe. In fact, when you have this entire consecration, you have belief in God. When, eighteen years ago, I first came to believe in this great fundamental truth, my recognition of it sent me on a thousand leagues ahead in force and feeling. I then tried to make my consecration entire and give up all to God, as far as I knew; and God helped me, and the Spirit bore testimony to my heart that my consecration was entire. Make, then, this entire consecration, and the Holy Ghost will come upon you and fill you with a power that you never had before. The nature of its influence I cannot describe; but "Ye shall receive power after that the Holy Ghost is come upon you." And ye shall be witnesses to God, even though you may be unconscious of the fact.

I might say a great deal about the effect produced on different minds by the action of this communicated power, but I will only say that it makes everybody natural. It makes some people boisterous in their manifestations, and other

people still. Some may have power that manifests itself in noise like the thunder, and some silent power like the lightning.

RESULTS.

I only wish now to notice some of the concomitant blessings attending the manifestation of the power of God.

And, in the first place, it takes away all fear. Fear is the result of weakness. You take a man of good physical strength, and he walks the streets with an air of confidence and pride, as if perfectly conscious of safety. So, when a man is filled with the Holy Ghost, he is not afraid of anything that may stand in his way and endeavor to obstruct his passage upward. Why should a man fear who is endowed with the fulness of the Holy Ghost? There never was a better example of this result of the power of the Holy Spirit than the Apostle Peter; at one moment without it, trembling in the presence of a servant-girl, and the next moment crowned with it, standing up before a hostile mob, and preaching the Gospel without the shadow of a fear.

Another blessing attending it is that it will make you lovely in life and character. It will make you capable of submitting to the smallest and most annoying inconveniences. The baptism of the Holy Ghost makes men sweet in private life, as it makes them fearless and undaunted in public.

"Ye shall be witnesses unto me," also saith the Lord, to testify of this grace; to praise God for its bestowal. And O, when the longing soul finds this bliss, how does it break forth in utterances of thanksgiving and testimony of God's abounding mercy!

I had thought of saying something about keeping this blessing, but I leave that. O let us get it! There is a terrible responsibility resting upon us to get this; and getting it and improving the grace we receive, God will help us to keep it until we go up to see the glories of heaven, and reign with Jesus forever.

HOLINESS IN PROVERBS.

A WISE COMMITTAL.—“Commit thy works unto the Lord, and thy thoughts shall be established.” Prov. 16: 3.

It has been well said that “Faith is the only principle of solid ESTABLISHMENT. Here was man’s original happiness and security. The return to this humble simplicity is the blessing of the Gospel. To have a sanctuary to flee to—a God, on whom to roll our cares; to lean to His wisdom, and rest on His faithfulness—here is a chamber of quietness in the most distracting anxieties.” Let us then make the required committal, and thereby be at rest, and be “ESTABLISHED.”

DIVINE TRUTH INCARNATED.

BY REV. BISHOP CYRUS D. FOSS.



OD’S way of making any truth mighty is by incarnating it. In order to reveal himself to men and angels “The Word was made flesh, and dwelt among us, and we beheld his glory.” To all eternity the truth will stand that “no man hath seen nor can see” the Almighty Father. The sole manifestation of Him to any created being will always be through the God-man, “in whom dwelleth all the fulness of the Godhead bodily.”

Man is the great revelation of God. All honor to “God’s word written;” but the practically decisive revelation of God to the individual sinner is not usually through the Bible, but through some “living epistle.” The greatest truths in the Bible have been thrown down before men millions of times, and have been only as “pearls before swine,” until quickened souls have picked them up, been transformed by them, and held them forth before the astonished gaze of men, gleaming with Divine luster.

Of this truth the entire history of the Church affords no more striking illustration than the life of John Wesley. His fifteen years of legal bondage and earnest search were immensely valuable for the purpose of getting a great truth, long firmly held in a clear head, deeply imbedded in a hot heart. When, at the age

of thirty-six, he felt his “heart strangely warmed,” Methodism was born, and the way to heaven became plainer to all succeeding generations. His subsequent experience and teaching concerning “perfect love” brought in a new era for yearning, struggling, doubting disciples; and the twin evangels of *salvation now*, and of *salvation from all sin*, sounded out more clearly than ever before, not only through all the branches of the Church he founded but throughout all evangelical Christendom.

The great convincing proof of Christ’s messiahship must always be in substance the same. He himself states it thus: “Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” After this He said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” Those “greater works” can be none other than the spiritual miracles of raising and transforming dead souls; and such miracles God has wrought by his modern apostles as truly as he healed the sick and raised the dead by the original twelve. Transformed lives, “new creatures,” triumphant experiences, Saul-Pauls—these must in every age be the incontestable evidences of Christianity. Against such demonstration no form of skepticism, whether dug out of the rubbish of the past or (if that be possible) born of some new development of Satanic genius, can possibly make permanent headway.

Lyman Beecher once said—I am sure of the thought and almost of the exact words—“A heart on fire with the love of God is the greatest created power in the universe.” But in order to such power the heart must not only feel that love, but be hot with it. Millions of Church members on the dead level of dry orthodoxy and decent ceremonial obser-

vances and worldly living have less power than one man with a great idea burning in the core of his heart—a Daniel, a Paul, a Luther, or a Judson.

"Ye are my witnesses," saith the Lord. The Church, which is Christ's body, has a testimony to offer concerning its Head and also concerning the life which continually flow from the Head into all the members.

MY SONG OF LOVE.

CANTICLES, II.

BY REV. EDGAR M. LEVY, D.D.

Sweeter is Jesus' love to me
Than Sharon's fragrant Rose,
Fairer than the purest Lily
Which in the valley grows.

Lovelier than the apple tree,
With bright blossoms crowned,
Or when, in mellow autumn time,
The ripen'd fruits abound.

I sit beneath the pleasant shade,
My head is on His breast;
The air is full of odors sweet,
My weary heart finds rest.

Ye winds, be hush'd, ye birds, be still,
That I may hear His voice—
The softest whispers of His mouth,
Make all within rejoice.

He brings me to His banquet house;
A costly feast is spread;
And lo! the banner of His love,
He lifts above my head.

Until the shadows flee away,
I will not speak or move:
I'll clasp him closely in my arms,
For I am sick of love.

My Beloved is all my own,
And I am wholly His:
O who could show me such a Friend,
Or who bestow such bliss?

Faith in Christ's love is a higher thing than faith in anything whereby He has manifested His love. It is faith in Himself and what He is, and not merely in what He did or supposed.—*McLeod.*

HOLINESS IN PROVERBS

A REAL ABOMINATION.—"Every one that is proud in heart is an abomination to the Lord." *Prov. 16: 5.*

The heart is the seat of every evil thing. Pride is one of its most revolting evils, not only in the outward spirit and act, but in the inward thought and motions of the heart. God, with His all-searching eye, takes cognizance of it, and it is to Him an abomination. There is only one remedy for this, and that is thorough cleansing. Every one then that is proud in heart should make haste to get into the fountain of cleansing and be thoroughly purified from this iniquity.

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Fourth Paper.

IT may be inferred from what has already been stated, that the inner life of holiness involves the *extinction of selfishness*. Not the extinction of a right and proper self-love, but of that excess or perversion of self-love which is denominated selfishness, and which is regarded as odious even by many who make no profession of religion.

A Philadelphia Quaker, of a former generation, is related to have been the subject, on a certain occasion, of a singular dream. He thought he was walking along the highway, when he was met by a person of large size, whom he accosted by asking his name. "My name," replied the giant, "is Self." "Well, then," rejoined the other, "I will kill thee!" A severe conflict followed, in which at last the friend was victorious, and left his antagonist, as he supposed, dead upon the field. Soon, however, he was met by another giant twice as tall as the former one. "What is thy name?" said he. "My name is Self," was the reply. Again the two entered into a desperate struggle, and again the Quaker succeeded in slaying his opponent, though only when his own strength was on the very point of exhaustion.

Pursuing his journey, he was soon met by a personage so great that his head reached the clouds, and who still gave the same answer to his inquiry as to who he was: "My name is Self." Then the poor Quaker, being overthrown and prostrated upon the ground, called mightily upon Christ for help, and the blessed Saviour heard his prayer and came to his deliverance and destroyed his enemy. The story is not without a valuable moral: If ever self is destroyed in thy heart, my beloved reader, it must be by Divine power. Thy own puny arm will never be able to effect so stupendous a victory. Therefore, put thy case at once and implicitly into the hands of the Great Physician, that the old self—the natural self—the sinful self, may be destroyed.

The chief seat of selfishness is in the desires. The natural man desires many things. He keeps restlessly running to and fro after this, that and the other supposed gratification, and is disappointed again and again of finding the happiness he is seeking for. It is often long before the unsatisfied human heart learns the lesson which ought to be learned at the outset, namely: "That things of earth were never yet designed to quench the vast and deathless thirst of an immortal mind."

It is long before the restless soul accepts the fact which God is longing to impart, the fact, namely, that "He has made us for Himself and our souls are restless til they rest in Him."

The mental philosophers divide the Desires into three classes, viz.: The Appetites, the Propensities and the Affections. Of these the Appetites are closely connected with the physical system, and when under the influence of inordinate or perverted self-love these Appetites are allowed full sway, they bring the soul in subjection to the body and reduce a man even below the level of the brute. Gluttony, Drunkenness, Debauchery—these are the names we apply to the supremacy of the Appetites. And yet the Ap-

petites when brought and kept under the strict control of the higher principles of our nature are good and right, and proper and necessary. What is needed is that *selfishness* may be killed out of them, and then they will and do serve an excellent purpose in the economy of Providence.

The propensities are further removed from the body, and consist of such natural desires as the desire of life, the desire of happiness, the desire of esteem, the desire of knowledge, etc. Sin and self have permeated these also with their baleful influence, and these also need to have *self* extirpated from them, so that they may be used and gratified to God's glory.

Then again, our Affections need to be purged from the leaven of self and sin, in order that they too may be kept in proper subjection to the supreme love for God which ought to possess our souls, and which, when it does so, will regulate all other affections, keep them in their proper and subordinate position, and eliminate the idolatry from our souls.

Now in the unconverted state, and largely in the unsanctified state, we are full of desires, and the root of all these unregulated and unrestrained desires is selfishness. When selfishness is removed our desires are simplified. They no longer destroy our peace by continually clamoring for gratification. The chief desire of the holy soul is a hungering and thirsting after righteousness, and all other desires are merged and swallowed up in the one desire: "Thy will, not mine be done."

The inner life of holiness turning away from the feelings, the passions, the aversions, the attachments, the hatred and love which have their root in excessive or perverted self-love, dwells in a spirit of meekness, forgivingness; long suffering, love of enemies, and all the blessed graces of the Spirit. It fosters and cultivates, above all other things, the supreme love of God in the soul, and admits nothing to its sacred enclosure which is at variance with that love.

The inner life of holiness is accompanied by continual *peace of conscience*. There is no condemnation. The inward monitor, the natural conscience, only makes known its existence by its smiles, not by its powers nor its lashings. The past is under the blood; the present and future are given to God. All is peace and quietness, and confidence and rest.

In the natural life, and to some extent in the unsanctified life, we are full of doubts. In the inner life of holiness we are full of trust, and hence *doubts are excluded*. This inner life places its confidence nowhere short of God. It has nothing to do with human instrumentalities short of Him or independent of Him. It seeks, not the honor of man, but the honor which comes from God only.

This blessed life is a *life of prayer*. It continues instant in prayer. It prays without ceasing. How can it be otherwise? It has ceased from all human and all earthly dependence. How is it possible that it should not depend wholly upon God, and should not continually resort to Him, and consult Him, and commune with Him, and pray to Him?

This inner life is emphatically a *now* life. A present salvation, a present duty, a present service, or a present waiting, these characterize it. It does not procrastinate, nor permit others to procrastinate, if possible to prevent it. It does not put off till to-morrow what ought to be done to-day. It keeps abreast of God's intimations and God's providences. It walks in the light constantly, and experiences a constant cleansing from sin by the blood.

Instead of striving to have its own way, and to make its own choice, it seeks always to be in God's way and to accept His choice. Its language is

"I worship thee, sweet will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."

And so it proceeds day by day, calmly

following the heavenly bidding, not agitated nor disturbed by the commotions of the world, having no anxious care about what is happening now, and no restless forebodings about what shall happen hereafter, but leaving all to God and only anxious to abide in His will.

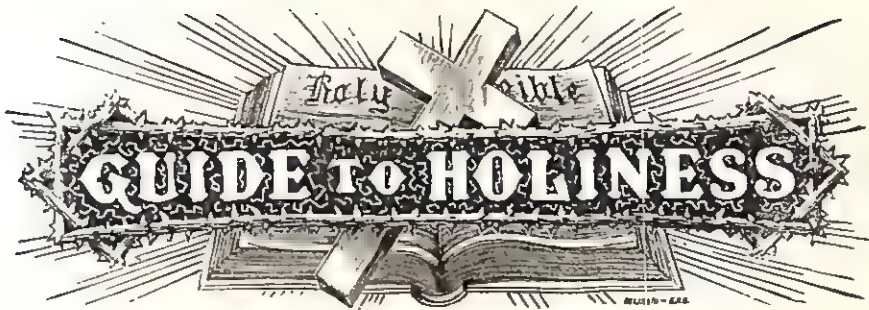
Such a life as this is only possible when attended by the *constant indwelling of the Holy Ghost*. And this is the promise of the Saviour to His sorrowing disciples. "He dwelleth with you *and shall be in you*." In order to have this continual abiding and indwelling of the Blessed Comforter, we must be meek and quiet in spirit, free from worldly agitations, looking unto Jesus with that attitude of soul which says, "Lord, what wilt Thou have me to do?" free from all selfish desires, in order that we may cherish and obey the slightest intimations of God's desires, not resisting or grieving the tender dove-like Spirit of God, but in all things yielding a ready obedience to our Heavenly Guest. The Lord help and save us for Christ's sake.

ON GOD'S SIDE.

Some things come against us which no prudence of ours can avert: sickness, affliction, death. Is there any self-adjustment possible to us that will take away their sting? Here again the secret of happiness is to get on God's side. There is none in resistance. There is no pain in sorrow or death which may not be extracted by resignation, or triumphantly counteracted by the hopes of the gospel.

"Does it not hurt you severely?" we once said to a man with a broken arm. The answer was: "Not when I keep still." To get into God's way concerning us, Paul says, is to rob death of its sting and the grave of its victory. For, of course, the pain of resistance depends on the firmness of that which is resisted. God's will has no flexibility. The question is not whether He shall have His way, but how we shall stand toward it. A cross is God's will and man's will laid across each other. Lay them together, and the cross disappears.—*Dr. C. L. Thompson.*

"Think not," says Buffon, "that God's delays are God's denials." The prayer of faith always gets what it asks or something better.



JULY, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"I am that bread of life."

"Your fathers did eat manna in the wilderness and are dead."

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

"I am the living bread which came down from heaven: if a man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." John 6: 48 c 51.



WHAT a joyous announcement—bread for a famishing world! It is sent down from heaven—pure, sweet, nutritious bread. Multitudes of Israel ate manna in the wilderness, and are dead. But Gospel bread, the new manna, is life-giving. He that eats thereof shall live forever. It is within reach of every man—there is "enough for each, enough for all, enough for evermore." The Lord's name be praised!

But, here is a great mystery. *Jesus is the living bread.* He says, "The bread that I will give is my flesh, which I will give for the life of the world." He must needs die in order to the great distribution of bread throughout the world. But He lives—and through Him we may be nourished unto eternal life.

The gift of heaven is placed in our hands—BREAD. It is ours to partake thereof—to derive our life from Jesus—to have the life connections established by faith, and to be steadily maintained.

This is the Gospel Banqueting House. There is room—there is a large table—the seats are without number—the fare delicious—the banner over the guests is LOVE.

In coming to the feast we are delighted with the fare, and by partaking of this **LIVING BREAD** are nourished and strengthened unto eternal life. We cannot understand how we can partake of Christ's flesh by faith, but it is a Divine verity, though a great mystery. It is ours to exercise the appropriating faith, to feed upon this **LIVING BREAD**, and that continually, and rejoice in the life thus communicated.

Reader, have you secured your seat? Have you tasted of this **LIVING BREAD**? Be glad! Let the festal anthems roll! Bring in the starving multitudes. Introduce them to the Provider of the Feast. Bring them in and let them have a place, and full share, and participation in the rapturous song, which millions on earth are delighted to sing continually.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE NEW TESTAMENT ENDUEMENT.

BY REV. B. M. ADAMS.

Preached at the First National Camp Meeting,
Vineland, N. J.

TEXT—"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

THESE words were spoken by Jesus just before he ascended to heaven. His disciples were not prepared fully to go forth on the great mission set before them. They were living near the geographical centre of the then known world, with the various philosophies and governments against them, and these they were to meet. But they were poor and unlearned men; true, they had been under the greatest of teachers for three years, but yet they were comparatively unprepared for their great work. They needed what was promised in this text, the coming upon them of the Holy Ghost that should endue them with power.

Now, the power spoken of in the text is spiritual, which, brought into contact with physical power, overcomes it; or brought into contact with the psychological force,

overcomes that, singly, or even combined with every other natural power; thus it stands out in single grandeur above all other exhibitions of power that the world has ever seen, and brings all in humble submission before the great God of the Universe. Such is the power spoken of in this text.

THE MAXIMUM OF POWER.

There are comparatively few men imperial in the realm of physical and intellectual power, or that possess in an eminent degree the magnetizing psychological force previously mentioned. But here is a power that is accessible to everybody, under the conditions and according to the measure of every man's capacity to have it. I do not believe that all men can be equally powerful spiritually, and accomplish the same results in working for God. There is a great deal more work expected of an engine of a thousand-horse power than one of a hundred-horse power; and yet it is the same power, steam, which drives both. There are small minds, and great minds, as there are engines of small and of great power. You take the small mind and fill it with this spiritual power spoken of in the text, and it will accomplish all that God designed it should. You may take the great mind and endow that with this spiritual power in addition to its own natural gifts, and it will be much more powerful in proportion to the natural ability which God has conferred upon it. What is wanted is the spiritual power inspiring every man, woman and child to the maximum of effort. They would then be capable of the greatest measure of success in the work of God possible for them in view of the primary conditions of their existence. And the possession of this spiritual power is the normal condition of the soul—placing it exactly where God meant that it should be, in exact adjustment with His plans, so that His influence and Spirit may pour through it and pervade

it in every part. It may influence some men a thousand times more powerfully than others, and cause them to produce results a thousand times more important. Would that the great power of God were poured through every man to the accomplishment of the Divine purposes. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," so that your words shall be in power. You know it does not depend so much on the size of the machine as on the strength of the power that drives it. The bullet is powerless in my hands, but put it into the rifle and it becomes an instrument of death. This idea properly expresses that of the varying measure with which different men are inspired with the Spirit of God, in the proportion of their capability. I believe that the baptism of the Holy Ghost is felt and admitted in all the deepest philosophies of the human mind to be the normal adjustment that God designs for all. I believe that this baptism is supremely reasonable in the eyes of the world, whether they admit it or not. Wherever you see a man brought into this condition, it is shown that there is a power superior to every other power in the world. What was the Roman government, with all its persecutions and hostility to the Cross of Christ, but as the mere sprig of a tree which trembled and snapped in the hands of the God whom it despised? This is the power which will sooner or later take hold of this world and hang it up on high as a trophy of the power of God; and to every one He will give it if they will only put themselves in a position to receive it.

CONDITIONS, CONSECRATION.

I will now speak of some things that are preliminary to the attainment of this power. In the first place, there must be an entire consecration of ourselves in our wholeness—our property, as a part of ourselves, and our influence as the out-

growth of ourselves. There must be a wholeness, or rather a wholesaleness, in our consecration. We must have not merely a minute consecration, going into the particulars of our being, but after all the particulars are examined carefully, we must be ready to say, "If there is anything more that I know not of, I will give it all to God; if there is any new force developed by the exercise of these forces of which I know, then I give this to God." Now, it will be admitted by all, that when the Holy Ghost is received, it gives people a supremacy and a commanding influence and power, of which they have no previous experience. Simon Magus was very well acquainted with this, and very ready to acknowledge that the apostles had a power that he did not possess, and he thought that he could purchase it with money. You will find that some of the very topmost heights of spiritual attainment stand very close to that descending line, that, after all, may send one down to perdition; and we must be continually on the watch, for even our affections may betray us. This matter of consecration must be wholesale, must take in all the life, all the thought, all the mind; all that we can think of, all that we know, and all the consequences which for the present we are unable to see. I want to speak of this, because even we preachers make mistakes in regard to it. We wonder often that the Holy Ghost does not come under our preaching. We preach the truth, and are under a conviction that we are in earnest, and preach with fervency and power. Yet the result is not an abiding one. Allow me to say, brethren, that this power is a spiritual power, and leads men to decide at once; and if decision for good is not the result of our preaching, it is because we have not made that entire consecration of ourselves to God of which I have been speaking. This is where a great deal of our preaching fails. It is truthful, eloquent; but the power which appeared at

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DIVINE TRUTH INCARNATED.

BY REV. BISHOP CYRUS D. FOSS.



OD’S way of making any truth mighty is by incarnating it. In order to reveal himself to men and angels “The Word was made flesh, and dwelt among us, and we beheld his glory.” To all eternity the truth will stand that “no man hath seen nor can see” the Almighty Father. The sole manifestation of Him to any created being will always be through the God-man, “in whom dwelleth all the fulness of the Godhead bodily.”

Man is the great revelation of God. All honor to “God’s word written;” but the practically decisive revelation of God to the individual sinner is not usually through the Bible, but through some “living epistle.” The greatest truths in the Bible have been thrown down before men millions of times, and have been only as “pearls before swine,” until quickened souls have picked them up, been transformed by them, and held them forth before the astonished gaze of men, gleaming with Divine luster.

Of this truth the entire history of the Church affords no more striking illustration than the life of John Wesley. His fifteen years of legal bondage and earnest search were immensely valuable for the purpose of getting a great truth, long firmly held in a clear head, deeply imbedded in a hot heart. When, at the age

of thirty-six, he felt his “heart strangely warmed,” Methodism was born, and the way to heaven became plainer to all succeeding generations. His subsequent experience and teaching concerning “perfect love” brought in a new era for yearning, struggling, doubting disciples; and the twin evangels of *salvation now*, and of *salvation from all sin*, sounded out more clearly than ever before, not only through all the branches of the Church he founded but throughout all evangelical Christendom.

The great convincing proof of Christ’s messiahship must always be in substance the same. He himself states it thus: “Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” After this He said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” Those “greater works” can be none other than the spiritual miracles of raising and transforming dead souls; and such miracles God has wrought by his modern apostles as truly as he healed the sick and raised the dead by the original twelve. Transformed lives, “new creatures,” triumphant experiences, Saul-Pauls—these must in every age be the incontestable evidences of Christianity. Against such demonstration no form of skepticism, whether dug out of the rubbish of the past or (if that be possible) born of some new development of Satanic genius, can possibly make permanent headway.

Lyman Beecher once said—I am sure of the thought and almost of the exact words—“A heart on fire with the love of God is the greatest created power in the universe.” But in order to such power the heart must not only feel that love, but be hot with it. Millions of Church members on the dead level of dry orthodoxy and decent ceremonial obser-

vances and worldly living have less power than one man with a great idea burning in the core of his heart—a Daniel, a Paul, a Luther, or a Judson.

“Ye are my witnesses,” saith the Lord. The Church, which is Christ’s body, has a testimony to offer concerning its Head and also concerning the life which continually flow from the Head into all the members.

MY SONG OF LOVE.

CANTICLES, II.

BY REV. EDGAR M. LEVY, D.D.

Sweeter is Jesus’ love to me
Than Sharon’s fragrant Rose,
Fairer than the purest Lily
Which in the valley grows.

Lovelier than the apple tree,
With bright blossoms crowned,
Or when, in mellow autumn time,
The ripen’d fruits abound.

I sit beneath the pleasant shade,
My head is on His breast ;
The air is full of odors sweet,
My weary heart finds rest.

Ye winds, be hush’d, ye birds, be still,
That I may hear His voice—
The softest whispers of His mouth,
Make all within rejoice.

He brings me to His banquet house ;
A costly feast is spread ;
And lo ! the banner of His love,
He lifts above my head.

Until the shadows flee away,
I will not speak or move :
I’ll clasp him closely in my arms,
For I am sick of love.

My Beloved is all my own,
And I am wholly His :
O who could show me such a Friend,
Or who bestow such bliss ?

Faith in Christ’s love is a higher thing than faith in anything whereby He has manifested His love. It is faith in Himself and what He is, and not merely in what He did or supposed.—*McLeod.*

HOLINESS IN PROVERBS.

A REAL ABOMINATION.—“ *Every one that is proud in heart is an abomination to the Lord.*”
Prov. 16 : 5.

The heart is the seat of every evil thing. Pride is one of its most revolting evils, not only in the outward spirit and act, but in the inward thought and motions of the heart. God, with His all-searching eye, takes cognizance of it, and it is to Him an abomination. There is only one remedy for this, and that is thorough cleansing. Every one then that is proud in heart should make haste to get into the fountain of cleansing and be thoroughly purified from this iniquity.

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Fourth Paper.



T may be inferred from what has already been stated, that the inner life of holiness involves the *extinction of selfishness.*

Not the extinction of a right and proper self-love, but of that excess or perversion of self-love which is denominated selfishness, and which is regarded as odious even by many who make no profession of religion.

A Philadelphia Quaker, of a former generation, is related to have been the subject, on a certain occasion, of a singular dream. He thought he was walking along the highway, when he was met by a person of large size, whom he accosted by asking his name. “My name,” replied the giant, “is Self.” “Well, then,” rejoined the other, “I will kill thee !” A severe conflict followed, in which at last the friend was victorious, and left his antagonist, as he supposed, dead upon the field. Soon, however, he was met by another giant twice as tall as the former one. “What is thy name ?” said he. “My name is Self,” was the reply. Again the two entered into a desperate struggle, and again the Quaker succeeded in slaying his opponent, though only when his own strength was on the very point of exhaustion.

Pursuing his journey, he was soon met by a personage so great that his head reached the clouds, and who still gave the same answer to his inquiry as to who he was: "My name is Self." Then the poor Quaker, being overthrown and prostrated upon the ground, called mightily upon Christ for help, and the blessed Saviour heard his prayer and came to his deliverance and destroyed his enemy. The story is not without a valuable moral: If ever self is destroyed in thy heart, my beloved reader, it must be by Divine power. Thy own puny arm will never be able to effect so stupendous a victory. Therefore, put thy case at once and implicitly into the hands of the Great Physician, that the old self—the natural self—the sinful self, may be destroyed.

The chief seat of selfishness is in the desires. The natural man desires many things. He keeps restlessly running to and fro after this, that and the other supposed gratification, and is disappointed again and again of finding the happiness he is seeking for. It is often long before the unsatisfied human heart learns the lesson which ought to be learned at the outset, namely: "That things of earth were never yet designed to quench the vast and deathless thirst of an immortal mind."

It is long before the restless soul accepts the fact which God is longing to impart, the fact, namely, that "He has made us for Himself and our souls are restless til they rest in Him."

The mental philosophers divide the Desires into three classes, viz.: The Appetites, the Propensities and the Affections. Of these the Appetites are closely connected with the physical system, and when under the influence of inordinate or perverted self-love these Appetites are allowed full sway, they bring the soul in subjection to the body and reduce a man even below the level of the brute. Gluttony, Drunkenness, Debauchery—these are the names we apply to the supremacy of the Appetites. And yet the Ap-

petites when brought and kept under the strict control of the higher principles of our nature are good and right, and proper and necessary. What is needed is that *selfishness* may be killed out of them, and then they will and do serve an excellent purpose in the economy of Providence.

The propensities are further removed from the body, and consist of such natural desires as the desire of life, the desire of happiness, the desire of esteem, the desire of knowledge, etc. Sin and self have permeated these also with their baleful influence, and these also need to have *self* extirpated from them, so that they may be used and gratified to God's glory.

Then again, our Affections need to be purged from the leaven of self and sin, in order that they too may be kept in proper subjection to the supreme love for God which ought to possess our souls, and which, when it does so, will regulate all other affections, keep them in their proper and subordinate position, and eliminate the idolatry from our souls.

Now in the unconverted state, and largely in the unsanctified state, we are full of desires, and the root of all these unregulated and unrestrained desires is selfishness. When selfishness is removed our desires are simplified. They no longer destroy our peace by continually clamoring for gratification. The chief desire of the holy soul is a hungering and thirsting after righteousness, and all other desires are merged and swallowed up in the one desire: "Thy will, not mine be done."

The inner life of holiness turning away from the feelings, the passions, the aversions, the attachments, the hatred and love which have their root in excessive or perverted self-love, dwells in a spirit of meekness, forgivingness, long suffering, love of enemies, and all the blessed graces of the Spirit. It fosters and cultivates, above all other things, the supreme love of God in the soul, and admits nothing to its sacred enclosure which is at variance with that love.

The inner life of holiness is accompanied by continual *peace of conscience*. There is no condemnation. The inward monitor, the natural conscience, only makes known its existence by its smiles, not by its powers nor its lashings. The past is under the blood; the present and future are given to God. All is peace and quietness, and confidence and rest.

In the natural life, and to some extent in the unsanctified life, we are full of doubts. In the inner life of holiness we are full of trust, and hence *doubts are excluded*. This inner life places its confidence nowhere short of God. It has nothing to do with human instrumentalities short of Him or independent of Him. It seeks, not the honor of man, but the honor which comes from God only.

This blessed life is a *life of prayer*. It continues instant in prayer. It prays without ceasing. How can it be otherwise? It has ceased from all human and all earthly dependence. How is it possible that it should not depend wholly upon God, and should not continually resort to Him, and consult Him, and commune with Him, and pray to Him?

This inner life is emphatically a *now* life. A present salvation, a present duty, a present service, or a present waiting, these characterize it. It does not procrastinate, nor permit others to procrastinate, if possible to prevent it. It does not put off till to-morrow what ought to be done to-day. It keeps abreast of God's intimations and God's providences. It walks in the light constantly, and experiences a constant cleansing from sin by the blood.

Instead of striving to have its own way, and to make its own choice, it seeks always to be in God's way and to accept His choice. Its language is

"I worship thee, sweet will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."

And so it proceeds day by day, calmly

following the heavenly bidding, not agitated nor disturbed by the commotions of the world, having no anxious care about what is happening now, and no restless forebodings about what shall happen hereafter, but leaving all to God and only anxious to abide in His will.

Such a life as this is only possible when attended by the *constant indwelling of the Holy Ghost*. And this is the promise of the Saviour to His sorrowing disciples. "He dwelleth with you *and shall be in you*." In order to have this continual abiding and indwelling of the Blessed Comforter, we must be meek and quiet in spirit, free from worldly agitations, looking unto Jesus with that attitude of soul which says, "Lord, what wilt Thou have me to do?" free from all selfish desires, in order that we may cherish and obey the slightest intimations of God's desires, not resisting or grieving the tender dove-like Spirit of God, but in all things yielding a ready obedience to our Heavenly Guest. The Lord help and save us for Christ's sake.

ON GOD'S SIDE.

Some things come against us which no prudence of ours can avert: sickness, affliction, death. Is there any self-adjustment possible to us that will take away their sting? Here again the secret of happiness is to get on God's side. There is none in resistance. There is no pain in sorrow or death which may not be extracted by resignation, or triumphantly counteracted by the hopes of the gospel.

"Does it not hurt you severely?" we once said to a man with a broken arm. The answer was: "Not when I keep still." To get into God's way concerning us, Paul says, is to rob death of its sting and the grave of its victory. For, of course, the pain of resistance depends on the firmness of that which is resisted. God's will has no flexibility. The question is, not whether He shall have His way, but how we shall stand toward it. A cross is God's will and man's will laid across each other. Lay them together, and the cross disappears.—*Dr. C. L. Thompson.*

"Think not," says Buffon, "that God's delays are God's denials." The prayer of faith always gets what it asks or something better.

"Do right, fear nothing, and God will help you." We are to work out our own salvation, knowing that God worketh in us.

ONWARD, ONWARD!

Time bears us onward. There is no cessation, no pause. And as life advances, the language of Job becomes more and more significant: "My days are swifter than a weaver's shuttle;" but thank God, they are not, as he says, "*spent without hope.*"

We have reached another milestone. This is the first number of the second half of the present year. We have endeavored to stand in our lot. The mails have borne to our subscribers each month the product of our prayerful thought. We trust our work has been profitable. If so, the Lord be praised.

We date new subscriptions now from July 1st, and, so long as we have them, will send the *June* number *free*. We think the present issue will be highly appreciated as one of the best. We shall wait upon the Lord, trusting that He will give us increased success.

We ought to have numerous additions to our lists this month. We are calculating that our friends, in all parts of the land, will help. We depend upon our subscribers, as agents, to give us a natural and continual enlargement. Shall we have a widening of the sphere of our influence? It is for the friends of the cause, thousands of whom we have enrolled, to answer this question. A few weeks will determine how earnest they have been to secure this end. Let the record made be highly encouraging, so that, with quickened pace, and a glad heart, we may still move *onward*. Consult the cover pages, and give good heed to the *liberal premiums offered*. And while this canvassing for subscriptions to THE GUIDE is prosecuted vigorously, let the work of selling books on the line of Holiness go hand in hand with it. Those who have plenty of the Lord's money ought to spend it freely for the cause of God. And those who are not so highly favored, as respects money, can do canvassing work which will accomplish wonders. We should not let the great enemy of all righteousness sow tares in the field while we sleep. Let us be up and doing.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."—*Abraham Lincoln*.

WELL SPOKEN.

We have met with this beautiful, incident which teaches important lessons:

A little girl having one day read to her teacher the first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to stop and tell him which of these divine graces, said by our Lord to be blessed, she should most like to have. She paused a little, and then said, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," she said, "If I had a pure heart I should have all the other graces spoken of in the chapter."

Purity is the basis of all true Christian excellence. Hence it is written, "The wisdom that cometh from above is *first pure*." In its natural condition the heart is full of all manner of corruption. "Out of it proceed evil thoughts, murders, adulteries," every manner of uncleanness. A sight of this internal foulness, under the illumination of the Holy Ghost, is appalling. No wonder under such discoveries the individual is affrighted, and ready to cry out, "O wretched man that I am, who shall deliver me from this body of death?" It is like a putrefying corpse chained to a living person—with him when walking, eating, or lying down—a horrid, perpetual presence from which he cannot free himself.

But what we cannot do for ourselves, Christ, the mighty Deliverer can do for us. The triumphal answer to the agonizing interrogatory, "*Who shall Deliver?*" is, "*I thank God through Jesus Christ!*"

Beautiful was the answer of the little girl: "I would rather be pure in heart"—and her reason was cogent, all-inclusive. "If I had a pure heart I should have all the other graces." Let us recognize the veritable character of the child-philosopher. Purity will bring all the other graces. And what a cluster of graces—so sparkling, so beautiful! They are the bright ornaments of character and the power of human life. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against these there is no law. Let us make sure of the *pure heart*, and all these graces will follow in the train. The fountain is open, and we may wash and be clean.

Here is a call to earnest work:
 "Sit no longer idly by
 While the heedless millions dye."

"STIR UP THOSE CAMP FIRES!"

So shouted the veteran leader of a camp-meeting once at midnight! The encampment was girdled with old-fashioned fire-stands, upon which the pine-knots blazed. The fires had become dim. The people had gone to their tents and were in hand-to-hand conflict, and the hallelujahs ever and anon rolled out upon the night air.

But the midnight hour had struck, the time for a public service in those days, when the Gospel trumpet resounded through the woods, and the people trembled.

"*Stir up those fires!* Blow the trumpet; call the people from their tents!" shouted the commander, with a stentorian voice. And the fires were stirred up, the pine-knots piled on, and they seemed to set the very heavens in a midnight glare. The trumpet was sounded, the people came rushing from their tents, the preacher was quickly on the stand and gave a message of resounding potency: "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all nations shall wail because of him." We have a lively remembrance of that hour!

The Camp-Meeting period is upon us—east, west, north and south the summons is heard. Thousands, uncounted thousands, are gathering. Not for holiday parade, we trust; nor merely for a picnic. Let there be real salvation work in the woods. Blow the trumpet loud enough to "shake the trembling gates of hell." Let its clarion peals strike the shrunken souls of carnal professors, the guilty consciences of hypocrites, and the hearts of multitudes of sinners reeking with iniquity.

We hope there will be no tame, lifeless operations at our encampments, but thorough, earnest, saving work. This is no time to "daub with untempered mortar."

"*Stir up the fires!*" Let them blaze! Let them be so hot as to scorch! For once, in this year of 1891, let the Gospel in the woods be *red-hot*. Blaze your way in fiery columns to the enemy's citadel—STIR UP THE FIRES!

A New York Minister said: "Any Minister who preaches without the Holy Ghost preaches in vain." Amen, brother—a double Amen.

WILL THE ROPE HOLD?

A poem by Rev. R. Glover, "*The Churches and Salvation Army*," gives the following:

"When an ox or ass is fallen in a pit,
 Who makes ado about
 The kind of rope? Then the great question is,
 But can it lift him out?
 Taste might like plaited silk let down by hands,
 That in rosewater lave,
 But common sense and wisdom only ask,
 Is the rope strong to save?
 Aesthetics have their fitting place and tense,
 But here they are a grand impertinence."

Millions of men and women are dying. They have indeed fallen into a pit—a horrible pit of mire and clay. How dark it is! What a stifling stench! Hark, how they groan—their bitter cry rends the heavens!

Do you see them? Go near enough to behold their wretchedness. Will you help to get them out? We have a rope that will hold—a *Gospel rope*—made of salvation strands. It has pulled thousands out—put them on *The Rock* and a new song in their mouth—the hallelujah song!

This is a day in which there are all sorts of projects for reaching the masses. Some of them are not worth the paper upon which they are written—they are impractical. Mr. Moody says: "To reach the masses we must go to the masses." Go to their desolate dwellings, look them full in the face, live among them, let down the rope and lift them into light and salvation.

This is the effectual method of the Salvation Army. They go into the saloons and among the "slums." They are not afraid of a foul atmosphere; they dare to brave disease and corruption and death; they come close to the edge of the pit so that they distinctly hear the groans of the dying—they let down the rope and pull men and women from the slimy, horrible depths.

Get hold of the rope, brother—sister too—let it down into the pit, haul away, with a good will and a strong pull! Salvation-Army-like; *off with your kid gloves*, and haul away. Pull dying souls out of the pit. Let them not go down to eternal perdition. The wailings of lost souls are terrible. Let the love of Christ constrain you to be *soul-savers*—Let down the rope!

"We must have ready feet to run on our Father's business."

THE GUIDE CATECHISM.

QUESTION 18.—How do we know that we have been entirely sanctified, or, made perfect love?

ANSWER.—By the direct witness of the Holy Spirit, and the concurrent witness of our own spirit. It is to be observed that God performs no work, either in nature or grace, without witnessing thereto.

QUESTION 19.—What is the direct witness of the Holy Spirit?

ANSWER.—Mr. Wesley has defined this very clearly, and we cannot state the matter more explicitly than he has done. He says;

"By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a *child of God*; that *Jesus Christ hath loved me and given Himself for me*; that all my sins are blotted out, and I, even I, am reconciled to God, or *cleansed from all sin*, and fully renewed in the image of God."

QUESTION 20.—Is this witness of the Spirit the same both in regard to regeneration and entire sanctification?

ANSWER.—Yes; it is the same spirit that testifies, and His testimony is given in the same way, but to different works. At justification He witnesses to the pardon of sin, regeneration and adoption into the Divine family. In entire sanctification He witnesses to our entire cleansing and our being perfected in love.

QUESTION 21.—Is this witness of the Spirit always clear at the moment when the work of entire sanctification is wrought?

ANSWER.—Not always. It is so in justification, so also in entire sanctification. God does sometimes hold persons for a time to the steady exercise of faith, in the absence of the testimony, in order to confirm them in faith. This is often the case with those who have been slow of heart to believe.

Mr. Wesley says, "The witness of sanctification is not always clear at first [as neither is that of justification], neither is it afterward always the same, but, like that of justification, sometimes stronger and sometimes fainter." Yet, in general, the *latter testimony* of the Spirit is both as clear and as steady as the former.

"The sharpness of thy two-edged sword
Enable me to endure."

SWORD-POINTS.

The sword of the Spirit, which is THE WORD OF GOD, is sharper than a two-edged sword—it is a discernor of the thoughts; *it touches the marrow*.

Here are some SWORD-POINTS:

—"Whatsoever is not of faith is sin." Rom. 14: 23

You can understand that—do not try to explain it away. Square your life by that rule—it will keep you out of many troubles. Mind you, it is a faith based on God's Word.

—"Love worketh no ill to his neighbor."—Rom. 13: 10.

As respects person, family, business — no ill to your neighbor—that is the law of love. Be careful how you handle his reputation, then—speak no evil behind his back. Less mischief if you should let your cattle into his grain-field.

—"It is evil for that man who eateth with offence." Rom. 14: 20.

We are to respect weak consciences: "the strong must bear the infirmities of the weak." Whatever will make our brother stumble, avoid. "For meat destroy not the work of God."

—"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. 7: 5

Do you see the beam in your own eye? "No!" do you answer. Go to the Gospel Glass and take a good look. You will find it if you make a close observation. Then, "*Cast it out*," thoroughly. Do this before you attempt to cast out the mote from your brother's eye, else you might put out his eye while trying to cast out the mote."

—"Lest there be debates."—II. Cor. 12: 20.

Paul was jealous of the Corinthians. He had fear that he should not find them as "he would. Among other evils that he feared was DEBATES." Much of that now, and often very unprofitable.

—"Not slothful in business."—Rom. 12: 11.

God's order is that men shall work. In the sweat of their brow they are to earn a living. But there are some—even professing Christians—who show a great aversion to work. They are lazy, and would rather beg than work. They belie their profession.

OUR INQUIRY ROOM.

ENCOURAGEMENT TO FAITH. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II. Cor. 2: 20.

JESUS AMONG THE INQUIRERS.

INTERVIEW WITH NICODEMUS:

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," etc. John 3: 4 c 13.

Read the verses to the 13th.

In our last, we referred to the circumstances attending this visit of Nicodemus to Jesus, and the declaration to him of the vital truth of the *New Birth* by the Master Teacher. This he could not comprehend. He looked at the subject with an eye of flesh, hence the inquiry in the passage above cited: "How can a man be born when he is old?" Jesus, however, held him to the point, unfolding the spiritual meaning, and reiterating with great positiveness the absolute necessity of the new birth, saying, "Marvel not that I said unto thee, 'Ye must be born again.' And then He gave him a striking illustration: "The wind bloweth where it listeth," etc. As the coming and going of the wind are incomprehensible, so with every one that is born of the Spirit." The mode is beyond our understanding, but the fact is uncontrovertible.

Despite this simple and beautiful unfolding of the subject, Nicodemus continued to say, "How can these things be?" Jesus expressed His surprise at his persistence, saying, "Art thou a master of Israel, and knowest not these things?" Those from whom we may reasonably expect the most, often render the least. But there was no sign of impatience in the Master. He proceeded to give further instructions (see 11 c. 13 v.), declaring that the things of the kingdom were not fictions, but Divine *verities*, things that were *known* and *seen*. And he forewarned his distinguished auditor that if he had told him earthly things and he believed not, how should he believe if he told him heavenly things."

Let us learn from Christ's treatment of this inquirer, that when we are called to be so engaged, we shall often find impediments, yea, even those who have been well instructed, will not easily apprehend the truth. It will be necessary "to give line upon line, and precept upon precept," and in these exercises there will be opportunities for patience to have her perfect work. But, if we succeed in making a favorable impression, the recompense will be satisfactory.

FROM CORRESPONDENTS.

QUESTION.—A sister in Ohio, who sends in a hand-bill announcing a stereopticon exhibition on Sabbath evening, illustrating the Life of Christ, desires to know if it is proper to suspend Church services to attend such an exhibition?

ANSWER.—We answer, emphatically, No! It is sinking the solemn worship of God to a very low level, when it can be so easily set aside. People of the world lose their respect for Christianity and for Christian worship when they see such a course taken by those who are charged with the responsibility of maintaining Church services. No wonder that they find an excuse for non-attendance when they see so little conscience exhibited. And then the exhibition in question was for pecuniary gain, a price being charged for admission—*gain* rather than *godliness*.

QUESTION.—A brother in Rhode Island: *How does sanctification differ from being sanctified wholly?*

ANSWER.—In sanctification, which is begun at conversion, there are remains of the carnal mind; sin does not reign, but it exists in principle, in the seed. Regeneration gives power to suppress, or hold in check this inward carnality, but it is troublesome, well denominated "roots of bitterness." Hence, the apostle, addressing the Corinthians, said, "Ye are yet carnal," and he gave them striking proofs of it.

Now, in being sanctified wholly, these roots of bitterness are totally extracted, inward carnality is destroyed, so that it not only does not reign, but does not exist.

And the graces of the Spirit, love, and the train of kindred graces, are brought to perfection, in *nature*—they exist without any alloy, or antagonisms, and had full opportunity to grow and develop in luster and strength.

QUESTION.—A sister asks: Do you believe it God's will to relieve one of His children of physical debility, who feels constrained to ask Him? And, should they doubt His willingness, thinking He has a purpose for their good in withholding the cure, because they are not relieved as soon as they desire.

ANSWER.—The healing of the sick is dependent upon the prayer of faith. Such faith, however, is not exercised except under the inspiration or intercessory power of the Holy Ghost. In the absence of such intercessory power of the Holy Ghost, our asking will not avail, because there cannot be the exercise of true faith. Prayer in the Holy Ghost, and faith consequent thereupon, is the proof that our asking is in accordance with the Divine will. But, if the intercessory power of the Holy Ghost is not in our prayer, we may conclude that our asking is not in accordance with the Divine will.

* HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"Turn not to the right hand nor to the left: remove thy foot from evil." *Prov. 4: 27.*

DAILY BIBLE CALENDAR.—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; 1 Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.
6. II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 65: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 22: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.
12. II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 15: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II. Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.
27. Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.
28. II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.

STUDIES FOR THE SABBATH.

Sabbath, July 5.—Satan, the great enemy.—His original apostacy. See what the Bible teaches.

Sabbath, July 12.—How he perverts the Scriptures.

Sabbath, July 19.—How he opposes God's work.

Sabbath, July 26.—How he works lying wonders. See what the Bible says.

By the use of a Concordance the Scripture passages on the above topics can be traced. Ponder them deeply.

STUDIES FOR THE WEEK.

First week.—FAITH.—What is its nature? See Heb. 11: 1, and others.

Second week.—Faith in exercise. Examples Heb. 11. Study them, part each day of the week.

Third week.—The objects of our faith. Notice the several objects as given in the Bible.

Fourth week.—Christ, the Author and Finisher of our faith; the gift of the Holy Ghost; the Scriptures designed to produce it.

CLOSET PRAYER.

A WISE RESOLUTION.—"Because he hath inclined His ear unto me, therefore will I call upon Him as long as I live." *Psa. 116: 2.*

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5: 33 c 37.

SING UNTO THE LORD, Hymn No. 574 in the Methodist Hymnal, commenting.

UNION IN CLOSET PRAYER.

GENERAL REQUEST :

For peace and unity in all branches of the Christian Church.

SPECIAL REQUESTS :

Washington.—F—P—For a dear child to have hearing restored.

Kansas.—E—For a daughter to be sanctified and three sons converted.

Pennsylvania.—N—For a sister to be sanctified. V—For a sister to be sanctified and an aunt converted who is blind.

Tennessee.—H—For a brother in trouble.

New Jersey.—E—O—For a family in trouble and perplexity.

Colorado.—For a husband to be converted.

Iowa.—For a sister to be sanctified and a son converted.

Nebraska.—B—For a sister to be filled with the Spirit, and a family saved.

Minnesota.—H—For a young man in trouble who is the only support of a widowed mother.

Rhode Island.—For a father who is losing his mind.

VINEYARD SERVICE.

OUR GREAT CALLING.—"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." *Ephes. 2: 10.*

Our origin—the design of God in our creation, and the active life here demanded, should be noted.

WORK FOR YOU

1. Look after Sabbath breakers.
2. If you go to Camp-Meeting, or a summer resort, converse with some one daily on personal religion.
3. If you stay at home attend to the sick.
4. To take or send a bouquet to some poor person, in hot weather, is a good act.
5. Endeavor to hinder Sabbath ball-playing.
6. In parks and other places in the city, distribute tracts.

Christians need to be very active at this time, "sowing beside all waters," being "instant in season and out of season,"—if by any means we may lift up the fallen and rescue the perishing.

THE GUIDE PRAYER UNION.

We invite the members of "The Union" this month to observe

Tuesday, July 14

to pray for each other, our families and the work of Holiness.

The Scripture for the day is—Matt. 25 : 1 c 13. The hymn for the day is 1024, in the Methodist Hymnal.

EDITORIAL BRIEFS.

EXCELLENT COUNSEL.—And having food and raiment, let us be therewith content." 1 Tim. 6:8.

OUR PORTRAIT.—According to the promise given in our last issue, we present to our readers, in this number, an excellent portrait of Bishop Foss, also an article written by him as a preface to "*Forty Witnesses*," which is a capital book, by Rev. S. Olin Garrison. The truths enunciated by the good bishop in this article will, we trust, make the designed impression.

—**A QUESTION.**—*Will the Salvation Army take the world while the Churches are learning how to strike a match?*

—**EVANGELISM.**—Our contemporary, Rev. E. I. D. Pepper, has been doing some earnest and successful work in Pittsburg and Erie, Pa.

—**ENLARGEMENT.**—F. H. Revell, the successful publisher of Chicago, has organized a stock company, known as "The F. H. Revell Co." The New York Branch has been removed to 30 Union Square—*Enterprise* is their motto.

—**"THE AMERICAN SABBATH"** is the organ of the American Sabbath Union, Rev. J. H. Knowles, editor. Published at 23 Park Row, N. Y., at 50 cents per year.

—**MADRAS.**—Miss Grace Stephens is in charge of the Orphanage since the marriage of Miss Hughes. The work is promising.

—**FOUR PEARLS.**—Look at the proposal on the second page of the cover.

—**SOMETHING NICE.**—Rev. Thornley Smith, an eminent English Wesleyan, has published two beautiful books: "*The More Excellent Way*" and "*Mary of Bethany*." We will have them on sale shortly. An article from his pen will soon appear.

—**AFRICAN NEWS.**—The new issue in the form of a paper, edited by Rev. Ross Taylor, is on our table. It has the latest news from Bishop Taylor. It is neat and readable. Published monthly, at 50 cents a year. Subscribe for it.

—**JEALOUSY!**—*O the green-eyed monster! Is there a tinge of it on your soul? If so, have it washed away by the blood of the Lamb.*

THE CAMP-MEETINGS.

June 20 c 29—National—Northfield, Vt. Led by Rev. W. McDonald.

July 4 c 12—Mountain Lake Park, Md. D. B. Updegraff and others.

July 14 c 21—Indianapolis, Ind.

July 17 c 26—Douglas, Mass. McDonald.

July 23 to Aug. 3—Epworth Heights, Ohio.

July 23 to Aug. 3—New Albany, Ind. Pepper and others.

July 25 to Aug. 3—Union Holiness, O'd Orchard, Me. A. McLean.

July 30 c Aug. 10—National—Vermillion, Ohio.

July 30 c Aug. 13—Pitman Grove, N. J. W. Jones, D. B. Updegraff and others.

—**"THE AFRICAN,"** (formerly the *African News*).—Dr. C. E. Welch, Vineland, N. J., has sent us the first number of this new magazine. It is no longer devoted exclusively to Bishop Taylor's work, but to African evangelization generally. \$1.00 per year.

—**ORCHARD BEACH CAMP-MEETING.**—We ask special attention to the Union Holiness Meeting, in charge of Rev. Alexander McLean, commencing July 25th and closing August 3d. It is one of the best Camp-Meetings in the country. It has a decidedly spiritual tone, and is definitely on the line of holiness. Go, if you can.

OUR BOOK TABLE.

FROM HUNT AND EATON, 150 Fifth Avenue, New York.

LIVING THOUGHTS OF JOHN WESLEY.—A comprehensive selection of the Living Thoughts of the Founder of Methodism, as contained in his Miscellaneous Works. By James H. Potts.

Dr. Potts, who is one of our able writers, has done good service by the production of this volume. It is a book for the times, a comprehensive statement of Wesleyan Theology. Price, \$2.00.

SCRIPTURE SELECTIONS for Daily Reading Compiled by Jesse L. Hurlbut, D.D., Printed in large type—a delight to read The Word in this form. Price, \$1.50.

THE BRAND OF DOMINIC; or, Inquisition at Rome, Supreme and Universal. By Rev. W. H. Rule. A book not only relating to the past but to the present. It should be read. Price, \$1.00.

SKETCH OF JEWISH LIFE IN THE FIRST CENTURY—NICODENUS; or, Scenes in the days of our Lord; Gamaliel, or Scenes in the Times of St. Paul. By James Strong, LL.D. Two important New Testament characters presented in narrative form. Price, 60 cents.

SELECT PSALMS—Arranged for the Use of the Methodist Episcopal Church; by John Wesley. Interest at this period of the commemoration of Wesley's birth and death. Price, 35 cents; or, \$25.00 per hundred.

FROM THE F. H. REVELL COMPANY:

Addresses by Prof. Henry Drummond; with a brief sketch of him by Rev. W. J. Dawson. A series of able addresses, from the gifted pen of Prof. Drummond. It will be read with interest. Price, 75 cents.

BEAUTIFUL BOOKLETS:

By Prof. Drummond: "Love, the Supreme Gift;" "The Perfected Life;" "How to Learn How;" "The Message of Jesus to Men of Wealth," by Rev. G. D. Herron; "The First Thing in the World; or the Primacy of Faith," by A. J. Gordon, D.D. "Power from on High," by Rev. B. Fay Mills. "The Fight of Faith, and the Cost of Character," by Theo. L. Cuyler, D.D. "The Four Men," by Rev. Jas. Stalker, D.D. "Hope, the Last Thing in the World," by Arthur T. Pierson, D.D.

These are gems of precious Christian thought and life, well calculated to instruct and edify. Price, 30 cts. each.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Bristol, Ct.* Over 300 converted under the labors of J. H. Weber, evangelist.

—*Norfolk, Va.* Fifty conversions reported in Queen Street M. E. Church, South.

—*Bellaire, Ohio.* Major Cole, evangelist, has had a glorious work. 756 converted.

—*Marblehead, Mass.* Bro. A. W. Thurston, pastor. 23 conversions since Conference.

—*Wellsville, O.*, has been stirred under the labors of Major Cole—300 conversions reported.

—*Great River, L. I.* Evangelist J. Norberry, has been working successfully. Sinners converted and believers sanctified.

—*West Ky. and West Tennessee Holiness Association.* Meeting held in Murray, West Ky. A pentecostal time; many sanctified.

—*Hawthorne, Fla.* Evangelist D. Tasker has had a successful meeting; between forty and fifty accessions to the Church. Some obtained a clean heart.

Bro. Jas. H. Cannon, evangelist, has been working in the Woodstock M. E. Church, 161st St., N. Y., in Bethany, and Bedford Street with decided success.

—*Orange, N. J.* Under the labors of the new pastor, Geo. P. Eckman, there have been seekers of salvation at the altar at nearly every prayer meeting since Conference.

—*Marysville.* Bro. Jos. H. Smith, evangelist, has had a wonderful meeting in Marysville. An army of young men and women converted. Many obtained full salvation.

—*Atlanta, Ga.* Bro. J. B. Culpepper, evangelist, has had a great tent meeting here. Thousands have been in attendance, and many saved. There were 150 accessions to the Churches in Columbus.

—*Wilmington, Del.* The anniversary of the Saturday night Holiness Meeting was recently held in the Free Methodist Tabernacle. It was a time of great interest. Sister Clara Boyd was present, and the Lord helped her to preach.

—*Clarksville, Mich.* The Primitive Methodists have had a Mission Conference of great power. Bro. George Newton, of California, and Bro. O. Wendel, aided. Professors, teachers, and students, of Beulah Seminary were, sanctified.

—*Cleveland, O.* Forty-five Churches have been united in Special Services, led by Rev. B. Fay Mills. Seven thousand and five hundred signed cards expressing a desire to lead a Christian life. It is hoped that many of them have been led from desire to repentance, and a real conversion.

FROM THE FOREIGN FIELD.

—*The Salvation Army.* General Booth is proposing to visit South Africa, Australia and India.

—*Palestine.* There are now in Palestine 70,000 Jews, whereas in 1883 there were only 23,000.

—*England.*—The Primitive Methodists have 1049 traveling preachers and 193,658 members.

—*China.* During the past year the membership in the Central China Wesleyan Lay Mission has doubled.

—*India.* There are now attached to the Established Church of Scotland in the Punjab, 2,034 converts and 2,465 pupils in the schools.

—*Japan.* A Japanese convert says the changes in his native country during the past ten years have been so great that nothing has been left as it was but the natural scenery.

—*Syria.* A missionary of the Reformed Presbyterian Mission writes: "In this field many of the openings for preaching the word have been made by means of schools taught by native converts."

—*Switzerland.* The Swiss Conference, which cares for the German speaking portion of Switzerland, reports 5,109 Churches, with 994 on trial, 33 ministers, 206 Churches and preaching stations.

—*England. A Bequest.* Mrs. Bell, of Harriestown Castle, Scotland, who has been a true friend of the Salvation Army (just deceased) has bequeathed to the Army nearly seventy thousand pounds, about \$350,000.

—*Africa.* Rev. J. H. Deputie, of Liberia, writes to the *Witness*:

"We are making some progress with our work in this country. At Buchanan we had a gracious revival of religion since Conference, and many sinners were brought to the saving knowledge of Christ."

—*Germany.* The German Conference which met in Berlin, returns 7,791 members, with 2,440 probationers, 70 ministers, 510 churches and preaching places. The strength of German and Swiss Methodism on the Continent at the present time is estimated at 200 ministers and 25,000 members;

—*The Holy Land.* The *Living Church* says:

The appearance of American locomotives in the Holy Land, on the railroad from Jaffa to Jerusalem, is possibly the fulfilment of the words of the Prophet Nahum: "The chariots shall be with flaming torches in the day of His preparation. * * They shall seem like torches: they shall run like lightning."

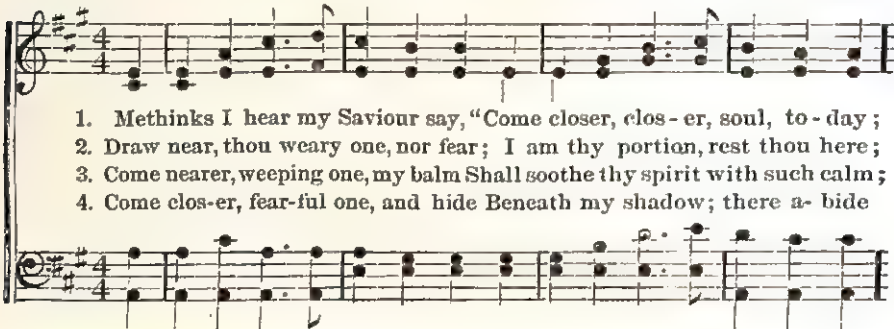
—*Thibet.* The Moravians have a mission in the most inaccessible region.

"Here live and labor a missionary pair, who are occupying about as isolated a post as could well be found in any mission field on the face of the earth. Their nearest postoffice is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held as a centre for evangelistic labors."

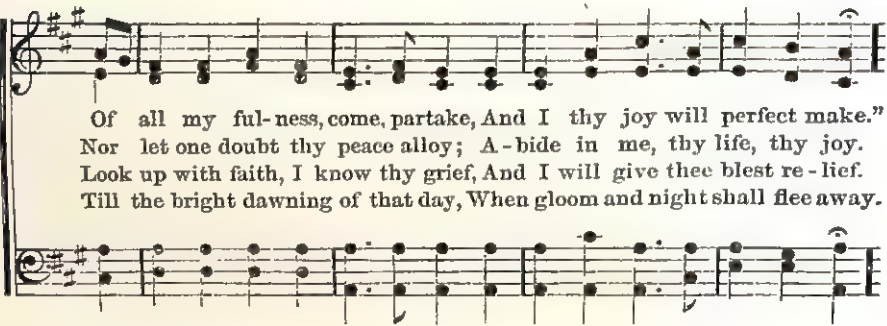
GUIDE HYMNAL

Come Closer, Soul, to Me.

Miss M. A. WIRTH. "Draw nigh to God, and he will draw nigh to you." James iv. 8. T. C. O'KANE.




1. Methinks I hear my Saviour say, "Come closer, clos-er, soul, to-day;
 2. Draw near, thou weary one, nor fear; I am thy portion, rest thou here;
 3. Come nearer, weeping one, my balm Shall soothe thy spirit with such calm;
 4. Come clos-er, fear-ful one, and hide Beneath my shadow; there a-bide




Of all my ful-ness, come, partake, And I thy joy will perfect make."
 Nor let one doubt thy peace alloy; A-bide in me, thy life, thy joy.
 Look up with faith, I know thy grief, And I will give thee blest re-lief.
 Till the bright dawning of that day, When gloom and night shall flee away.

CHORUS.



Come clos-er, come clos-er, Come clos-er, soul, to me;
 Come clos-er, come clos-er,



Come clos-er, come clos-er, Come clos-er, soul, to me.
 Come clos-er, come clos-er,

By permission.

Published by J. J. Hood, 1018 Arch Street, Philadelphia. Pa.

"Do right, fear nothing, and God will help you." We are to work out our own salvation, knowing that God worketh in us.

ONWARD, ONWARD!

Time bears us onward. There is no cessation, no pause. And as life advances, the language of Job becomes more and more significant: "My days are swifter than a weaver's shuttle;" but thank God, they are not, as he says, "*spent without hope.*"

We have reached another milestone. This is the first number of the second half of the present year. We have endeavored to stand in our lot. The mails have borne to our subscribers each month the product of our prayerful thought. We trust our work has been profitable. If so, the Lord be praised.

We date new subscriptions now from July 1st, and, so long as we have them, will send the *June* number *free*. We think the present issue will be highly appreciated as one of the best. We shall wait upon the Lord, trusting that He will give us increased success.

We ought to have numerous additions to our lists this month. We are calculating that our friends, in all parts of the land, will help. We depend upon our subscribers, as agents, to give us a natural and continual enlargement. Shall we have a widening of the sphere of our influence? It is for the friends of the cause, thousands of whom we have enrolled, to answer this question. A few weeks will determine how earnest they have been to secure this end. Let the record made be highly encouraging, so that, with quickened pace, and a glad heart, we may still move *onward*. Consult the cover pages, and give good heed to the *liberal premiums offered*. And while this canvassing for subscriptions to THE GUIDE is prosecuted vigorously, let the work of selling books on the line of Holiness go hand in hand with it. Those who have plenty of the Lord's money ought to spend it freely for the cause of God. And those who are not so highly favored, as respects money, can do canvassing work which will accomplish wonders. We should not let the great enemy of all righteousness sow tares in the field while we sleep. Let us be up and doing.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."—*Abraham Lincoln*.

WELL SPOKEN.

We have met with this beautiful, incident which teaches important lessons:

A little girl having one day read to her teacher the first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to stop and tell him which of these divine graces, said by our Lord to be blessed, she should most like to have. She paused a little, and then said, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," she said, "If I had a pure heart I should have all the other graces spoken of in the chapter."

Purity is the basis of all true Christian excellence. Hence it is written, "The wisdom that cometh from above is *first pure*." In its natural condition the heart is full of all manner of corruption. "Out of it proceed evil thoughts, murders, adulteries," every manner of uncleanness. A sight of this internal foulness, under the illumination of the Holy Ghost, is appalling. No wonder under such discoveries the individual is affrighted, and ready to cry out, "O wretched man that I am, who shall deliver me from this body of death?" It is like a putrefying corpse chained to a living person—with him when walking, eating, or lying down—a horrid, perpetual presence from which he cannot free himself.

But what we cannot do for ourselves, Christ, the mighty Deliverer can do for us. The triumphal answer to the agonizing interrogatory, "*Who shall Deliver?*" is, "*I thank God through Jesus Christ!*"

Beautiful was the answer of the little girl: "I would rather be pure in heart"—and her reason was cogent, all-inclusive. "If I had a pure heart I should have all the other graces." Let us recognize the veritable character of the child-philosopher. Purity will bring all the other graces. And what a cluster of graces—so sparkling, so beautiful! They are the bright ornaments of character and the power of human life. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against these there is no law. Let us make sure of the *pure heart*, and all these graces will follow in the train. The fountain is open, and we may wash and be clean.

Here is a call to earnest work:
 "Sit no longer idly by
 While the heedless millions dye."

"STIR UP THOSE CAMP FIRES!"

So shouted the veteran leader of a camp-meeting once at midnight! The encampment was girdled with old-fashioned fire-stands, upon which the pine-knots blazed. The fires had become dim. The people had gone to their tents and were in hand-to-hand conflict, and the hallelujahs ever and anon rolled out upon the night air.

But the midnight hour had struck, the time for a public service in those days, when the Gospel trumpet resounded through the woods, and the people trembled.

"*Stir up those fires!* Blow the trumpet; call the people from their tents!" shouted the commander, with a stentorian voice. And the fires were stirred up, the pine-knots piled on, and they seemed to set the very heavens in a midnight glare. The trumpet was sounded, the people came rushing from their tents, the preacher was quickly on the stand and gave a message of resounding potency: "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all nations shall wail because of him." We have a lively remembrance of that hour!

The Camp-Meeting period is upon us—east, west, north and south the summons is heard. Thousands, uncounted thousands, are gathering. Not for holiday parade, we trust; nor merely for a picnic. Let there be real salvation work in the woods. Blow the trumpet loud enough to "shake the trembling gates of hell." Let its clarion peals strike the shrunken souls of carnal professors, the guilty consciences of hypocrites, and the hearts of multitudes of sinners reeking with iniquity.

We hope there will be no tame, lifeless operations at our encampments, but thorough, earnest, saving work. This is no time to "daub with untempered mortar."

"*Stir up the fires!*" Let them blaze! Let them be so hot as to scorch! For once, in this year of 1891, let the Gospel in the woods be *red-hot*. Blaze your way in fiery columns to the enemy's citadel—STIR UP THE FIRES!

A New York Minister said: "Any Minister who preaches without the Holy Ghost preaches in vain." Amen, brother—a double Amen.

WILL THE ROPE HOLD?

A poem by Rev. R. Glover, "*The Churches and Salvation Army*," gives the following:

"When an ox or ass is fallen in a pit,
 Who makes ado about
 The kind of rope? Then the great question is,
 But can it lift him out?
 Taste might like plaited silk let down by hands,
 That in rosewater lave,
 But common sense and wisdom only ask,
 Is the rope strong to save?
 Aesthetics have their fitting place and tense,
 But here they are a grand impertinence."

Millions of men and women are dying. They have indeed fallen into a pit—a horrible pit of mire and clay. How dark it is! What a stifling stench! Hark, how they groan—their bitter cry rends the heavens!

Do you see them? Go near enough to behold their wretchedness. Will you help to get them out? We have a rope that will hold—a *Gospel rope*—made of salvation strands. It has pulled thousands out—put them on *The Rock* and a new song in their mouth—the hallelujah song!

This is a day in which there are all sorts of projects for reaching the masses. Some of them are not worth the paper upon which they are written—they are impractical. Mr. Moody says: "To reach the masses we must go to the masses." Go to their desolate dwellings, look them full in the face, live among them, let down the rope and lift them into light and salvation.

This is the effectual method of the Salvation Army. They go into the saloons and among the "slums." They are not afraid of a foul atmosphere; they dare to brave disease and corruption and death; they come close to the edge of the pit so that they distinctly hear the groans of the dying—they let down the rope and pull men and women from the slimy, horrible depths.

Get hold of the rope, brother—sister too—let it down into the pit, haul away, with a good will and a strong pull! Salvation-Army-like; *off with your kid gloves*, and haul away. Pull dying souls out of the pit. Let them not go down to eternal perdition. The wailings of lost souls are terrible. Let the love of Christ constrain you to be *soul-savers*—Let down the rope!

"We must have ready feet to run on our Father's business."

THE GUIDE CATECHISM.

QUESTION 18.—How do we know that we have been entirely sanctified, or, made perfect love?

ANSWER.—By the direct witness of the Holy Spirit, and the concurrent witness of our own spirit. It is to be observed that God performs no work, either in nature or grace, without witnessing thereto.

QUESTION 19.—What is the direct witness of the Holy Spirit?

ANSWER.—Mr. Wesley has defined this very clearly, and we cannot state the matter more explicitly than he has done. He says;

"By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a *child of God*; that *Jesus Christ hath loved me and given Himself for me*; that all my sins are blotted out, and I, even I, am reconciled to God, or *cleansed from all sin*, and fully renewed in the image of God."

QUESTION 20.—Is this witness of the Spirit the same both in regard to regeneration and entire sanctification?

ANSWER.—Yes; it is the same spirit that testifies, and His testimony is given in the same way, but to different works. At justification He witnesses to the pardon of sin, regeneration and adoption into the Divine family. In entire sanctification He witnesses to our entire cleansing and our being perfected in love.

QUESTION 21.—Is this witness of the Spirit always clear at the moment when the work of entire sanctification is wrought?

ANSWER.—Not always. It is so in justification, so also in entire sanctification. God does sometimes hold persons for a time to the steady exercise of faith, in the absence of the testimony, in order to confirm them in faith. This is often the case with those who have been slow of heart to believe.

Mr. Wesley says, "The witness of sanctification is not always clear at first [as neither is that of justification], neither is it afterward always the same, but, like that of justification, sometimes stronger and sometimes fainter." Yet, in general, the *latter testimony* of the Spirit is both as clear and as steady as the former.

"The sharpness of thy two-edged sword
Enable me to endure."

SWORD-POINTS.

The sword of the Spirit, which is THE WORD OF GOD, is sharper than a two-edged sword—it is a discernor of the thoughts; *it touches the marrow*.

Here are some SWORD-POINTS:

—"Whatsoever is not of faith is sin." Rom. 14: 23

You can understand that—do not try to explain it away. Square your life by that rule—it will keep you out of many troubles. Mind you, it is a faith based on God's Word.

—"Love worketh no ill to his neighbor."—Rom. 13: 10.

As respects person, family, business — no ill to your neighbor—that is the law of love. Be careful how you handle his reputation, then—speak no evil behind his back. Less mischief if you should let your cattle into his grain-field.

—"It is evil for that man who eateth with offence." Rom. 14: 20.

We are to respect weak consciences: "the strong must bear the infirmities of the weak." Whatever will make our brother stumble, avoid. "For meat destroy not the work of God."

—"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. 7: 5

Do you see the beam in your own eye? "No!" do you answer. Go to the Gospel Glass and take a good look. You will find it if you make a close observation. Then, "*Cast it out*," thoroughly. Do this before you attempt to cast out the mote from your brother's eye, else you might put out his eye while trying to cast out the mote."

—"Lest there be debates."—II. Cor. 12: 20.

Paul was jealous of the Corinthians. He had fear that he should not find them as "he would. Among other evils that he feared was DEBATES." Much of that now, and often very unprofitable.

—"Not slothful in business."—Rom. 12: 11.

God's order is that men shall work. In the sweat of their brow they are to earn a living. But there are some—even professing Christians—who show a great aversion to work. They are lazy, and would rather beg than work. They belie their profession.

OUR INQUIRY ROOM.

ENCOURAGEMENT TO FAITH. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us;" II. Cor. 2: 20.

JESUS AMONG THE INQUIRERS.

INTERVIEW WITH NICODEMUS:

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," etc. John 3: 4 c 13.

Read the verses to the 13th.

In our last, we referred to the circumstances attending this visit of Nicodemus to Jesus, and the declaration to him of the vital truth of the *New Birth* by the Master Teacher. This he could not comprehend. He looked at the subject with an eye of flesh, hence the inquiry in the passage above cited: "How can a man be born when he is old?" Jesus, however, held him to the point, unfolding the spiritual meaning, and reiterating with great positiveness the absolute necessity of the new birth, saying, "Marvel not that I said unto thee, 'Ye must be born again.'" And then He gave him a striking illustration: "The wind bloweth where it listeth," etc. As the coming and going of the wind are incomprehensible, so with every one that is born of the Spirit." The mode is beyond our understanding, but the fact is uncontrovertible.

Despite this simple and beautiful unfolding of the subject, Nicodemus continued to say, "How can these things be?" Jesus expressed His surprise at his persistence, saying, "Art thou a master of Israel, and knowest not these things?" Those from whom we may reasonably expect the most, often render the least. But there was no sign of impatience in the Master. He proceeded to give further instructions (see 11 c. 13 v.), declaring that the things of the kingdom were not fictions, but Divine *verities*, things that were *known and seen*. And he forewarned his distinguished auditor that if he had told him earthly things and he believed not, how should he believe if he told him heavenly things."

Let us learn from Christ's treatment of this inquirer, that when we are called to be so engaged, we shall often find impediments, yea, even those who have been well instructed, will not easily apprehend the truth. It will be necessary "to give line upon line, and precept upon precept," and in these exercises there will be opportunities for patience to have her perfect work. But, if we succeed in making a favorable impression, the recompense will be satisfactory.

FROM CORRESPONDENTS.

QUESTION.—A sister in Ohio, who sends in a hand-bill announcing a stereopticon exhibition on Sabbath evening, illustrating the Life of Christ, desires to know if it is proper to suspend Church services to attend such an exhibition?

ANSWER.—We answer, emphatically, No! It is sinking the solemn worship of God to a very low level, when it can be so easily set aside. People of the world lose their respect for Christianity and for Christian worship when they see such a course taken by those who are charged with the responsibility of maintaining Church services. No wonder that they find an excuse for non-attendance when they see so little conscience exhibited. And then the exhibition in question was for pecuniary gain, a price being charged for admission—*gain* rather than *godliness*.

QUESTION.—A brother in Rhode Island: *How does sanctification differ from being sanctified wholly?*

ANSWER.—In sanctification, which is begun at conversion, there are remains of the carnal mind; sin does not reign, but it exists in principle, in the seed. Regeneration gives power to suppress, or hold in check this inward carnality, but it is troublesome, well denominated "roots of bitterness." Hence, the apostle, addressing the Corinthians, said, "Ye are yet carnal," and he gave them striking proofs of it.

Now, in being sanctified wholly, these roots of bitterness are totally extracted, inward carnality is destroyed, so that it not only does not reign, but does not exist.

And the graces of the Spirit, love, and the train of kindred graces, are brought to perfection, in *nature*—they exist without any alloy, or antagonisms, and had full opportunity to grow and develop in luster and strength.

QUESTION.—A sister asks: Do you believe it God's will to relieve one of His children of physical debility, who feels constrained to ask Him? And, should they doubt His willingness, thinking He has a purpose for their good in withholding the cure, because they are not relieved as soon as they desire.

ANSWER.—The healing of the sick is dependent upon the prayer of faith. Such faith, however, is not exercised except under the inspiration or intercessory power of the Holy Ghost. In the absence of such intercessory power of the Holy Ghost, our asking will not avail, because there cannot be the exercise of true faith. Prayer in the Holy Ghost, and faith consequent thereupon, is the proof that our asking is in accordance with the Divine will. But, if the intercessory power of the Holy Ghost is not in our prayer, we may conclude that our asking is not in accordance with the Divine will.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"Turn not to the right hand nor to the left: remove thy foot from evil." *Prov. 4: 27.*

DAILY BIBLE CALENDAR.—JULY.

1. *Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.*
2. *Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.*
3. *Psa. 115: 11; 1 Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.*
4. *Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.*
5. *Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.*
6. *II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.*
7. *John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.*
8. *Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.*
9. *Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.*
10. *Job 22: 21; Job 22: 21; Psa. 123: 1; Psa. 68: 4.*
11. *Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.*
12. *II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.*
13. *Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.*
14. *Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.*
15. *Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.*
16. *Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.*
17. *I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.*
18. *Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.*
19. *Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.*
20. *Jas. 4: 10; Isa. 35: 10; Psa. 119: 160; Psa. 9: 2.*
21. *II. Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.*
22. *Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.*
23. *Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.*
24. *Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.*
25. *Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.*
26. *Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.*
27. *Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.*
28. *II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.*
29. *Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.*
30. *Ileb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.*
31. *I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.*

STUDIES FOR THE SABBATH.

Sabbath, July 5.—Satan, the great enemy.—His original apostasy. See what the Bible teaches.

Sabbath, July 12.—How he perverts the Scriptures.

Sabbath, July 19.—How he opposes God's work.

Sabbath, July 26.—How he works lying wonders. See what the Bible says.

By the use of a Concordance the Scripture passages on the above topics can be traced. Ponder them deeply.

STUDIES FOR THE WEEK.

First week.—FAITH.—What is its nature? See *Heb. 11: 1*, and others.

Second week.—Faith in exercise. Examples *Heb. 11*. Study them, part each day of the week.

Third week.—The objects of our faith. Notice the several objects as given in the Bible.

Fourth week.—Christ, the Author and Finisher of our faith; the gift of the Holy Ghost; the Scriptures designed to produce it.

CLOSET PRAYER.

A WISE RESOLUTION.—"Because he hath inclined His ear unto me, therefore will I call upon Him as long as I live." *Psa. 116: 2.*

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, *Matt. 5: 33 c 37.*

SING UNTO THE LORD, Hymn No. 574 in the Methodist Hymnal, commenting.

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

For peace and unity in all branches of the Christian Church.

SPECIAL REQUESTS:

Washington.—F—P—For a dear child to have hearing restored.

Kansas.—E—For a daughter to be sanctified and three sons converted.

Pennsylvania.—N—For a sister to be sanctified. V—For a sister to be sanctified and an aunt converted who is blind.

Tennessee.—H—For a brother in trouble.

New Jersey.—E—O—For a family in trouble and perplexity.

Colorado.—For a husband to be converted.

Iowa.—For a sister to be sanctified and a son converted.

Nebraska.—B—For a sister to be filled with the Spirit, and a family saved.

Minnesota.—H—For a young man in trouble who is the only support of a widowed mother.

Rhode Island.—For a father who is losing his mind.

VINEYARD SERVICE.

OUR GREAT CALLING.—"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." *Ephes. 2: 10.*

Our origin—the design of God in our creation, and the active life here demanded, should be noted.

WORK FOR YOU

1. Look after Sabbath breakers.
2. If you go to Camp-Meeting, or a summer resort, converse with some one daily on personal religion.
3. If you stay at home attend to the sick.
4. To take or send a bouquet to some poor person, in hot weather, is a good act.
5. Endeavor to hinder Sabbath ball-playing.
6. In parks and other places in the city, distribute tracts.

Christians need to be very active at this time, "sowing beside all waters," being "instant in season and out of season,"—if by any means we may lift up the fallen and rescue the perishing.

THE GUIDE PRAYER UNION.

We invite the members of "The Union" this month to observe

Tuesday, July 14

to pray for each other, our families and the work of Holiness.

The Scripture for the day is—Matt. 25 : 1 c 13. The hymn for the day is 1024, in the Methodist Hymnal.

EDITORIAL BRIEFS.

EXCELLENT COUNSEL.—And having food and raiment, let us be therewith content." 1 Tim. 6:8.

OUR PORTRAIT.—According to the promise given in our last issue, we present to our readers, in this number, an excellent portrait of Bishop Foss, also an article written by him as a preface to "*Forty Witnesses*," which is a capital book, by Rev. S. Olin Garrison. The truths enunciated by the good bishop in this article will, we trust, make the designed impression.

—A QUESTION.—*Will the Salvation Army take the world while the Churches are learning how to strike a match?*

—EVANGELISM.—Our contemporary, Rev. E. I. D. Pepper, has been doing some earnest and successful work in Pittsburg and Erie, Pa.

—ENLARGEMENT.—F. H. Revell, the successful publisher of Chicago, has organized a stock company, known as "The F. H. Revell Co." The New York Branch has been removed to 30 Union Square—*Enterprise* is their motto.

—"THE AMERICAN SABBATH" is the organ of the American Sabbath Union, Rev. J. H. Knowles, editor. Published at 23 Park Row, N. Y., at 50 cents per year.

—MADEAS.—Miss Grace Stephens is in charge of the Orphanage since the marriage of Miss Hughes. The work is promising.

—FOUR PEARLS.—Look at the proposal on the second page of the cover.

—SOMETHING NICE.—Rev. Thornley Smith, an eminent English Wesleyan, has published two beautiful books: "*The More Excellent Way*" and "*Mary of Bethany*." We will have them on sale shortly. An article from his pen will soon appear.

—AFRICAN NEWS.—The new issue in the form of a paper, edited by Rev. Ross Taylor, is on our table. It has the latest news from Bishop Taylor. It is neat and readable. Published monthly, at 50 cents a year. Subscribe for it.

—JEALOUSY!—*O the green-eyed monster! Is there a tinge of it on your soul? If so, have it washed away by the blood of the Lamb.*

THE CAMP-MEETINGS.

June 20 c 29—National—Northfield, Vt. Led by Rev. W. McDonald.

July 4 c 12—Mountain Lake Park, Md. D. B. Updegraff and others.

July 14 c 21—Indianapolis, Ind.

July 17 c 26—Douglas, Mass. McDonald.

July 23 to Aug. 3—Epworth Heights, Ohio.

July 23 to Aug. 3—New Albany, Ind. Pepper and others.

July 25 to Aug. 3—Union Holiness, Old Orchard, Me. A. McLenn.

July 30 c Aug. 10—National—Vermillion, Ohio.

July 30 c Aug. 13—Pittman Grove, N. J. W. Jones, D. B. Updegraff and others.

—"THE AFRICAN," (formerly the *African News*).—Dr. C. E. Welch, Vineland, N. J., has sent us the first number of this new magazine. It is no longer devoted exclusively to Bishop Taylor's work, but to African evangelization generally. \$1.00 per year.

—ORCHARD BEACH CAMP-MEETING.—We ask special attention to the Union Holiness Meeting, in charge of Rev. Alexander McLean, commencing July 25th and closing August 3d. It is one of the best Camp-Meetings in the country. It has a decidedly spiritual tone, and is definitely on the line of holiness. Go, if you can.

OUR BOOK TABLE.

FROM HUNT AND EATON, 150 Fifth Avenue, New York.

LIVING THOUGHTS OF JOHN WESLEY.—A comprehensive selection of the Living Thoughts of the Founder of Methodism, as contained in his Miscellaneous Works. By James H. Potts.

Dr. Potts, who is one of our able writers, has done good service by the production of this volume. It is a book for the times, a comprehensive statement of Wesleyan Theology. Price, \$2.00.

SCRIPTURE SELECTIONS for Daily Reading Compiled by Jesse L. Hurlbut, D.D., Printed in large type—a delight to read The Word in this form. Price, \$1.50.

THE BRAND OF DOMINIC; or, Inquisition at Rome, Supreme and Universal. By Rev. W. H. Rule. A book not only relating to the past but to the present. It should be read. Price, \$1.00.

SKETCH OF JEWISH LIFE IN THE FIRST CENTURY—NICODEMUS; or, Scenes in the days of our Lord; Gamaliel, or Scenes in the Times of St. Paul. By James Strong, LL.D. Two important New Testament characters presented in narrative form. Price, 60 cents.

SELECT PSALMS—Arranged for the Use of the Methodist Episcopal Church; by John Wesley. Interest at this period of the commemoration of Wesley's birth and death. Price, 35 cents; or, \$25.00 per hundred.

FROM THE F. H. REVELL COMPANY:

Addresses by Prof. Henry Drummond; with a brief sketch of him by Rev. W. J. Dawson. A series of able addresses, from the gifted pen of Prof. Drummond. It will be read with interest. Price, 75 cents.

BEAUTIFUL BOOKLETS:

By Prof. Drummond: "Love, the Supreme Gift;" "The Perfected Life;" "How to Learn How;" "The Message of Jesus to Men of Wealth," by Rev. G. D. Herron; "The First Thing in the World;" "The Primacy of Faith," by A. J. Gordon, D.D.; "Power from on High," by Rev. B. Fay Mills. "The Fight of Faith, and the Cost of Character," by Theo. L. Cuyler, D.D. "The Four Men," by Rev. Jas. Stalker, D.D. "Hope, the Last Thing in the World," by Arthur T. Pierson, D.D.

These are gems of precious Christian thought and life, well calculated to instruct and edify. Price, 20 cts. each.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Bristol, Ct.* Over 300 converted under the labors of J. H. Weber, evangelist.

—*Norfolk, Va.* Fifty conversions reported in Queen Street M. E. Church, South.

—*Bellaire, Ohio.* Major Cole, evangelist, has had a glorious work. 756 converted.

—*Marblehead, Mass.* Bro. A. W. Thurston, pastor. 23 conversions since Conference.

—*Wellsville, O.*, has been stirred under the labors of Major Cole—300 conversions reported.

—*Great River, L. I.* Evangelist J. Norberry, has been working successfully. Sinners converted and believers sanctified.

—*West Ky. and West Tennessee Holiness Association.* Meeting held in Murray, West Ky. A pentecostal time; many sanctified.

—*Hawthorne, Fla.* Evangelist D. Tasker has had a successful meeting; between forty and fifty accessions to the Church. Some obtained a clean heart.

Bro. Jas. H. Cannon, evangelist, has been working in the Woodstock M. E. Church, 161st St., N. Y., in Bethany, and Bedford Street with decided success.

—*Orange, N. J.* Under the labors of the new pastor, Geo. P. Eckman, there have been seekers of salvation at the altar at nearly every prayer meeting since Conference.

—*Marysville.* Bro. Jos. H. Smith, evangelist, has had a wonderful meeting in Marysville. An army of young men and women converted. Many obtained full salvation.

—*Atlanta, Ga.* Bro. J. B. Culpepper, evangelist, has had a great tent meeting here. Thousands have been in attendance, and many saved. There were 150 accessions to the Churches in Columbus.

—*Wilmington, Del.* The anniversary of the Saturday night Holiness Meeting was recently held in the Free Methodist Tabernacle. It was a time of great interest. Sister Clara Boyd was present, and the Lord helped her to preach.

—*Clarksville, Mich.* The Primitive Methodists have had a Mission Conference of great power. Bro. George Newton, of California, and Bro. O. Wendel, aided. Professors, teachers, and students, of Beulah Seminary were, sanctified.

—*Cleveland, O.* Forty-five Churches have been united in Special Services, led by Rev. B. Fay Mills. Seven thousand and five hundred signed cards expressing a desire to lead a Christian life. It is hoped that many of them have been led from desire to repentance, and a real conversion.

FROM THE FOREIGN FIELD.

—*The Salvation Army.* General Booth is proposing to visit South Africa, Australia and India.

—*Palestine.* There are now in Palestine 70,000 Jews, whereas in 1883 there were only 23,000.

—*England.*—The Primitive Methodists have 1049 traveling preachers and 193,658 members.

—*China.* During the past year the membership in the Central China Wesleyan Lay Mission has doubled.

—*India.* There are now attached to the Established Church of Scotland in the Punjab, 2,034 converts and 2,465 pupils in the schools.

—*Japan.* A Japanese convert says the changes in his native country during the past ten years have been so great that nothing has been left as it was but the natural scenery.

—*Syria.* A missionary of the Reformed Presbyterian Mission writes: "In this field many of the openings for preaching the word have been made by means of schools taught by native converts."

—*Switzerland.* The Swiss Conference, which cares for the German speaking portion of Switzerland, reports 5,109 Churches, with 994 on trial, 33 ministers, 206 Churches and preaching stations.

—*England. A Bequest.* Mrs. Bell, of Harviestown Castle, Scotland, who has been a true friend of the Salvation Army (just deceased) has bequeathed to the Army nearly seventy thousand pounds, about \$350,000.

—*Africa.* Rev. J. H. Deputie, of Liberia, writes to the *Witness*:

"We are making some progress with our work in this country. At Buchanan we had a gracious revival of religion since Conference, and many sinners were brought to the saving knowledge of Christ."

—*Germany.* The German Conference which met in Berlin, returns 7,791 members, with 2,440 probationers, 70 ministers, 510 churches and preaching places. The strength of German and Swiss Methodism on the Continent at the present time is estimated at 200 ministers and 25,000 members;

—*The Holy Land.* The *Living Church* says:

The appearance of American locomotives in the Holy Land, on the railroad from Jaffa to Jerusalem, is possibly the fulfilment of the words of the Prophet Nahum: "The chariots shall be with flaming torches in the day of His preparation. * * They shall seem like torches: they shall run like lightning."

—*Thibet.* The Moravians have a mission in the most inaccessible region.

"Here live and labor a missionary pair, who are occupying about as isolated a post as could well be found in any mission field on the face of the earth. Their nearest postoffice is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held as a centre for evangelistic labors."

GUIDE HYMNAL

Come Closer, Soul, to Me.

Miss M. A. WIRTH.

"Draw nigh to God, and he will draw nigh to you."
James iv. 8.

T. C. O'KANE.

1. Methinks I hear my Saviour say, "Come closer, clos-er, soul, to-day;
2. Draw near, thou weary one, nor fear; I am thy portion, rest thou here;
3. Come nearer, weeping one, my balm Shall soothe thy spirit with such calm;
4. Come clos-er, fear-ful one, and hide Beneath my shadow; there a-bide

Of all my ful-ness, come, partake, And I thy joy will perfect make."
Nor let one doubt thy peace alloy; A-bide in me, thy life, thy joy.
Look up with faith, I know thy grief, And I will give thee blest re-lief.
Till the bright dawning of that day, When gloom and night shall flee away.

CHORUS.

Come clos-er, come clos-er, Come clos-er, soul, to me;
Come clos-er, come clos-er,

Come clos-er, come clos-er, Come clos-er, soul, to me.
Come clos-er, come clos-er,

By permission.

Published by J. J. Hood, 1018 Arch Street, Philadelphia. Pa.



AUGUST, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18 : 21, 22.



BEAUTIFUL lesson of FORGIVENESS is before us! Jesus had told His disciples that "offences must needs come."

Such are human imperfections under the best conditions that they will arise. What then is to be done? How are these chasms to be bridged?

Peter sought a solution of this problem by inquiring, "How oft shall my brother sin against me and I forgive him? till seven times?" Seven, among the Jews, was the perfect number. It was, therefore, as if he had asked, "If I forgive seven times will not that be the perfect degree, the utmost limit of forgiveness?"

Now, behold, the infinite love of Jesus as He answers this interrogatory: "I say not unto thee, Until seven times; but, Until seventy times seven."

Did such golden words ever proceed from human lips? Never. The exercise of forgiveness is to be extended indefinitely. So long as there is repentance there is to be forgiveness, even to *seventy times seven*, and we do not understand

that this number prescribes an exact limit; it rather teaches there is to be an outflow of mercy and forgiveness so long as there is penitence. "It intimates, as Matthew Henry says, "that we should make it our constant practice to forgive injuries, and should accustom ourselves to it till it becomes habitual."

God multiplies pardons, and so should we. Of His ancient people who, times without number, provoked His wrath, it is written: "But He, being full of compassion, forgave their iniquity and destroyed them not; yea, many a time turned He His anger away, and did not stir up all His wrath. For He remembered that they were but flesh." And He proclaimed Himself to Moses on the Mount: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

What a picture of mercy and forbearance and forgiving love! Beloved, take *The Golden Lesson*, cherish it in your hearts and let it govern all your actions. Let us be true followers of God.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

CHOSEN TO SALVATION FROM THE BEGINNING.

BY REV. JOHN PARKER.

TEXT—"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth." II. Thess. 2: 13.

IT is exceedingly important that we notice these beginnings in the purpose of God—toward our sinning—but redeemed race. For, what He was—He is. He was holy. He could never be more holy. Nothing can add unto or take away from the Divine holiness. He cannot live or act apart from it. All He is and has done for our race must be the expression of His holiness. In the beginning of all things relating to our race—He chose that it be holy. He could not do otherwise and be holy Himself. For responsible moral beings like ourselves He must choose a moral condition like His own. He could not be indifferent as to our condition, nor could He prefer that we be unlike Him.

There was another beginning to which the text refers, the purpose of which was salvation. Notice the conditions have changed, and his purpose now concerning

us was salvation. Something had happened between the first and second beginning which made this second beginning necessary. After the first beginning the race was a failure. He will restore it, and try the race again by a process of salvation. He chose the race the first time to holiness; He chose it the second time to salvation. Between the time of His first choice and His second, He had not changed. He must, therefore, choose for us the second time a similar condition—holiness—and for the same reasons. Holiness, therefore, by the process of salvation, must mean what holiness meant the first time. Mark—I am now dealing with God's salvation—which is, not development by culture, not growth into spiritual life from some natural germ, not the flame of life fanned into fervors from some innate spark—but salvation, deliverance by the power of God from all the hurt which sin has done to me. The hurt of sin is radical, pervasive, all-penetrating; the Divine remedy must be radical. The meaning of the word radical is root. God's salvation must heal the root. It is not salvation if it cannot heal the root. It is not salvation up to the comforting measure of the Divine ideal until it has healed the root. My friend, your success or failure for both worlds, depends on what you call salvation. Is it with you a thing of creeds and outward ceremony, and Churchism, and Sacramental grace. Or, better far than all this, but not yet equal to the Divine purpose concerning you, is it the beginning of a new life by the regenerating grace of the Holy Spirit—with love, joy, peace, long suffering as positive experiences of your daily life—but with the old carnal nature left to contend with these for the mastery; thus making your life a conflict and not a rest, and putting your final continuance and salvation in doubt because of these contrary forces in your regenerated nature? Or, is it, for now I show you God's ideal salvation, is it a

full recovery from the guilt and pollution and power of all sin and sinfulness; "a full divine conformity to all His righteous will?"

It is love, joy, peace, power, conscious purity, and the loving and abiding kingship of the Holy Spirit, with the carnal nature destroyed. For this is my necessity, and equal to my moral necessity must be the Divine remedy, if by His process of salvation a remedy has been provided, or He cannot command my reverence for His holiness or my grateful love for His salvation. Deep then as my sinful nature's pollution and universal as my undoing by sin must be the Divine remedy for my recovery.

Between what we are by nature, and what He would have us be, is the realm of grace. We are guilty and polluted. He would, He must save us from both, or His second beginning with the race will be like the first—a failure. What think you—would God have a holy people if He could? Can He? He can or He cannot. If He cannot, then He expected what is impossible, and creation is a mistake. If He can He will, and your determination or not, to be holy, will determine your eternal destiny.

God's ideal salvation, therefore, contemplates my entire deliverance from the guilt and stain of sin, for it is "salvation unto sanctification of, or by, the Holy Spirit." Who dare limit its quantity? Listen to its authoritative statement in the word: "I will sprinkle clean water upon you and ye shall be clean," &c. His first effort in building you up in sainthood is toward cleanness. God Himself cannot make a saint of you—a holy one—to which ye are called, without cleanness. "Be ye holy! for I am holy." Why holy because He is? Because you and He are in the universe—and you must be in fellowship with Him, or be eternally separated from Him. "The pure in heart see God;" nobody else does. "Ye shall be perfect" in love; "made free" through the truth." "Sanctified

wholly and preserved blameless," down here in this unclean world. "Dead to sin—alive to God." "Crucified with Him."

The process of salvation, as revealed in the word and demonstrated in human experience, is first to deal with our guilt, our alienation and separation from Himself. How can this record of my life be blotted out? How be recovered from this death of sin and restored to the favor and family of God? Then comes the higher process indicated in the text: "He hath chosen you from the beginning to salvation by the sanctification of, or through, the Holy Spirit." It is much to be justified, regenerated, adopted; obtaining this you are partly sanctified. In comparison with your condition before your conversion, you are now a saint; are frequently called such in the word of God. But hitherto your experience and life are mixed. Some love, some fear, some faith, some doubts, some comfort, some anxiety, some victories, some defeats. Nor can you grow this mixed condition out. You cannot smother your depravity or by growth destroy it. Peter says it takes "the Divine power to give us all things pertaining to life and godliness." You received, at the time of your regeneration, the graces of the Holy Spirit. For He alone is the factor of the spiritual life. Then He bore witness to your adoption into the family of God. But these graces found in you hindering conditions, so that their development and manifestation have been embarrassed.

Your faith, love, gentleness and humility have not been perfect; your experience not satisfactory. You have felt in the presence of God's revealed will that something was wanting and something better far within your reach. It is not more of these graces you need, nor what you call more religion, but the purifying of your nature. "It is not addition, therefore, but subtraction you need." More religion, indeed; but more religion in a clean heart. And until this is obtained yours will be the fight-life of which Paul

speaks. Gal. 5: 17. Your flesh or carnal mind is lusting, or desiring against the Holy Spirit, and the Holy Spirit is desiring against the flesh.. Your flesh tends earthward; your hopes and your conscience heavenward. The Holy Spirit is beckoning you to a holy life; your flesh, yet uncrucified, burdens, vexes, and weakens you, pleading for ease and accommodation, and protesting against its own crucifixion.

But, delivered from your carnal nature, and your real growth now begins. There was growth before, but it was vexed and hindered by the flesh. Nor should you think of this state as an advanced experience, to which the average Christian may not speedily, if ever, hope to reach. It is not some "higher life;" some superfine religious experience. It is only the salvation to which ye are chosen from the beginning. This state was lost to us by sin; it is God's purpose to recover it to us by salvation. "Salvation through sanctification by the Spirit, and your belief of the truth." He, the Holy Spirit, bears this title, "Holy;" with reference to your need that He make you holy. Is He likely to be untrue to His nature and office by permitting you to halt in the process of your salvation?

That holiness then—"without which no man shall see the Lord"—is that state here in which your inborn depravity and natural tendencies sinward have been destroyed. So that now you are justified in "reckoning yourself dead, indeed, to sin; but alive unto God." All the forces of your being are now charged with the abundant life promised by the Saviour, "I have come to give you life, abundantly." Now the carnal mind has gone as the great hindering condition of your joy and liberty, and with it all its fruits are gone,—as envy, hatred, jealousy, self-will, worldliness, etc. These gone and the opposite holy affections and tempers now hold dominion without their antagonisms, and the purified nature drifts by its own affinities toward heaven. Your

"affections are now set on things above." "You declare plainly that you seek a better country."

The carnal nature gone, and very soon all abnormal appetites are gone. Such as the appetite for intoxicants, for tobacco and all narcotics, all slavery of the passions and bondage to the flesh. The craving for the sensational, the novel, the eccentric, for shows and shams, all slavery of the eyes, the ears and the tastes. You have seen the King, and you are satisfied without supplementary and doubtful complements to your seeming necessity. Now is your unhindered opportunity for growth; for even now it is better farther on. There are heights and depths of love beyond, for you have not yet attained maturity—but purity. Now growth is easy—growth amid conditions of poverty and earthly limitations. Growth, because the hindrances within you have been removed. Conscious increase in patience, humility, faith, gentleness and every grace of the Spirit. You now realize New Testament experience, and rejoice in the Lord always. "The peace of God rules in your heart; to which, also, ye are called in the body." Not because you are always reposing on beds of spices, or walking amid fragrant lilies. But because God hath put His "Spirit in you, causing you to walk in His statutes and keep His judgments."

To this salvation God hath chosen you from the beginning. *How shall you obtain it?* Yes, that is the word. Obtain—not attain it. It is obtained of, or "by the Holy Spirit," and your belief of the truth." He revealed to you the need and possibility and beauty of holiness. He is opening to your enlightened mind the riches of your inheritance in Christ. Now "yield yourself unto God as those alive from the dead." "What do I mean?" I mean that as a believer, in whom the Holy Spirit has begun the spiritual life, you are not a dead sinner now. Your spiritual nature, with all its powers, has been quickened, regenerated

into the new life. You are now exhorted to present yourself a living sacrifice. God asks now the consecration of all your powers and possibilities. No unpardoned sinner is asked to consecrate himself, but to surrender. He is dead Godward; he has nothing to consecrate. "As those alive from the dead, yield yourselves." What is it you want God to seal as His? present it; a living sacrifice. Is it property or reputation, or your social life and its fellowships? Have done at once and forever with your self-declaration and self-care, and account yourself His glad and faithful steward in all things.

"What else?" "Believe the truth." What truth? That especial truth in which He declares His pleasure in your holiness; that He hath chosen you from the beginning to salvation through sanctification by the Spirit. Center your mind now on the assurance that by the truth alone ye shall be free indeed. Listen while the Spirit emphasizes the truth—that "the blood of Jesus Christ cleanseth you from all sin;" that He "will circumcise thine heart so that thou shalt love the Lord with all thine heart;" that He will sprinkle and make you clean; that "the God of peace will sanctify you wholly, and keep you blameless to His coming." This sincere belief of the truth will help you in making your consecration entire and forever. Now wait for and expect the witness, that He doeth it. Don't hurry, don't be hurried; be helped all you can, but don't be hurried nor worried. The Holy Spirit is leading you. He will do it. Do not presume that the witness of the word is sufficient; you are entitled to have the witness of His Spirit, "that you may know the things He hath freely given you in Him."

Holiness of heart is therefore obtained by faith, but this faith is impossible, without entire abandonment of self, and your immediate acceptance of Christ for all He is promised, as your

"righteousness, your sanctification, and your final redemption" of the body. So that your faith in coming for a wholly sanctified nature—God's ideal salvation—goes out from a very different condition in yourself from the faith by which ye were justified. It was then the desperate struggle of a drowning man throwing his arms over a floating spar. Now your reliance is the loving trust of an adopted child of God. It is the believing expression of the work already wrought in you by the Holy Spirit at the time of your conversion. Previous to that you were dead in sin; now you are alive to God. Conscious of loyalty to His will, the light now shining along paths you love, and the Spirit guiding, beckoning, and witnessing to your cleanness through the blood.

RULES OF DAILY LIFE.

BY REV. S. D. LOUGHEED.

"Thou, God, seest me." Gen. 16 : 13.

"Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God—
Whate'er thy work may be;
Where'er thou art—at home, abroad—
He still is near to thee.

Coverse in mind with God
Thy spirit heavenward raise—
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep."

He is a rare and precious Christian who is skillful to improve well-known truths.—*Baxter*.

HOLINESS IN PROVERBS.

THE MISCHIEF OF THE TALEBEARER.—“*He that goeth about as a talebearer revealeth secrets.*”
Prov. 20 : 19.

The talebearer is a great fomentor of mischief. He is ready to catch up evil reports about his neighbors and to retail them. He works himself into the confidence of others, so that secrets are committed to him and he bears them from one to another, poisoning and destroying. Grace can, however, change him, giving him command over his lips.

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Fifth Paper.



HE inner life of holiness is a life of union and communion with God. And since faith is the bond of union between God and man, this life, as has been stated before, is pre-eminently a life of faith. We become united to God in faith by simply believing, and continually believing just what God tells us to believe. We may be also united to God in knowledge by first knowing Him, and then asking Him what He wishes us to know, so that we may and should consult Him in regard to what we must know just as certainly as to what we must do.

Ask Him, beloved, what studies you are to pursue, what books you are to read, and where and how you are to obtain the knowledge which He wishes you to possess. No doubt He wishes His children to be well informed. He wishes them to be diligent and intelligent students of the Bible, and to acquire, in addition, such other knowledge as He by His Spirit or by His providences may suggest. But I cannot see that it is His purpose that any of His believing children should be mere book-worms, or that they should be mere critics.

It is the knowledge that pertains to salvation—the knowledge which will make them wiser and more efficient and more successful in winning souls—that He will bring within their reach and en-

able them to acquire, if they will only let Him be their guide in this as in all other matters. The man whose heart is on fire with the love of God and the love of souls is not likely to be, or to remain, an ignorant. He increases like his Master in wisdom and knowledge. He adds to his faith, virtue; and to virtue, knowledge. He may not rank as a great and wise scholar, but he will rank as a great and wise Christian, and certainly the highest scholarship and the most earnest Christianity are not at all incompatible. And yet we are not to forget that there are “not many wise men after the flesh, not many mighty, not many noble who accept the call, extended to all, to be saved themselves, and to devote their lives to saving others.

Besides the union with God in faith by believing what He tells us to believe, and besides the union with Him in knowledge of knowing what He tells us to know, we must also be united to Him in love by loving what He tells us to love. We are to love God supremely, that is above all other persons or things, and we are to love Him with all our capacities of loving as the one object worthy of all our heart’s affection, and then we are to love everything else not only less than Him, but with reference to Him, and therefore with a love which He approves. We are thus to love all created beings in God and for God. And this is what the beloved Apostle calls “perfect love.” The inner life of holiness, therefore, is a life of perfect faith on the one hand, and a life of perfect love on the other.

Let us now dwell for a little while on the distinction between a life which is governed and directed by faith, and the contrary life, which is governed and directed by desire.

We know that the unregenerate man dwells almost wholly in his desires. They constitute his home. He runs hither and thither as his desires lead him in one direction or in another. To be sure, some unsaved persons are far more noble and pure in their desires than are others, but

all are influenced and moved to action by that which in each individual constitutes his prominent desire. And the same is true, to a very large extent of Christian believers. These have been pardoned and adopted into God's family, and hence have new and higher desires begotten in their souls, and yet it is true of the great majority even of professing Christians that they live chiefly in their desires—and that their desires are still in a high degree fixed upon earthly things. There is an immense disproportion between their desires and their faith.

And this is true even when their desires are fixed upon things that are good and right. They desire temporal blessings without exercising faith in God for the needed supply. They desire also spiritual blessings for themselves, their families, their friends, or for the Church in general, or the salvation of sinners, but without the necessary faith for the bestowment of any of these blessings. It may be even said of some that the weakness of their faith is proportioned to the strength of their desires.

Now in all souls that are not wholly sanctified, desire has its center, or to say the least, it attaches itself in no small degree to created things, in a word, to the creature. The life of faith, on the other hand, has its center in God, and attaches itself to Him. Desire is restless, eager, unsatisfied. Faith is quiet, calm, contented. Desire says I must have this, or I must have that, and is full of effort and impetuosity for the attainment of its object. Faith looks steadily to Christ, and says:

"Give what Thou wilt, without Thee I am poor;
And with Thee rich, take what Thou wilt away."

Now, when the Christian believer passes the line that separates justification from entire sanctification, he also experiences a transition from the life of desire to the life of faith. Henceforth he desires not less ardently and powerfully than before, but his numerous and impetuous desires are now simplified and

unified. His one desire now is that God's will may be done, and when he reaches that point and says in all things, "Thy will not mine be done," then in very truth he enters into rest, and into peace, and into joy with which the stranger intermeddleth not. Beloved reader, learn then, I entreat thee, the distinction between the life of desire and the life of faith, and pass from the former to the latter by trusting Jesus.

But the union with God by love is even a greater and more precious thing than is the union by faith. The latter is indispensable to the former, but it is also subordinate to it; GOD IS LOVE. And since His essence is love, it follows that all Christian love has its foundation in Him. If any individual really and truly loves God, it is because the love of God has been shed abroad in his heart through the Holy Ghost. God's love emanates from Himself. Man's love, so far as it is Christian love, is from the same source.

And as all true Christian love comes from God, so it is *like* God's love. Not equal to it, of course, for the finite can never measure up to the Infinite, but of the same nature. God's love goes forth from His infinite heart with a desire to do good to His creatures. Man's love kindled at the same "eternal fire," goes forth first towards God Himself with a desire to promote His glory; and, secondly, towards all mankind, with a desire to do them good.

And further, as this holy love comes from God, it must ever be subject to this regulation. My brother, my sister, let God determine for thee, who shall be the objects of thy love, and what shall be the kind and degree of love appropriate to each individual. Let thy prayer be as mine is. O, Lord, feed *my* heart from *Thy* heart. Teach me what persons and in what degree Thou wilt have me to love. Let all my affections be right affections. Let me love enemies, friends, everybody, each with a pure love, and let me be united to *Thee in love*—to all eternity.

HOLINESS IN PROVERBS.

AN ATTENTIVE EAR.—*Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. Prov. 22 : 17.*

An attentive ear is called for to words of wisdom. Where the heart has been renewed the wisdom that cometh down from heaven, there will be an open ear to words of wisdom by whomsoever spoken. The instrument may be very lowly, but the intrinsic excellency of the words bearing the stamp of wisdom will be appreciated. The law of progress governs the pure in heart, and he applies himself to knowledge—the knowledge of wisdom, availing himself of all opportunities for its acquisition.

"URIM AND THUMMIM."

"The entrance of Thy word giveth light."

BY REV. WM. REDDY, D.D.



VARIOUS opinions among the learned have been entertained in regard to the meaning of the words above quoted; but the etymological significance of the words is to denote "Lights and Perfections" in the plural number. And the responses, which were given from the mysterious symbol of the Divine presence (whatever that symbol may have been), were *oracular*, and that when the High Priest appeared before the vail, clothed with his ephod and breastplate, to ask counsel of God, the answer was given in an audible voice from the near-by seat within the vail. The Egyptians had an oracle which they called "TRUTH." With God's people, God's voice; God's word is their oracle. God now communicates with men by His written word. This is their *Urim and Thummim*. And if men "speak not according to this Divine Oracle," it is because there is no light in them."

There are fathomless depths of meaning and significance in God's Word—"O, the depth!" Much of this significance is couched in symbolical and metaphorical language, but all the more impressive when the metaphor is understood. This demands our careful study.

We have selected a few specimens of this language as descriptive of *character*; negative, and positive, of what we *should* and *should not* be.

We classify them as:

SELF-DIVESTMENTS.

"Put off the old man with his deeds."—Col. iii : 9.

"Put off concerning the former conversation the old man which is corrupt according to the deceitful lusts."—Eph. iv : 22.

"Put off all these—anger, wrath, malice, filthy communication out of your mouth." Lie not one to another, seeing ye have put off the old man with his deeds."—Col. iii : 7, 8.

"Knowing this, that our old man is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi : 6.

"How shall we that are dead to sin live any longer therein?" Rom. vi : 9.

"Reckon ye yourselves to be dead indeed unto sin." Rom. vi : 11.

"The blood of His Son, Jesus Christ, cleanseth us from all sin." 1 John 1, 17.

II. DEFILED GARMENTS.

Garments denote character and conduct.

"Wherefore, laying aside (as a fitting garment) all malice and all guile and envies, and all evil speaking." 1 Pet. 2 : 1.

"But unto them that are defiled and unbelieving is nothing pure, but even their mind and their conscience is defiled." Tit. i : 15.

"Woe is me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. vi : 5.

DIVINE INVESTMENTS

"Put on ye the Lord Jesus."

"Put on the new man, which after God is created in righteousness and true holiness." Eph. iv : 24.

"Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."—Col. iii : 10.

"The new man is renewed in knowledge after the image of Him that created him."—Col. iii : 10.

"Awake; awake, put on thy strength, O Zion put on thy beautiful garments, O, Jerusalem." Isa. lii : 1.

"Put on the whole armour of God."—Eph. vi : 11.

"They which live should live unto him that died for them and rose again." 2 Cor. v : 15.

"Reckon yourselves alive unto God through Jesus Christ our Lord." Rom. vi : 11.

II. WHITE ROBES.

Garments denote character and conduct.

"Pure religion and undefiled is to keep himself unspotted from the world." Rom. xii : 2; James 4 : 1-27.

"Unto the pure all things are pure." Titus i : 15.

"I will sprinkle you with clean water, and from all your filthiness I will cleanse you."—Ezek. 36 : 25.

"Your garments are moth-eaten." Jas. v:2.

"As a rotten thing consumeth, and as a garment that is moth-eaten." Job xiii:28.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation. He hath clothed me with the robe of righteousness." Isa. 61:10.

The Lord's saints are to be in full dress and bedecked with brightest ornamentations. "Christ gave Himself for the Church that He might sanctify it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle on any such thing." Eph. v. 25, 28.

"Wash you; make you clean." Isa. i:16.

"Awake, awake, put on thy strength, O, Zion."

"Put on thy beautiful garments, O, Jerusalem, the holy city." Isa. lii:1.

The great Messiah said, "The Spirit of the Lord is upon me, because the Lord hath anointed me to give unto them that mourning Zion; to give them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." Isa. xli:3.

And in full dress the king's daughter is all glorious, and her garments are all of wrought gold." And her joyous song is "I will greatly rejoice in the Lord, my soul shall be joyful in my God, He hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments; and as a bride adorneth herself with her jewels. Isa. lxi:10.

Our Lord would "present to himself a glorious Church," in full and beautiful dress, and with Divine ornamentations He proposes to make up his jewels," and he furnishes the wedding dress and the ornaments, the graces of the Holy Spirit. Among the ornaments is "a meek and quiet spirit, which in the sight of God is of great price." Away then with the tinsel and trappings of the world, "the gold and the pearls and the costly array"

which are put on for personal display to excite admiration, the outward adorning of plaitings (frizzing and banging) the hair." but rather those which becometh women (and men) professing godliness. With good works, "in modest apparel, with shamefacedness and sobriety," let it be the hidden man of the heart," that which is not corruptible." Thus shall the Church appear "as a bride adorned for her husband, in clean and white linen," with white robes," garments washed in the blood of the Lamb."

Let us study the metaphors in which these spiritual and glorious things are set forth; and especially the phrases "*Put off*," and "*Put on*." Privilege and personal responsibility conjoined, and purity power and promotion, all implied in response to the "*Urim and Thummim*."

THE SALVATION OF GOD.

"And the ends of the earth shall see the salvation of God." This is a most impressive and glorious announcement of God's sacred word. And it will as certainly take place hereafter as the wondrous promise was ever made. "The ends of the earth," that is every part of our globe, even the entire world, embracing all nations and all peoples. But when shall this much-desired end be fully consummated? Just so soon as the Church of the living God, or rather the living Church of God, is willing and will really permit it. Now a *living* Church alone under God will accomplish this great end. For it would require a *dead* church 10,000 years, and then it would utterly fail in the attempt!

It is a marvelous thing that God should choose men to bring the bread of life and the water of life to his fellow men! Angels, or some higher power, might have been employed of God to proclaim the unsearchable riches of Christ to a fallen and ruined world. But God, in His wisdom and goodness, chose rather that the Gospel should be published to all through human instrumentalities alone. "Were the whole realm of nature mine"—stop there, beloved! God does not require that of you nor of me. But He does require a consecration of our soul and life and all our powers in His glorious service. Were the whole Church of Christ *afire* with love for souls, how soon, how very soon would the ends of the earth see the salvation of God.

I. N. KANAGA.

HOLINESS IN PROVERBS.

SELF-PRAISE INTERDICTED.—*"Let another man praise thee, and not thine own mouth; a stranger's and not thine own lips."* Prov. 27 : 2.

These are important words--words of Divine injunction. The manner in which they are regarded denotes clearly the state of the mind and heart. If the carnal mind has sway, then words of self-gratulation will be constantly flowing. Nothing is more natural. But if grace has purified the heart then this offensive self will be conspicuously absent, and the mind of Christ, which is a lowly mind, will reign. Then it is out of the question for us to praise ourselves under any circumstances.

MY EXPERIENCE.

BY REV. J. G. TERRILL.



WAS converted in a protracted meeting held by my mother, in her own kitchen, in a country neighborhood, four miles west of Elgin, Illinois, in January, 1858. Though my parents were Methodists of a pronounced type, and identified with the HOLINESS revival, under the labors of Mrs. Palmer, Bishop Hamline and others, about 1840, yet, though having lived during this period, I had not understood Divine things sufficiently to perceive the doctrine of experimental holiness. But I had received an impression from holy men and women who had frequented our home in New York State of a type of piety that was full of devotion, fervency, zeal and power. Among those who had thus impressed me was Solomon Wheeler, a layman, now of Rockford, Illinois; and the wife of Rev. George Wilkinson, of the Genesee Conference, Methodist Episcopal Church.

One Sunday evening, four weeks after my conversion, a little incident occurred that revealed to me the fact that there was still depravity in my heart. This circumstance occurred while I was happily singing the hymn—

"O how happy are they,
Who their Saviour obey."

I was frightened by the manifestation

of a tendency to take revenge on an animal that suddenly injured me. I instantly looked to the Lord for help, and so completely triumphed that I finished my task with the animal and also my hymn. At a meeting in the evening I was so greatly blessed that I forgot the incident and its effect that had so startled me.

On the following Tuesday morning my mother told me that she would be absent for the entire day, and the thought came to me, "The other children will be at school (my father was dead), I can have the house to myself, and I will see what the Lord will do for me." As soon as they were gone, I built a fire in the sitting-room, and when it was sufficiently warm, I took my Bible, read a chapter, and engaged in prayer. I distinctly remember saying, "O Lord, I will give thee as good a chance at me as thou can'st ask for." After a few minutes of prayer, I arose and began to meditate on divine things. My mind turned upon my experience. I reviewed my three days' seeking that had culminated in my conversion. My repentance, the fruits of repentance, consisting of acknowledging my sins and sinfulness to God and to man; the assurance that I received of pardon and adoption into the family of God; the blessedness that I had enjoyed for the four weeks, and my manner of life during that period, were carefully looked over. During this exercise there was, to me, a remarkable consciousness of Divine help through it all. I saw many things which might be done better if another opportunity afforded, but I also saw that I had been careful to do the best I could during that time, and that my assurance of acceptance was clearer and stronger for this careful investigation.

In these meditations, at last, I came to that experience of Sunday evening, already alluded to. Again I was startled at the disclosure of the depravity of my heart which this circumstance revealed.

I said to myself, "That is something which will get the start of me some day; it may ruin my soul and dishonor God."

I asked, "Can I get rid of it?"

My own mind answered, "I have never heard of anything of the kind."

It was suggested, "Anything which will be for God's glory and your good at the same time, He will do for you."

This I carefully looked over. I said: "It will be for my good to be saved from it, for then I'll stand a better chance of making a success of the religious life. It will be for God's glory, for I will not have to spend so much time and energy on myself, and can spend more on the work of the Lord." This seemed clear and all doubt in regard to the matter vanished—

I now asked, "How am I to get it?"

Instantly, the answer came, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

I cried out, "That is what I want!"

Then the question arose, "How am I to get the good out of these promises?"

"By believing them," was the answer.

I said, "That is just the way I was converted four weeks ago."

The suggestion then came, "But you cannot keep it if you get it."

Instantly, this was answered with the words, "The just shall live by faith."

With joy I exclaimed, "I can."

All was now clear, and I immediately knelt and prayed, "O Lord, do this work for me!" I knew no name for the experience, hence the form of this prayer. I had repeated this a dozen times, perhaps, when I was stopped with the suggestion, "You are now so heated, religiously, that your friends can hardly endure you." I replied, "I can't help it, Lord, this work must be done for me."

It was again suggested, "They may tell you to stay away from them."

"I can't help it, Lord; I must have this work done for me," I again replied.

"Your brethren and sisters in the Church may think you are going too far?" This was a strong temptation.

But again I replied, "I can't help it, I must have this work done for me."

It was suggested in like manner that I might lose my health, that I might become a wanderer on the earth, etc., etc., to all of which I replied as before. At last it seemed as though He had tested me on every side. Now there came into my mind a sweet persuasion (shall I call it) that God would now do the work for me. This I believed. The next moment came the assurance, "Your prayer is answered." This I so fully believed that I rose from my knees and went about my work.

An involuntary glance at the clock as I knelt, had told me that it was 10.30. As I now arose I noticed that it was 12.30, but I had not recognized the flight of time.

I did not seem to have any greater joy than when I first knelt down; although it is supposable that I did. My attention was not on that. At least my emotions were not strong enough to attract my attention.

Mother's meetings had now so increased in interest that they had been moved to the school-house, and a young man, by the name of Cole, was preaching every night. The third night after the above experience, he spoke of convictions for a higher experience than justification. I was just simple hearted enough to apply the sermon to myself, and I said, "That is the way I felt three days ago." He then spoke of the Holy Spirit leading through a special consecration for that experience. I said, "That is the way I was three days ago." He then spoke of laying hold of it by faith. I said, "That is the way I did three days ago." He then spoke of the witness of the Spirit that the work was wrought. I said, "That must have been the witness of the Spirit when something said to me, 'Your prayer is answered.'" He then spoke of the conscious difference

in ourselves from what we were before we received this experience. I said, "That is the way I have felt for three days. He now said, "This is what Methodists call perfect love."

I now remember hearing my father say, "Solomon Wheeler enjoys perfect love." I then recollected the impressions he made upon me; his godly conversation, the fervency of his prayers, and his joyous spirit. I said to myself, "Can it be possible that I have experienced perfect love?" The assurance seemed to come with greatly increased power, "Yes, that is it." Then I thought of Bunyan's Beulah, where the sun never goes down and where the birds sing the year round, and the question arose, "Can it be possible that I have entered there? and the response came again, "Yes, that is it." I began to weep, and laugh, and shake, and it all mixed together, until I was a wonder to those about me.

The meeting was dismissed, but it was sometime before I could leave the house or even walk. With some help I finally started towards home, but filled with—

"The speechless awe that dared not move,
And all the silent heaven of love."

My after experience proved to me that this was genuine. Within two years my consecration was required of me in every particular, but my soul triumphed through all. I enjoy the experience to-day.

HALF-CHRISTIANIZED WORLD AND HALF-SCANDALIZED CHURCH.—These get on well together, says Dr. McClaren. "Why should the world care to hate or trouble itself about a professing Church, large parts of which are only a bit of the world under another name? If you want to escape hostility drop your flag, button your coat over the badge that shows you belong to Christ, and do the thing that the people round about you do, and you will have a perfectly easy and undisturbed life."

Perhaps to suffer is nothing else than to live more deeply. Love and sorrow are the two conditions of a profound life.—*Vinet.*

USES OF SANCTIFICATION.

BY REV. A. P. GRAVES.



HE possession of the great blessing of sanctification is incalculable. It is not enough to know that when we are "made partakers of the divine nature" and have

ENTERED INTO

that full relationship of Jesus, "who of God is made unto us wisdom, righteousness, sanctification and redemption," but to find some useful place to appropriate in our own lives.

ENJOYMENT IN OUR SOULS

should be the first use of the experience of sanctification. No carelessness should be tolerated at this point. It is imperative that we enjoy Christ, to live for Him. No good wife can honor and serve her husband as she ought in liberty and affection with a cold heart toward him. Neither can a Christian live for the honor of the Divine Bridegroom, without a living consciousness of complete devotion to Him.

LIBERTY IN PRAYER

is wonderfully enjoyed when the soul is in the experience of full salvation. In no place has sanctification more power than in prayer. It helps us to pray, to talk with God, to ask and receive what we want in accordance with His will.

IT HELPS

to win souls to Christ. In this great work it is indispensable to a successful soul-winner. To win a soul to Christ as we ought, in the sense of Gospel redemption, we need more than to be able to get them to repent and believe in Jesus, and join the Church. We should be able to lead them to see and receive the full portion which Jesus has for them. This no minister or layman can do, unless they know it themselves. But how blessed and easy to lead others to see it, to receive it, and enjoy it, if we know it ourselves. This we should ever try to do.

HOLINESS IN PROVERBS.

A STRIKING CONTRAST.—“*The way of man is froward and strange; but as for the pure his work is right.*” Prov. 21: 8.

The natural man's course is here set in contrast with that of the pure, purified by grace. Of the former it is affirmed “his way is froward and strange”—strange indeed! He makes crooked paths dishonoring to God and to himself. When he sees himself in his true light he abhors himself.

But of the pure it is declared “his work is right”—conformed to the Divine mind, bearing the stamp of right and contributing to human welfare wherever he is found. Let it then be our aim to be PURE.

PERFECT PEACE AND STILLNESS OF SOUL.

BY REV. E. DAVIES.

“**T**HOU wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.” Isa. 26: 3. “The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.” Isa. 32: 17. Thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isa. 30: 15. Thy strength is to sit still.” Isa. 10: 7. “I say unto you, take heed, and be quiet; fear not, neither be faint-hearted.” Isa. 7: 4.

I find all these precious passages in the prophecies of Isaiah, who is called the evangelical prophet. I am fully persuaded that there is a state of *heavenly quietness of soul*, that many of those who profess entire sanctification do not seem to enjoy, and which is seldom referred to by those who write on this exalted state of Christian perfection or perfect love. Let us look this subject calmly through. How many are there who are kept in peace, or perfect peace, amid all the tumults of earth? This can only be obtained when the mind is stayed upon God and the soul fully trusts in Him.

My attention was specially called to this subject by reading Professor Upham's Interior Life, which is an invaluable book for all Christian people. He shows us plainly that this INWARD QUIETNESS of soul is a true and practical ceasing from self, which involves a cessation from all inordinate and selfish outward activity. It dissallows that spirit of worldly movement and progress, that running to and fro without looking to God, and without a quiet confidence in Him. There is much activity which is not acceptable to a holy heart. There is a restless, unsanctified grasping eagerness which prevents a quietness of soul. If we would be still before God we must cease from wandering and discursive thoughts and imaginations, and from all inordinate curiosity. These things will crowd out the sublime idea of God. We can have little to do with the frivolities of secular life, or idle gossip or vain speculations. God must be the center of the soul and fill the horizon, then spiritual quiet shall prevail. Then “the peace of God that passeth understanding will keep our hearts and minds through Christ Jesus.”

To gain and maintain this quietness of soul we must refrain from all unrestrained and inordinate desires and affections. This is easy when God fills the whole soul. This is secured by perfect faith in God. It is because we trust in Him that we are kept in perfect peace. And this leads us on to perfect love, when we perfectly trust God then we shall perfectly love God. From perfect faith, therefore, perfect love flows out, baptizing and purifying all the powers of the soul. Then the harmony of the soul is restored and the appetities, propensities and affections act in blessed harmony, without any jarring influences. There is a beautiful quietness of spirit. Such a soul is lovely in the eyes of the beholder.

This blessed soul-stillness does not exclude the occasional agitation arising from the *instinctive* part of our nature. The INSTINCTS act quickly and with an

agitated movement, and not by reason and cool judgment, and such agitation is perfectly consistent with holiness.

Was not Christ subject to amazement and fear arising from this part of His holy nature? This quietude of soul is perfectly consistent with the feelings of displeasure, and even of anger, for Christ, at times was both displeased and grieved and angry with the hardness of the hearts of the people in his day. So one may be "angry and sin not." God is angry with the wicked every day. To maintain this quietness of soul there must be a perfect submission of the will. Our will must cheerfully and fully accord with the Divine will. We must realize that God is at the helm of affairs. Dr. Edward Payson says, "What a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment, for I have no desire but that the will of God be accomplished."

In this blessed state of internal stillness all the faculties and affections have a relative adjustment, and under the superintendence of the principle of perfect love, and are all sprinkled over with the celestial dew. This gives the harmony and beauty of true holiness. This quietness of soul will greatly help our prayers and our faith. Fenelon says in his "Pious Reflections," "O Lord, I know not what I should ask of thee. Thou only knowest what I want, and thou lovest me if I am Thy friend, better than I can love myself. O Lord, give to me, thy child, what is proper. I dare not ask either crosses or comforts. I only present myself before thee. I open my heart to thee. Behold my wants which I am ignorant of; but do Thou behold and do according to thy mercy. Smite or heal! Depress me or raise me up! I adore all Thy purposes, without knowing them. I am silent, and offer myself in sacrifice.

Madame Guyon illustrates this form of religious experience as follows. She says: "In these last times I can hardly

speak at all of my dispositions, because my state has become simple and without variations. It is profound annihilation; I find nothing in myself to which I can give a name. All that I know is that God is infinitely holy, righteous, good, and happy. All good is in Him. As to myself, I am a mere nothing. To me every condition seems equal. All is lost in His immensity, like a drop of water in the sea. In this Divine immensity, the soul sees itself no more."

In this state of internal quiet the whole machinery of the soul moves on powerfully but without friction. There is nothing to attract worldly observation, but there is the "still, small voice" of God in the soul.

Dear reader, are you kept in perfect peace? Have you the internal quietness and assurance for ever? Do you know that "in quietness and in confidence shall be your strength?" Have you the peace passing understanding that Christ promised to give? :

"On Thee, O God, my soul is stayed,
And waits to do Thine utmost will;
The promise by Thy mercy made,
Thou canst, Thou wilt in me fulfil."

O how many times we can most of us remember when we would gladly have made any compromise with our consciences, would gladly have made the most costly sacrifices to God, if he would only have excused us from this duty of loving, of which our nature seemed utterly incapable! It is far easier to feel kindly, to act kindly toward those with whom we are seldom brought into contact whose tempers and prejudices do not rub against ours, whose interests do not clash with ours, than to keep up an habitual, steady, self-sacrificing love toward those whose weakness and faults are always forcing themselves upon us, and are stirring up our own. A man may pass good muster as a philanthropist who makes a poor master to his servants or father to his children.—*Selected.*

True peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law.—*Fenelon.*

HOLINESS IN PROVERBS.

HOW TO BE SAFE—"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." Rom. 29 : 25.

The fear of man holds many in bondage. They do not, they cannot act with freedom. Duty is consequently unperformed, and mischievous results appear. There is a better way—it is here indicated—trust in the Lord. Where this trust is deeply implanted there is confidence, fearlessness. Duty becomes easy and the snare is escaped.

ISRAEL IS AN EMPTY VINE.

BY MRS. M. N. VAN BENSCHOTEN.

THIS is a sad comment to be made by the inspired prophet in regard to chosen people. Abraham was their father, Moses their deliverer, and David their king. They had seen the Red Sea divide and Jordan roll back. The land that floweth with milk and honey had been given them, and God's promise was, "until Shiloh come."

But, alas, the beautiful vine luxuriant in appearance, yields nothing Godward. Fair to behold, he bringeth forth fruit *not unto God*, but unto himself. And why? Because "their heart is divided between Jehovah, the Shekinah burning brightly in the Holy of Holies and the golden calves of Dan and Bethel. Subtile, but surely, the heart turns back—God is forsaken and the judgment falls! They are taken captive and lost among the nations.

The first departure was so insidious. Jeroboam, with politic kindness, said to the people, "It is too much for you to go up to Jerusalem," and he set up the golden calves as symbols, to visibly represent the God of Israel, and piously cried, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt," and the people were ensnared. "Had not Aaron made a golden calf, and if we still worship Jehovah, what matters it whether it be at Jerusalem or at Bethel and Dan. And thus they forsook God's way and "trusted in their own way."

Little by little the forms of worship are changed and God is forsaken.

"I scarcely know how it was, but I have lost the favor of God," said a lady who had years previously been earnest and devout. "I know I felt it a great cross to do certain duties, and when I saw many other Christians did not do them, I said, 'Why need I?' and so I left undone much that was cross-bearing and self-denying"—the journey to Jerusalem was wearisome to her. "After that I did not find the same relish in religious service, and so I sought ungodly company and was often led into amusements of which I doubted the propriety, but I failed to give Christ the advantage of the doubt, as I should have done, and now His love is gone."

It was little by little; she made "covenants" with the world which had been expressly forbidden and the hemlock sprung up. She neglected duty and refused the cross, and so her light became blurred and conscience dull, and the tender love and enjoyment fled, but she "trusted in her way," for did not the world smile and beckon to her? She multiplied her good works; she would make up in that way for the lost love; she increased her altars, she became luxuriant, but God declared, "She is an 'empty vine,' the glory hath departed. And she had seen Shiloh come and the fiery tongues of Pentecost.

Ancient Israel should be a warning to every follower of the Lord Jesus Christ. We cannot sin with impunity. We cannot substitute our ways for His ways and retain the favor of God. We cannot neglect duty and trample on conscience and expect her voice to be clear and true. We must go all the way to Jerusalem; we must go every year, and see that "the fire be ever kept burning" on the altar of burnt sacrifice—a constant, unbroken and continual consecration to the God of Israel. Then will the way of the cross become a delight unto us, and the joy of the Lord will be our strength.

OUR BIBLE STUDY

"Thy word is very pure: therefore thy servant loveth it. Psa. 119: 130.

"What glory guilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. John IV. 5-26. August 2.

VERSE 6. *Wearied.* This word is precious because it brings the Saviour very near to us, and proves that He had a physical frame subject to the same ailments and infirmities as ours. Knowing that He was thus thoroughly human we feel more sure of His full sympathy in our human limitations.

7. *Give me to drink.* He was, no doubt, really thirsty after His long walk, but the request was mainly to make occasion for getting at the woman's heart. It has been widely noticed that we often gain another's good will more by receiving than by doing a kindness, for while the latter lays the recipient under an obligation, which may be burdensome, and is generally humiliating, the former is a kind of subtle flattery, especially if it is from one higher in rank, who thus, as it were, confesses his equality or inferiority by suing for help. We should cultivate this tact in dealing with souls, and practice making natural transitions from material to spiritual things. What pains Christ took with this one sinner by the way-side!

14. *Shall Never Thirst.* Whoever has Jesus shall not thirst for any other source of comfort, though he will long for more and more copious measures of the living water which He furnishes.

"Insatiate to this spring I fly,
I drink, and yet am ever dry."

But this dryness is a totally different thing from the unsatisfying, disappointing effects of the draught from earthly fountains which have no power to allay the fever of the soul.

20. *Our Fathers.* How many errors men fall into from blindly following the fathers. It is the uniform resort of dead orthodoxy, more careful about the form and the letter than the spirit. It does not look well when, in controversies about holiness, men appeal to Wesley, and Watson, and Fletcher ten times as much as to the Bible. It savors too much of the Pharisaic quoting of traditions by which the law of God was made void.

21. *The Father.* In this verse and the 23d Jesus speaks of the Father three times in succession. It was practically a new word for God with which Christ thus dowered humanity, a very sweet and beautiful word which comes home with remarkable power to tribes and peoples who have not been accustomed thus to regard the Great Spirit.

23. *True Worshipers.* Such must have, Christ teaches, correct knowledge of the object of their worship, a sincere heart-homage behind the forms they use, and a service carefully conformed to the nature of the Deity before whom they bow. A very little of thoroughly acceptable worship is better than any amount of empty ritual. Who of us are true worshipers?

26. *I am He.* To this poor wayward but penitent and believing woman Christ revealed himself with a clearness which He refused on almost all occasions to the curious clamoring multitude who were unfit to receive such confidence. He will speak to us now just as we are qualified to understand and appreciate.

Lesson VI. John V. 17-30. August 9.

VERSE 17. *My Father worketh even until now.* We are not to think of the universe as of a machine which the mechanic has constructed and set running, after which time he stands one side, only putting in his hand to tinker it occasionally when something breaks down, or interfering to readjust some band or lever for some special movement. God is vitally, actively present all the time in every part. The universe lives and moves in Him and He in it. There is no force or life or motion but what He imparts moment by moment. He works in the ascending sap and the descending rain, in the swelling bud and the ripening fruit. How near to us this thought brings Him perpetually.

19. *Nothing of Himself.* In the 30th verse He repeats the same significant truth, "I can

of myself do nothing." O, my soul, bear it well in mind, for if the Son of God Himself thus confessed His perfect subordination to the Father, how much more must thou cease from having any plans of thy own, any conceit of originality, and with joy be content simply to echo the voice Divine, simply to adopt and accept that which the Father proposes and works.

20. *Showeth Him all things.* Our sensibility to the Divine voice and our penetration into the mind of the Spirit will be very closely proportioned to the thoroughness with which we put away self in all its forms and disavow an ability to be guided by our own wisdom or to act on our own motion.

30. *Because I seek not mine own will.* Therefore is my judgment righteous. That is, I know God's will, which is the only righteous judgment, because I have put away my own will. It is the same great truth which is embodied in the two blessed texts, "He that followeth me shall not walk in darkness," "and "In all thy ways acknowledge him and he shall direct thy paths." Ignorance of duty proves defective consecration.

26. *Life in Himself.* To be a fountain of life, which in the pre-eminent sense belongs only to Deity, in a subordinate sense pertains also to all true believers, for Jesus said, (John vii. 38): "He that believeth on me out of his belly shall flow rivers of living water." By living water the fountain and not the pool is signified. The believer may and should be a perpetual fountain, making the dry places around to be clothed with verdure.

Lesson VII. John VI. 1-14. August 16.

VERSE 6. *To prove Him.* So now, Christ sometimes puts us into difficult situations to test our faith and develop our graces, to show to ourselves and others our attainments and our deficiencies. We learn by our mistakes and failures fully as much as by our successes.

9. *A lad.* No one is so small, or poor, or young, or insignificant but what Christ can take him up into His plan and make good use of him.

10. *Sit down.* If men could be got more frequently to sit down, to the study of the Bible or to quiet contemplation of God's mercies, if they would steal away from the whirl of business for a half-hour in the prayer meeting at noon or a whole hour at night,

there would be some chance of their getting a spiritual meal at Christ's hands. But as it is they starve their souls by being perpetually in the crowd and on the trot, except when they are on their backs in slumber.

12. *Gather up the broken pieces.* So when we are filled with God's fullness we are to take thought for what may be used in bestowment upon others. It is only the fragments of the feast, as a rule, that can be imparted to those about us. The deepest, sweetest things which God has said to us cannot be conveyed in words. But let us see to it that nothing be lost which can be saved and made a medium of blessing in subsequent gatherings. Think of this when hearing a good sermon, or being in a good meeting.

Lesson VIII. John VI. 26-40. August 23.

VERSE 27. *Work for the meat which abideth.* And yet, in the same breath, Jesus says that He will give it unto us. We work for it, but we do not earn it. It is a gift, but it will not come, save as we prove ourselves worthy of it by our work.

29. *Believe on Him.* This is the special kind of work which is the essential condition of eternal life. It is work of the mind and heart and will rather than of the hands and feet, but the latter, of course, will speedily follow where the former leads the way.

35. *I am the bread of life.* The highest spiritual needs are fully satisfied in Christ. Millions have tested it, and so can bear witness that this wonderful word which fell from the lips of Jesus was no empty boast but glorious truth. We need no other proof of His divinity. They can but starve who keep away from Him. *He that cometh to me.* This coming is not simply once for all, but rather a continuous thing, in that we are perpetually coming more and more into Christ-likeness and into spiritual oneness with Him, as we feed upon Him by a constant faith, and so grow toward the final consummation of perfected redemption.

38. *Not to do mine own will.* No, no, we cease to love our own will when once we have learned how far superior to it in every way is the blessed will of the Father. We become like Jesus only in proportion as we can say from our inmost soul on all occasions, as he did. "I come to do Thy will, O God." Make Faber's matchless hymn, "I worship Thee, sweet will of God," the expression of your own habitual state.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our comes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR AUGUST.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thess. 5 : 8.

HOME BIBLE READINGS.

JESUS SITTING AT MEAT.—"*And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.*"

"*And when the Pharisees saw it, they said unto His disciples, 'Why eateth your Master with publicans and sinners?'*"

"*But when Jesus heard THAT He said unto them, 'They that be whole need not a physician, but they that are sick.'*"

"*But go ye and learn what that meaneth; I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*"

Matt. 9 : 10 c 13.

JESUS was the friend of all people. He came to show that he was the brother of our humanity—bone of our bone and flesh of our flesh. Hence he entered into familiar intercourse with all classes.

At this time, as he was sitting at meat in the house, many publicans and sinners came and sat down with him and his disciples." This was an offense to the Pharisees, and they reproached Him for it, saying to His disciples, "Why eateth your Master with publicans and sinners?" They thought He compromised Himself by thus acting, and on this account they esteemed Him not. They utterly failed to understand the character of His mission among men, and hence were continually caviling and making unreasonable objections.

Jesus was, however, at all times ready to answer their meaningless objections, and again and again were they compelled to retire from His presence, utterly abashed. When he heard what the Pharisees had said

to His disciples He said unto them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." As though He had said, "Ye think yourselves righteous—ye have no consciousness of prevailing disease—hence make not application to me for aid. But these wait upon me—they need my aid and are welcome to come, and shall receive my salvation." In thus repelling the rude approach of the cavilers He declared His true mission, and honored His Father who had sent Him to lift up the fallen and to rescue the dying.

We may learn some important lessons here. While sitting at the table we may make it an occasion for imparting instruction and exerting a benign influence. And we should be ready to welcome to our habitations the humble and despised, "condescending to men of low estate." Thus our houses may be places of mercy and salvation, where Jesus, though not visibly present, may yet be spiritually present, and magnify His grace.

LETTER TO CHILDREN.

ELIJAH AND THE PROPHETS OF BAAL.

DEAR CHILDREN:—How wonderful it seems, and really is true, that the same God, who spoke through His servant Elijah, is *our* God. Blessed be His dear name! We ought to be very thankful that we have the blessed Bible and the Holy Ghost to enlighten its truths, as was not the case when the prophets of old were alive.

After many days the Lord said to Elijah, "Go and meet Ahab." When they met, Ahab said, "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel, but thou, in that thou hast forsaken the Lord thy God." It was the plan of Elijah to give the idolatrous people a chance to prove the truth, that their God could not hear or save them. This was his plan. They were to take two bullocks, one for themselves and one for Elijah. They were to be cut in pieces, laid on wood, and no fire put under them.

This done, the idolatrous people began to call on Baal, crying, "O, Baal, hear us!" This they did from morning until night. At noon, Elijah mocked them, saying, "Cry

aloud, either he is talking or has gone to sleep, or has gone on a journey." They cried aloud, and cut themselves with sharp knives, but all was useless. Then Elijah took his bullock, placed wood under it, but no fire; *but also filled four barrels with water and poured it out in the trenches.* This he did four times. Then at the time of the evening sacrifice, he came near and said, "Lord, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." Then the fire of the Lord fell and consumed the burnt sacrifice and the wood, and licked up the water in the trenches. When the people saw it, they fell on their faces, and said, "The Lord, He is the God; the Lord, He is the God." Hallelujah. Amen.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"If thine enemy be hungry give him bread to eat; and if he be thirsty, give him water to drink;"

"For thou shalt heap coals of fire upon his head, and the Lord shall reward thee." *Prov. 25: 21-22.*

"In them thou mayst be clothed and fed,"

And visited and cheered;

And in their accents of distress

My Saviour's voice is heard."

The above two verses, and the stanza from the hymn, we would like our young friends to commit to memory. No other book than the Bible contains such golden words. Christ has enjoined us to love our enemies. And our love is to have a practical character—if they are hungry feed them—if they are thirsty we are to give them drink. And, in so doing, we shall follow the example of our blessed Jesus, who, when reviled, reviled not again, and who prayed for His enemies when He hung upon the cross.

But it takes a heart *full* of the love of Jesus to do this. If there be any of the *old* Adam remaining it will rebel against this sort of service. Hence we must have all this uprooted and cast out, and the mind of Christ imparted.

We are, up to this writing, without any letters from the members of the "Children's Study." We presume they are getting off to the country. We hope, however, they will not forget us.

QUESTION FOR THIS MONTH:—How many passages contain the word OBEY?

LOVED ONES GONE BEFORE.

ARTLESS ALDRICH, of Providence, R. I., fell asleep in Jesus, March 27, 1890. Her birth day was March 17th, and at her departure she was 84 years of age. She was a subscriber to the *GUIDE* from its commencement, and esteemed it next to her Bible. She was in the enjoyment of full salvation for over fifty years. She was a constant attendant at the meeting for the promotion of holiness, and delighted to give her testimony concerning the all-cleansing efficacy of Jesus' blood. Her departure from earth was full of triumph. Near the hour of dissolution I said to her, "What shall I tell the brethren and sisters is your testimony?" She said, "Tell them I've gone to rest." After a few more words of conversation she raised both hands and shouted, "*Glory to God!*" and, while I was praying with her, she seemed in an ecstasy. Her remains were borne from the Church to the cemetery on the beautiful Easter Sabbath. She is forever with the Lord.

MRS. ELIZA J. SMITH, of Castalia, Iowa, closed her earthly pilgrimage March 20, 1891, in her 77th year. She was born in Ireland, December 25, 1814, came to New York in 1833, and was married to Thomas J. Smith in September, 1836. In 1843 they were both converted in Twenty seventh St. Church, New York, under the labors of Rev. J. Z. Nichols, and lived thereafter consistent Christians. They spent five years in Illinois, and then came to Castalia. Their union was blessed with ten children. In 1879 the husband and father was called home. Since that time she pursued her course with unabated earnestness. She experienced perfect love soon after her conversion. She was a benediction to all who knew her. She often gave a hearty *Amen* under Gospel administrations. She was a constant reader of the *GUIDE* for twenty six years. Her warm "God bless you," has been an inspiration to many. In almost every protracted meeting and camp meeting far and near, her voice was heard in prayer and praise. Her work was full and complete, and she is forever at rest.

MRS. ALMEDA LAWRENCE finished her earthly course at the home of her son-in-law, George Lindsley, in York, Wis., March 20, 1891, in the 73d year of her age. She was married to Jesse M. Lawrence in 1836, and came to Wisconsin in 1847. They were blessed with seven children. Her husband and all but two children preceded her—two daughters remaining to comfort their mother. "Mother Lawrence" had been a member of the M. E. Church since she was thirteen. Very few members have been so helpful to the Church and pastor. Her mantle, as a rare Christian legacy, has fallen upon her sorrowing fellow-members.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah.
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting opened with singing the
743d Hymnal, commencing

"O could I speak the matchless worth," etc.

Rev. Geo. Hughes read a number of requests for prayer, coming from different parts of the country, and several persons asked prayers that they might have clean hearts.

Mrs. Palmer rose to utter a few words of exhortation and urgent advice to those who were not yet in Christ, and without the sweet peace and comfort which only the Holy Ghost can give. And now, she said, "will God give them clean hearts?" (*Bro. Hughes*—The Book says so.) And when? Now—just now. "Now is the accepted time."

Rev. Geo. Hughes led in prayer.

Singing.—"Everything to God in prayer."

Mrs. Palmer.—Now we will see what God says to us—taking 10th Hebrews, at the 4th verse: "For it is not possible that the blood of bulls and of goats should take away sins. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before. This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." The work is all done. Christ has taken upon himself our sins and put His good Spirit within us. Nothing is left for us to do but to accept? (19th verse). "Having therefore, brethren,

boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh, and having a high priest over the house of God. let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering," Let us not dream of questioning whether the old man of sin is dead. O, let every one of those anxious souls who have risen come right to Jesus and He will make it all right with them! We all rose, also, to testify our desire that God would reveal the way more clearly to us this afternoon. O, may it be so; and may every soul accept! If we seek Him with *all* our hearts He will reveal Himself to us. "Let us hold fast the profession of our faith without wavering, for He is faithful that promised. It seems astonishing that God should have to repeat it so often—to teach us the value of faith, without which it is impossible to please God. Faith is the first—the foundation of all the graces of the Spirit. There is not as much said and thought about faith as there should be. I do hope that God will give us more positive views in regard to faith in Christ—who is our only foundation.

What has our lesson told us this afternoon? By His own blood He has opened the way, and there is perfect freedom of access; let us draw near, with full assurance of faith. More than fifty years ago I said "I would have faith in God, and would praise and bless Him, and reckon myself dead, indeed, unto sin, if I did not have a joyous emotion in forty years. I will do it because He commands me to do it," But the light and joy soon came, and the blessing has never departed from me. I praise the Lord for that priceless peace of soul. Faith and obedience, I need hardly say, are substantially the same. Simply believe what God says, and do His will, and then will come the blessing and the feeling.

Singing.—"My faith looks up to Thee."

Rev. George Hughes.—I am exceedingly glad that there is one particular word in our dear sister's lesson this afternoon which has impressed me peculiarly; it is the word "*boldness*." Let us come with "*boldness*." Strange that the Lord should invite such creatures as we are to "come with boldness." But that is in the lesson. Where are we to

come with boldness? To the throne of heavenly grace, to be sprinkled all over with the precious blood of Jesus. And when I say the blood of Jesus, I mean that Jesus has offered a sacrifice which God the Father has accepted. You can dismiss all your fears. If you are found in the meeting to-day with any fears or doubts let them be dissipated, for the Lord says "Come with boldness." A boldness that is inspired of the Holy Ghost, and that is warranted by the blood of atonement. I propose to accept the invitation now. I accept it now. O Lord, I come—I do come with boldness to the throne of grace. O let us all say, "I come!"

Singing.—"I am coming, Lord, to Thee."

GOD'S GRACIOUS WORD.

Sister.—I am so blessed in being here to-day. Once it was very different with me. I had walked so long in the ways of the world I thought it would be impossible for me to walk in any other way. But He will "cause me to know the way in which I should walk." I am here to testify to the truth of this. God has caused me to walk in His ways and to delight in them. I have great sympathy for those who find it difficult to believe. It is more difficult for some than for others. God will put His Spirit within us, and write what He wishes in our hearts. "And no man shall pluck you out of my hand." I used to be so fearful I should forget what God wanted; but I have learned to leave all to Him.

I was established firmly by reading this chapter. In God's Word there is that which is infinitely beyond enjoyment. O, the enjoyment I have—all through that beautiful trust in Jesus.

I am not struggling and striving, as I once did; but I belong to the Lord, and He has me in His hand to present me to the Father. Glory be to God for the prospect.

Singing.—"My God is reconciled."

ACCEPTED OF GOD.

A Brother.—I am not particular about having great emotion or great joy, but I do want to realize that I am accepted entirely by God. I want to know for myself that God is pleased with my actions. If I give up all and place my whole faith in Christ, I feel that He is willing to take my place to bear my sins. I ask your prayers that I may have greater faith, and so fulfill God's holy will.

IN FULL ASSURANCE.

A Sister.—It is very sweet to me to realize that we only need to draw near in full assurance of faith. In the very act of drawing near, our faith can take hold of God for the promise: "I will give you rest." I do praise Him that I have come to believe Him so fully. I used to have great emotion. Then it pleased the Lord to remove that largely, and I have walked by faith. When my surroundings have been dark and forbidding my faith has been strongest. God wants us to believe just what He says to us. He will lead us into all truth. Glory to His name for such a wonderful salvation.

Singing.—"In God I have found a retreat."

A BRAND OUT OF THE FIRE.

A Brother.—This is the first time I have been in here. I have passed by here sometimes and seen the name on the door, and I believe I have been blessed every time. Three years ago I was snatched from, O such a life! I was burning the candle at both ends. But I was saved. I went to Ocean Grove last year, and I adopted the doctrine of holiness. But I determined that what the devil wanted me to do, that was what I would not do. O, I had a wonderful time down there at Ocean Grove, and there, under the trees, I (a Presbyterian) said in my soul and for all eternity, "My King and I will live in love together!" And this has saved me from so many temptations. When I have felt a little cold I have gone back to that blessed time, and have gone out and sought somebody to talk to me of the dead and risen Christ. I do not know any Greek, but I do know that the Lord Jesus died to save me, and for this I do love Him. Pray for me.

IN THE VALLEY.

Rev. E. R. Young.—Not long since I was down in the valley and looking across to the other shore, and I found that there was no dark stream between us and heaven. I found this very encouraging lesson—that Christ owns the country all the way. I used to think that death was the proprietor of the valley between, but I find no such thing. I have newly tested this faith of which the dear sister has read. I have often thought, in the silence of the night, if salvation is by works, what have we ever done? O, how little it all seems! O, if there were nothing to depend upon but this! But those blessed words of "boldness" and "assurance," and

confidence, come to my mind, and there is for me no dangerous river and no dark valley. I want to testify here to-day that the blood cleanseth from all sin, and that Jesus is an all-sufficient Saviour.

Singing.—"Other refuge have I none."

WISDOM OBTAINED.

Bro. Weeks.—I thank God that He has given me wisdom to follow Him, and to resist the many temptations that have come to me. I bless Him for all His mercy and greatness.

A HEART OF FLESH.

A Sister.—I came in for a rest, for I knew this was a restful place; and I only rise because I want to obey God. Mrs. Palmer has asked us to obey the Lord, and I felt that I must rise to acknowledge Him. O, how dark it was when the thought came to me that I was not saved at all, and that I had no assurance that I was God's child! Then I began to doubt, and I became frightened because my heart was so hard, and I kept repeating, He will give me a heart of flesh. And this He has done. I cannot talk of Jesus without tears. I felt that I had no blessing, for I had no joy. Now I know that He forgives.

THE WAY OF FAITH.

Dr. Roche.—I cannot express in words, the deep solicitude of my soul, for one who is longing above all things for the favor of God. Let me say to such that they are saved the very moment the faith is exercised. It is not a question for me to entertain whether I am penitent or not. I know whether I am penitent, whether I desire peace with God. I know whether I am striving from day to day to eschew evil and cleave to the good; and either there is no God or there is salvation that comes by Jesus Christ in the utter renouncing of self and in an implicit faith that God is as good as His word. It will not do for me to doubt God. He that cometh to God must believe that God is all that he needs as a penitent sinner who would come to Him through Jesus Christ. God is a truth. Believe in God. As truly as the light shines God will shine upon your faith. I know what it is to struggle and to be oppressed. But with God there is no burden which we cannot carry.

Mrs. Palmer.—I say again this afternoon, "I believe God." I could never doubt God. How many are here to-day who believe God really and in truth? Can it be that there is

one who does not? Shall we not all show that we do indeed believe Him and are truly saved? God has never failed, and what Dr. Roche has said is exactly in accordance with the word of God. What is there to hinder us this hour from being saved? All we have to do is to believe and obey. He that believeth shall have everlasting life.

After prayer led by Mrs. Palmer, followed by Dr. Roche, the Doxology was sung, the Benediction pronounced, and the meeting closed.

DIVINE LEADINGS.

Rev. T. E. Stephens, North Topeka, Kansas, writes to Mrs. Palmer.

DEAR FRIEND:

I have just been reading an article in the *GUIDE* of September, 1879, written by you, *The Way the Lord Led Me*. I must tell you how much good it has done me—how it touched and stirred my heart. A Holy Ghost experience, coming from a sympathetic heart, illuminated by the Divine presence, reaches other hearts.

Jesus is exceedingly precious to me. Last fall God called me to the work of the ministry. As soon as I yielded He wonderfully blessed me. Shortly after I began to hunger for a deeper work of grace. An old copy of the *GUIDE* fell into my hands. I was impressed by the experience of Frances E. Willard. O, how my soul went out for more of God! I prayed, studied the Bible, read Wesley and subscribed for the *GUIDE*. From these and other sources I received considerable light. But that which helped me to an immediate surrender was the "Christian's Secret of a Happy Life." I was stumbled, however, by the satanic suggestion that I ought to have more feeling. I prayed for a clearer evidence, and it was graciously given.

One evening, while praying, the following sentences from Phœbe Palmer Leaflets struck my attention:

"Do not forget that all is not laid upon the altar until that which requires signs and wonders preparatory to believing is also resigned. This seems to be the last point about which the heart lingers. Trust the matter with God, and He will give you just the amount and kind of emotion that will best fit you to glorify His name."

I saw my trouble at once and immediately yielded myself up to Jesus, regardless of feeling or consequences, and, praise the Lord, He accepted me. He could not do otherwise and keep His promise. My heart was filled with love and glory. And the love and glory remain.

OUR SOCIAL MEETING.

MOTTO: "Sing unto the Lord a new song, and His praise in the congregation of saints." Psa. 139: 1.

"Jesus, our love and joy! to Thee,
The Virgin's holy Son,
All might, and praise, and glory be,
While endless ages run!"

The rest of Faith.—Mrs. Delie McConnell, Beebe, Ark. I have much to praise God for. My first recollections are of being rocked to sleep in my father's arms to the music of those grand old hymns which we so seldom sing now-a-days. I cannot tell the exact time and place of my conversion. I united with the Church when nine years old. The uncertainty about the time of my conversion in after years troubled me. On telling my pastor my trouble he said, "Listen, do not spend more time on that matter—be sure you are God's child now." My first impressions in regard to holiness were received by reading a year's numbers of the GUIDE lying on my sister's table. Subsequently a friend put in my hands a copy. I eagerly read it, and thought "That is just what I want." There were some who enjoyed the blessing near me, but I had not the courage to open my heart to them. In 1865 we went to Winona, Minnesota. There I found a good sister who lived in "Beulah Land." She led me into the promised land; I had perfect rest in Jesus. But for want of proper instruction I lost it. But I was restored to the joy of this salvation. Now, in the promises I trust. How richly during the past year has the Lord verified his promise, "Thy Maker is thy husband! Nearly all my earthly treasures have been removed, but I will rejoice in the Lord and joy in the God of my salvation."

Happy in the experience.—Rev. John Irons, Geneseo, N. Y. I still rejoice in a Saviour who has cleansed my heart and keeps it clean. I love the Methodist doctrine of Holiness, and am happy in its experience more and more. The GUIDE is ever a means of grace to my soul, and I am recommending it to others everywhere.

Completely saved.—Mrs. Geo. H. Temple, Hartland, Vt. The Lord just completely saves me. Jesus' blood does cleanse me from all sin and washes whiter than snow. Glory to Jesus! I have reached the land of corn and wine, and find it truly a delightful land to dwell in—one flowing with milk and honey. I know when I came out of bondage, and passed through the Red Sea with fear,

and trembling. And I know, too, when I passed the Jordan on dry ground with joy and gladness and glory in my soul. In the name of Jesus we conquer all our foes, and some are giants, too, but we overcome them through His grace, and it is just blessed. Glory to Jesus. I am complete for He is my "wisdom, righteousness, sanctification and redemption."

The Temple of God.—Sarah Immel, Madisonville, Ohio. Since the destruction of the Temple at Jerusalem there has been no Temple of God in the world. Holy men and women are now His temples. This temple, the body, is capable of being made "the habitation of God through the Spirit." O, what a privilege to have our hearts made a copy of the Divine Master's! How grand! May God's children ever contend for their native place. To Christ Jesus riches and wisdom, and strength and power, and might and honor and praise belong. These thoughts were given me by reading in the GUIDE of our earthly tabernacle.

Filled with Christ's love.—Mrs. Sarah C. Markley, Philadelphia, Pa. I am living by faith on the Son of God, and look to Him to supply all my needs. He has been wonderfully good to me during the past year, filling my life with the sunshine of His love. It was through the GUIDE that I was led to seek the blessing of entire sanctification. As I read the testimonies of the dear saints I said, "They have an experience which I have not." And, blessed be God, I sought Him with all my heart, and found Him a satisfying portion. Now I am filled to overflowing. The peace of God flows like a river through my soul.

Healed in body.—Elizabeth Lent, Conway Springs, Kansas. I was on a bed of sickness for five weeks, and my life was despaired of by my friends and physician. On the morning of December 24th last I rededicated myself to the Lord in an everlasting covenant—giving all to Him. At that moment a voice seemed to say, "I will heal you." I said, "Lord, if it is Thy will, let me rise up and dress myself." I called my daughter and told her the Lord had healed me. I arose and dressed myself, walked to the chair, and then to the window without help. On Christmas day I rose with the family and went to the table as usual. I conversed with my grand-daughter and begged her to give herself up to Jesus, and, while at family worship, she was made happy in His love.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

A GOOD MESSAGE.—“Be of good comfort,” writes Paul to the Corinthians. Preceding it is this: “Be perfect”—that is, perfect in love. This being accomplished, the other naturally follows—“good comfort.” Being made perfect in love the Holy Spirit dwells within, and He is the God of all comfort. This Divine indwelling is a well-spring of joy and holy comfort. Is He in your heart?

THE GREAT REVEALER.

SOME weeks ago Rev. Dr. A. W. Pierson, of Philadelphia, addressed the ministers' meeting of the Methodist Episcopal Church, New York. This eminent servant of Christ dwelt upon the signs of the times in the religious world, which he deemed unfavorable to the spread and triumph of Christianity. The picture which he presented was not pleasant to contemplate. In the course of his remarks he took occasion to show how he prepared his sermons. He said, in the opening of his career, he had set out to be a decidedly literary and popular minister. But God had shown him his error in that he was not winning souls to Christ. This led to personal humiliation and an earnest seeking of the baptism of the Holy Ghost, which was graciously given. That was a turning point in his history. Since that time God had given him more souls in one year than in all the previous years of his ministry. Now, said this beloved man, I study the Bible *on my knees*. When a text is suggested as the subject of discourse he held it up before *The Divine Interpreter*, turning it round and round, so that He might pour upon it the rays of heavenly illumination, and the subject became full of light. He considered that He who had inspired the Holy Book was best able to interpret it, hence, in these later years, he had not much to do with

commentators. He preferred to go to the fountain-head, and, in doing so, the sacred page became radiant and the truth was grandly unfolded.

We listened to this address with profoundest interest, praying that our young and rising ministers who were present to hear these golden sentences from the lips of one of such distinguished ability, might be influenced thereby.

The Holy Spirit is the Great New Testament REVEALER. If we were to give ourselves up to His illuminations He would show us wonderful things. The trouble is there is so much to intercept His communications. His director-rays cannot fall upon our minds, and therefore our perceptions of Divine truth are so imperfect. There is a marvelous promise in Paul's writings to the Corinthians that we fear is not grasped in its significance by the Church of Christ. If it were she would be clothed with light and salvation, and be treading among the wonders of the kingdom. It is this: “*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*” Here many superficial readers of the Bible pause, concluding that it has reference to things that are not within the compass of our earthly knowledge or experience, and for which we must wait until we bask in the light of the “Eternal City.” Then shall we have ecstatic unfoldings. But such is not the mind of the Spirit in the passage above cited. We must not stop where the ordinary reader is accustomed to stop. Read the verse following, and we shall then apprehend it in its full meaning: “*But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.*” Here is a vital connection: What the eye cannot see, nor be heard by the ear, nor conceived by the heart, may be revealed unto us by The Spirit. It is a present tense revelation. God hath revealed them unto us. Unto whom? Unto *us*—but only unto us when we are in a receptive mood—when we are in a *babe-condition*. “I thank Thee, O righteous Father,” said Jesus, “that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Beloved, take the little child attitude and the deep things of God—wonderful things—will be unfolded by The Spirit. Expect the fuller revelations.

"Love cannot be hid any more than light." Let it shine, purely and constantly.

THE SALVATION ARMY.

The Salvation Army is one of the greatest marvels of the age. As a Gospel agency it is without a parallel. It is demonstrated to be a mighty instrumentality for the salvation of men. Multitudes in all parts of the earth, who were ready to perish, confess its life-giving potency. It is no longer an object of ridicule and scorn, or to be driven out of the world by ruthless mobs. Ecclesiastical dignities, ministers, and people of all denominations and masses of ungodly men pause on the highway to behold its heroic marches under the "Blood and Fire Banner," and are awed into reverence in sight of its redemptive achievements. Magistrates who were once ready to hail its captains to prison are becoming cautious about issuing their judicial mandates.

Philosophers, churchmen, and thoughtful men everywhere, find themselves confronted by a problem which is not easy of solution. The question is being largely propounded throughout the world: "*What is this—why is this?*" And if the attempt be made to solve the problem by any human process they will be baffled every time.

For a real solution of this great mystery of the times we must open the Book Divine. Have ye not read: "God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: excluding glorying in His presence?"

There, the secret is out! Wonder no more, ye blind observers of the strange movements of "The Salvation Army." Back of the banners and the instruments of music, and the simple array, and the resounding songs and hallelujahs of the conquering hosts, is a Divine ordination. God Himself is in the front and in the rear of these intrepid warriors, and conquer they must and will. Under Divine direction, willingly for Jesus' sake, they lay aside the pomp and vanity of the world, clothe themselves in simple apparel, deny themselves of luxuries, and mightily empowered of the Holy Ghost, they win splendid victories.

A beautiful tribute to an excellent Christian: "Always busy and always quiet."

BEARING INFIRMITIES.

Paul, in writing to the Romans, says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves?" The excellent Philip Henry gives us some good thoughts here:

"Weak Christians have infirmities, but infirmity supposes life, and we must not despise them.—Rom. 14 : 13; Zech. 4 : 10,—not in heart, word or carriage. We must rather deny ourselves than offend them. Rom. 14 : 21, 15; 1 c 2; 1 Cor. 8 : 9, 13. We must support them,—bear them as pillars,—bear the house, as the shoulders a burden; as the wall the vine; as parents their children; as the oak the ivy. And this because they are *brethren*. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their wheat because it comes into their barns with chaff? They are weak. Bear with them and out of pity. In a family, if one of the little ones is sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. Bear ye one another's burdens, and so fulfil the law of Christ, the law of His command, and the law of His example. He takes special care of His lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities."

There is something peculiarly tender in that expression, "*touched with the feeling of our infirmities*." Jesus, our sympathetic High Priest,

"In His measure feels afresh,
What every member bears."

The wounds and woes and sorrows that make our hearts throb, touch His heart of infinite love. And not alone in heart-sympathy does He carry our sorrows—He actually takes our burden upon Himself.

Would we be like Him? Would we be obedient to His law? Then let us bear the infirmities of the weak. How strikingly was this exemplified in His treatment of the disciples amid their dulness of apprehension, their slowness to believe, and other frailties. Let us be like Him. It is the practical Christian life that wins. The outside world cannot fail to be impressed whenever likeness to Jesus is seen. Jesus commands the homage of the world more than men are wont to acknowledge. His enemies said, "Never man spake like this man,"—and it might be said also, "Never man *lived* like this man." Beloved, be like Him. Let your light shine everywhere.

"It is no use of going to others for what God is waiting to give."

"TOWARD THE COMFORTER."

Our esteemed contemporary, the editor of the *King's Highway*, England, says :

"It must be well that thoughts of God's people are turning earnestly towards the Comforter. Thousands are praying daily, 'Lord, pour out Thy Holy Spirit !' Now and again we hear of Christians meeting for 'a half night of prayer'—a devotional meeting resembling the watchnight services. We hear of a gathering, privately called, of 'Christians who desire to be in every way fitted by a pentecostal baptism to do God's will,' and who will spend some days together in a quiet waiting upon the Lord."

The object of the gathering is to humble ourselves before God, to search the Scriptures, to seek a much-increased ability through the baptism of the Holy Spirit to turn men from darkness to light and from the power of Satan unto God, and unitedly to pray that we may each be made more completely ready and meet for the Master's use.

O, that the whole living Church would join in one earnest prayer :

Come, Holy Ghost; for Thee we call !

This is good news. Our brother is a careful observer of the "signs of the times." We are persuaded that he has not mistaken the "signs."

And, what he sees in England we are cognizant of in this Western world. The thoughts of many thousands are being turned in this direction. This is a most encouraging omen. The Church needs to understand that this is the Dispensation of the Holy Ghost—that this is the source of her power. The conscious presence of the Holy Ghost in the soul-temple is the revelation of infinite resources possessed by the individual believer. And, a Church made up of such believers would give her marvelous aggressiveness, and make her mighty in bringing the nations to the feet of Jesus.

We counsel all who would be in the New Testament order to make this subject one of earnest and prayerful study. Look at the Scriptures bearing on the question—the Divine personality of the Holy Spirit—His gracious offices—especially His unwillingness in the heart of the believer. We must adhere closely to Bible teachings, so that every mind may be fortified against the erroneous and fanatical views entertained in certain quarters, which are of decidedly dangerous tendency, as facts fully show.

"God's people enjoy a partnership in each other's graces and gifts."

GOOD FLOATING.

Sister Isabella S. Leonard, evangelist, recently returned from Europe. A cyclone swept across the track of the ship. Paleness and fear sat upon the faces of many of the passengers. When there was a calm, one and another gave expression to their varied feelings in the perilous hour, especially how their fears were excited.

Miss Leonard, being asked how she felt under the fury of the blast, said, "She was calm and trustful; that she could easily select a dozen passages of Scripture upon which she could float any time."

That was a good testimony for the ship's company. Happy those who can be calm and trustful in such circumstances. God's word is, indeed, the refuge in the storm. A Christian conversant with the Scriptures can easily recite a dozen passages upon which he can float when waves roll mountains high, and when the great expanse is tempest swept.

But, mind you, it is reliance upon the promises that gives the rest and security. The grip of a living faith must be put upon them in order to the undergirding and uplifting potency. The soul must, in the outreachings of faith, say, "That promise is mine, and that, and that !" He hears a voice full of love and power saying :

"Fear not, I am with thee; O, be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

Reader, have you learned to float out on the promises? If you have you have learned what is worth more than millions. But, if you have not, make haste to know the all-assuring grip.

"The captain of a ship, which was overtaken by a storm at sea, announced that death to all was certain. A praying sailor-boy on board answered, 'God will save us yet !' The ship was on her beam-ends, and seemed ready to go down at once. At that moment a great wave struck and righted the ship, and a few days after she rode safely into New York Harbor." That sailor-boy had learned to float on the promises, and his faith saved the ship. Your faith may be victorious.

"We should endeavor to forget injuries, and bury them in love." Watts.

THE GUIDE CATECHISM.

QUESTION 22.—What is the witness of our own spirit, concurrent with that of the Holy Spirit?

ANSWER.—It is the consciousness that we possess the qualities or graces which belong to a state of entire sanctification or perfection. When justified and regenerated the individual is conscious that he possesses these graces in infantile degree. When entirely sanctified he is conscious that they are possessed in the measure of the stature of the fulness of Christ.

QUESTION 23.—What is meant by the graces of the Spirit existing in perfection when a person is entirely sanctified?

ANSWER.—That they are perfect in *nature* but not in *degree*. In nature, so as to exclude their opposites entirely—love without any admixture of hatred—humility without pride—meekness without anger—patience without impatience—and so of all the graces.

QUESTION 24.—What are the graces of the Spirit that thus exist in perfection in entire sanctification?

ANSWER.—The apostle gives us the bright enumeration: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This is, as Mr. Fletcher terms it, "a bright constellation of gracious stars." Love is the central grace around which all the other graces harmoniously revolve, and each and all exist in the heart of the sanctified one without alloy.

QUESTION 25.—Does this work of entire sanctification change the outward Christian life in any sense?

ANSWER.—There are not two rules of outward Christian life, one for the justified and one for the sanctified. The moral law, and the whole range of New Testament precepts, are as binding upon the justified as upon the sanctified. But in the case of the sanctified increased brilliancy and intensity are given to the features of the Christian. In the earthly family a very little child may be obedient as well as an older one, but the one more advanced in years will be more intelligent and earnest in following the recognized will of the parent.

"Love is full of leaf, with the birds singing in the waving branches."

SWORD-POINTS.

"For there is no respect of persons with God." Rom. 2 : 11.

Is there with you? Do you unduly respect the man of dignity and title, "the man with a gold ring?" If you do you are surely not like God—and are not honoring the Christian name.

"He staggered not at the promise through unbelief." Romans 4 : 20.

Who? Abraham. Staggered not, though impossibilities seemed to forbid the exercise of faith. Can this be said of you? Are you a *staggerer*, or a *believer*? Which?

"So then they that are in the flesh cannot please God." Rom. 8 : 8.

This is immutably true. The flesh, with the lusts thereof, must be crucified, and we must be renewed in the spirit of our mind if we would please God. Think not that you can lead a double life and find acceptance. There is no compromise admissible here—no middle ground. "Ye cannot serve God and mammon."

"It is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent." I Cor. 1 : 19.

This is predicted of the preaching of the cross—to the Jews, a "stumbling block;" to the Greeks, "foolishness." God has His own plans and methods, and will not allow of any substitutes—the products of human wisdom. Away then with your puerile attempts to improve upon the Gospel order—learning, eloquence, architecture, profuse ornamentation! They are as "nothing" in God's sight.

"Every man's work shall be made manifest! for the day shall declare it." I Cor. 4 : 13.

Be careful then what sort of work you do. No trivial or evil work will pass muster. The scrutiny of the day will be severe. Nothing can escape the arbitrament. The making "manifest" will be in the presence of many witnesses, a multitude of angels and innumerable millions of men.

"How careful, then, ought I to live—
With what religious fear;
Who such a strict account must give
For my behavior here!"

OUR INQUIRY ROOM.

THE PRAYER OF JESUS,—“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” John 17 : 15.

JESUS AMONG THE INQUIRERS.

“Simon Peter said unto Him, Lord whither goest Thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.”

“Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake.”

“Jesus answered Him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee: The cock shall not crow till thou hast denied me thrice.” John 13 : 36 c 8.

The inquiry of Peter was a very natural one. The disciples heard Him declare, again and again, that He was going away. The anticipation of His leaving them was not a pleasant one. They had forsaken all to follow Him, and as He was about to depart from them serious questions no doubt arose in their minds. If our Master be separated from us what will be our position? How shall we be regarded? What sort of treatment shall we receive? These were matters about which they might well desire to be enlightened.

And then *whither* is He going; to some other portion of this world—or to some other world? These things pressed upon their minds so strongly that Peter came and propounded the question to Him directly: “*Whither goest Thou?*” The answer which He gave was very explicit: “Whither I go; thou canst not follow me now.” For a time there must be a separation, in order to the accomplishment of his mediatorial purposes. But then this separation was not to be final. A blessed assurance was given in these words: “Thou shalt follow me afterwards.” In this there was ground for an inspiring hope, which would sustain them in their subsequent conflicts.

Peter, however, was not satisfied. In his impetuosity he further asked: “Why cannot I follow Thee now?” He might well have allowed his interests to remain in his Lord’s hands and patiently await the final adjustment. But, no; he persistently wanted to know “*the reason why.*” Let us understand that it is not always well for us to push our inquiries to the extreme point. And the impulsive disciple coupled with his question the positive declaration: “I will lay down my life for Thy sake.” No doubt sincere; but, alas, how little he knew of himself. We are prone, as was he, to think of ourselves more highly than we ought to think.

The reply of Jesus was, indeed, a sorrowful

one, exposing the weakness of his well-meaning but rash disciple: “Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow until thou hast denied me thrice.”

Deny Him thrice; so soon, so appallingly. Peter deny Him, thrice! Yes, even Peter. The terrible words had an exact fulfilment. The record makes us shudder. But, notice—while the sorrowful Redeemer made the statement, there was no harsh upbraiding, but a sacred purpose cherished graciously to recover the apostate out of the snare of the devil.

FROM CORRESPONDENTS.

QUESTION.—How is it that a Christian, when he prays, seems to take hold of God?

ANSWER.—This *taking hold* of God is a Scriptural phrase. The prophet Isaiah, 64 : 2, laments “that there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee.” In chap. 27 : 5 the invitation is given to ancient Israel: “Let him take hold of my strength that he may make peace with me.” Israel was a wanderer from God, and was thus called upon to return. Prayer is a taking hold of God, a recourse to Infinite strength, and those who do this find the undergirdings of Omnipotence.

QUESTION.—Is it right for one in the experience of sanctification to laugh at others’ mistakes in their absence, judging them unkindly?

ANSWER.—No, not for one in a justified state. It is a sin so to act, being contrary to New Testament precepts such as these: “Judge not that you be not judged.” Matt. 7 : 1; “Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way.” Rom. 14 : 13. These Scriptures need to be carefully studied, and we should be obedient thereto, in all our lives.

BIRTH-DAY GREETING OF BISHOP TAYLOR.

This is the memorial of my birth, on May 22, 1821, so to-day I finish my three score and ten.”

One score more, by the will of my gracious God and Father, will round out my term of service in this world nicely. His will, not mine, be done. He hath said, in my hearing, “With long life will I satisfy Him, and show Him my salvation.” Possibly that may carry me twenty years, and save a hundred thousand souls in Africa!

WILLIAM TAYLOR.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"With good will doing service as to the Lord, and not to men," Ephes 6: 7.

DAILY BIBLE CALENDAR—AUGUST.

1. I Thess. 5: 21; Acts 22: 14; John 17: 24; Neh. 9: 6.
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I Thess. 5: 6; Rom. 8: 6; Psa. 86: 11; Psa. 89: 15.
4. Acts 18: 9; Acts 18: 10; Psa. 130: 1; Psa. 62: 12.
5. I John 3: 1; I John 4: 16; John 17: 3; Psa. 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Psa. 119: 17; Isa. 45: 24.
7. II Tim. 2: 1; II Cor. 4: 15; Psa. 35: 22; I Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Psa. 118: 2.
9. Psa. 115: 9; Deut. 14: 2; Psa. 71: 17; Psa. 103: 2.
10. Heb. 13: 9; I Peter 1: 25; Psa. 35: 2; Psa. 26: 12.
11. Ephes. 5: 11; John 15: 14; Psa. 85: 7; Psa. 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Psa. 5: 1; Psa. 86: 15.
13. Isa. 45: 22; Isa. 45: 22; Psa. 39: 13; Isa. 12: 4.
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Psa. 41: 13.
15. I Peter 4: 16; I Peter 2: 19; Psa. 70: 1; Psa. 86: 13.
16. Isa. 62: 11; Isa. 66: 13; Psa. 139: 1; Psa. 118: 27.
17. Ephes. 4: 17; I John 3: 22; Psa. 119: 173; Psa. 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I Kings 8: 28; Psa. 111: 3.
19. Ezra 10: 11; Gen. 9: 13; Psa. 20: 4; Psa. 140: 7.
20. Jer. 31: 7; Isa. 44: 3; Psa. 40: 11; Psa. 33: 1.
21. Job 22: 22; Psa. 112: 1; Psa. 25: 6; Psa. 30: 4.
22. II Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Psa. 66: 2.
23. Gal. 5: 1; Prov. 28: 10; Psa. 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Psa. 140: 4; Psa. 119: 156.
25. Luke 6: 36; Luke 1: 50; Psa. 119: 175; Psa. 9: 1.
26. Psa. 34: 9; I Tim. 2: 6; II Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Psa. 69: 5; Psa. 95: 2.
28. Heb. 13: 13; John 5: 12; Psa. 84: 9; Psa. 47: 1.
29. I Pet. 4: 13; Jer. 24: 6; Psa. 119: 73; Psa. 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Psa. 41: 4; Psa. 18: 31.
31. II Pet. 3: 15; Isa. 26: 3; Psa. 80: 19; Psa. 136: 3.

STUDIES FOR THE SABBATH.

Sabbath, August 2.—Christ the Shepherd of His people.

Sabbath, August 9.—Christ the Intercessor of His people.

Sabbath, August 16.—All things working together for the good of the saints.

Sabbath, August 23.—The names of the children of God written in the book of life.

Sabbath, August 30.—Holy people have God for their King.

STUDIES FOR THE WEEK.

First Week.—The privileges of saints. *Abiding in Christ.*

Second Week.—Partaking of the Divine nature.

Third Week.—Access to God by Christ.

Fourth Week.—Christians are of the household of God.

The above "studies" are topical and suggestive, with the design that the reader will search the Scriptures and collect the passages bearing on each, so as to get the full significance. It might be well to write on them in a blank book.

CLOSET PRAYER.

A REASONABLE SERVICE.—"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephes. 5: 20.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees, Matt. 5: 38 & 42.

SING UNTO THE LORD, Hymn No. 577 in the Methodist Hymnal, commencing—

"Arise, ye saints, arise!

The Lord our Leader is;

The foe before His banner flies,

And victory is His."

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

For the Camp Meetings, that at each and all there may be wonderful outpourings of the Holy Spirit.

SPECIAL REQUESTS:

Virginia.—F—R—For two invalid friends to be filled with the Spirit and restored to health.

W—For a sister to be sanctified, and to have help in trouble.

Canada.—T—For the restoration to health of a minister.

N—For a brother in affliction to be sustained.

New York.—N—For an only son to be healed in body.

Michigan.—H—For a sister to be sanctified and healed in body. For another to be filled with the Spirit.

The Bahamas.—G—H—For a sister to be sanctified and husband and three children converted.

VINEYARD SERVICE.

OUR TESTIMONY.—"That the communication of Thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." Phil. 6.

Our faith may be effectual by testifying of the work of God wrought within us—we must call God's gifts by their proper names—without fear or shame.

WORK FOR YOU:

1. Write a letter this month to some unsaved relative—urge immediate acceptance of Christ.

2. Speak to some stranger at Church—get in a word for Jesus.

3. Testify against Church amusements.

4. Do some missionary work among loungers on the street corners.

5. Speak a word for Jesus when engaged in "shopping."

6. Help some unemployed person to obtain work.

We should ever bear in mind the declaration of the Apostle: "Faith without works is dead." Therefore let us prove our holy faith by holy works, and so honor the Lord.

A GREAT WORK.—"Casting down imaginations;" II Cor. 10: 5.

That is surely a great work. Human imaginations—*how lofty*! What can cast them down? Nothing but *spiritual* weapons. See the context.

THE GUIDE PRAYER UNION.

Our friends of the "Guide Prayer Union" will please observe

Tuesday, August 11th,

as the day of special prayer. The Scripture for the day is I Cor., 13 Chapter, and the hymn for the day 540 in the Methodist Hymnal. May it be a day of wondrous interest and power. May the HOLY GHOST be revealed in every closet!

EDITORIAL BRIEFS.

A DIVINE CALL.—"Put on the whole armor of God." Ephes. 6: 11.

The call is to *you*—to each and all. Hear it. Put it on.—"the whole armor of God."

—The tides of full salvation are rolling. Amen.

—Holiness is power. Seek it for itself—not for the power.

Know ye not that ye are the temple of God? ARE YOU?

—A sister in Maine writes: "I had given the GUIDE up, but was thinking how I should miss the *Daily Bible Calendar*." Our Benevolent Fund enables us to send it to her free. She greatly rejoices.

—Judge Tate, of Miss., says: "The love of Jesus must be in the heart in order to love the GUIDE teachings."

—A sister in Chicago says, "She is so glad we did not stop the GUIDE when she was sick." We hold on to people as long as we can.

—New subscribers are coming in.

—Latest Camp Meeting Song Book, by Profs. Sweney, Kirkpatrick and Gilmour. "Radiant Songs." Price, 35 cents.

—They had an ingathering of 125 souls in Cleves, Ohio, recently, writes pastor J. W. Hickman.

Do you know what it is to have power with God? DO YOU?

—As we write they are moving toward Mountain Lake Encampment. Grand tidings expected.

A sister in Connecticut recently obtained a copy of the life of Mrs. James. She read it aloud, and was greatly profited. So will you, if you read it.

There was an interesting and profitable celebration of John Wesley's birthday June 28th, in Russell Place Church, Brooklyn. A. McLean, pastor. Let this be celebrated annually.

THE CAMP-MEETINGS.

July 25 to Aug. 3—Union Holiness. A. McLean.

July 30 to Aug. 13—Pitman Grove, N. J. D. B. Updegraff, W. Jones and others.

July 30 to Aug. 10—National—Vermillion, Ohio. W. McDonald.

Aug. 4 to 11—Intervale, N. H. Dr. Cullis.

Aug. 5 c 13—Illinois State Holiness. J. A. Wood.

Aug. 6 c 15—Urbana, O. S. A. Kean.

Aug. 6 c 16—Benton, Ks., Kansas Holiness Association.

Aug. 6 c 16—Sing Sing, N. Y., Willing, Thompson.

Aug. 11 c 21—Scottsville, Tex. Godbey, Carradine and others.

Aug. 13 c 23—Joanna Heights, Pa. J. Thompson.

Aug. 14 c 19—Storm Lake, Ia. A. McLean, B. S. Taylor.

Aug. 25.—Women's Union Holiness, Mt. Tabor, N. J. Isabella S. Leonard, Amanda Smith, &c.

Aug. 18 c 28.—Ocean Grove Camp Meeting. Dr. Tal. mage preaches Sabbath afternoon, Aug. 23d

—Rev. John Parker is working as an evangelist. Address, Mount Kisco, N. Y.

—Sisters, go to the Women's Union Holiness Camp Meeting, Mt. Tabor, N. J., August 25th.

—Expectation is running high in certain quarters in regard to Orchard Beach Union Holiness Camp Meeting, July 25th to August 3d. A. McLean in charge.

—The Salvation Army is preparing to build a great Temple in New York. Amen.

Do you know how to be silent under provocation? Do you?

—A widow in this State wrote that it was very painful to discontinue the GUIDE. It is not discontinued. Our Benevolent Fund provides.

—We published a testimony of Sister Bella Cooke recently. She said: "We feel and sing,

"His love is as great as His power,
And neither knows measure nor end."

Unfortunately the poetic lines were omitted, making a bad break.

—Another excellent work from the pen of Dr. Deems is just out, "The Gospel of Spiritual Insight," "Studies in the Gospel of St. John." Wilbur B. Ketcham, publisher. \$1.50. Order of us.

—Prof. R. E. Hudson has published another beautiful *Song Book* for Gospel Meetings, Sabbath Schools, etc. "The Purest Gems." Price, 35 cts.

—Go to *Sing Sing Camp Meeting*, August 6th c 16th. Bros. W. C. Willing and John Thompson in charge. Glorious times expected.

—The Centreport, N. Y., *Grove Meeting* is Aug. 5 c 10.

—The latest book of Rev. B. S. Taylor is "The Pipe and Quid." Price, 15 cents. It is pointed and pungent. Get it among the tobacco slaves,

—The American Home Missionary Society. Working for Christ nobly. Send to Rev. Dr. Clapp, Bible House, for a report or copy of their excellent magazine, *The Home Missionary*.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*The Baptist Church* reports an increase of members of 94,000 for the year.

—*Iowa Falls, Ia.* J. E. Scott, pastor. 114 probationers received to full membership.

—*Hawkeye, Ia.* Revival conducted by L. N. McKee. 67 seekers; most of them converted.

—*Yelvington, Ky.* Bro. J. J. Smith writes to *The Witness* of many being converted and some sanctified.

—*Sheboygan, Wis.*—W. S. Patton, pastor. A continuous revival. 73 probationers received since Conference.

—*Manasquan, N. J.* Bro. G. L. Barker, Evangelist, has held a meeting here, and souls have been saved.

—*Findlay, Ohio.* Bro. C. H. Yatman, Evangelist, having a time of interest. Great crowds and a great awakening.

—*Great Falls, N. H.* Bro. Arthur Crane, Evangelist, has been conducting Union Services. 100 said to have found Christ.

—*St. Louis, Mo.* Centenary M. E. Church, South, Dr. B. Carradine, pastor. A great revival on the Holiness line is reported.

—*Hammonton, N. J.* P. Cline, pastor. R. Kelso Carter, Evangelist, has been holding special services, and quite a number have been sanctified.

—*Troy, Pa.* E. P. Telford, Evangelist, has had a successful meeting. The stores were closed two hours earlier in the evening. Quite a number found Christ.

—*Lathrop, Mo.* Bro. G. Wilson, Evangelist, has been working successfully. Scores sanctified—among them a minister from an adjoining charge, and some converted.

—*Knoxville, Tenn.* An interesting meeting has been held in Asylum Street M. E. Church, J. N. Kendall, pastor, aided by R. M. Cooke, of Augusta, Ga. 50 converted and 30 sanctified.

—*Des Moines, Iowa.* State Holiness Camp Meeting at Des Moines, Ia., in charge of Rev. Isaiah Reid. We hear of a blessed meeting. Bros Watson, Wood, Haney, and others have been aiding. Altar constantly thronged. Many saved.

—*In the South.* The Nashville Christian Advocate says: "The Charleston District reports between 600 and 700 additions since Conference; the Chillicothe District, 416; the Plattsburgh District over 400.

—*Graniteville, S. C.* T. H. Leitch, evangelist, has had a tent meeting for two weeks. 300 professed to find Christ.

FROM THE FOREIGN FIELD.

—*Russia.* The shameful persecution of the Jews continues.

—*England.* The social scheme of Gen. Booth is progressing favorably.

—*Italy.* It is said 63 out of every hundred of the inhabitants can neither read nor write.

—*Japan.* Rev. W. S. Warden, presiding elder, has furnished an interesting account of revival meetings. Times of refreshing among the member and souls born into the kingdom.

—*Prussia.* From the last statistical Year Book of the Protestant Church in Prussia, it appears that in 1889 no fewer than 3,125 persons became converts to the Evangelical Church.

—*China.* The Conference, at which Bishop Goodsell presided was an interesting one. Since last Conference an increase of 256 members and 362 probationers. A mob has destroyed our mission building at Nanking.

—The most recent statistics of the missions in China are 1,296 foreign missionaries, including 316 single women and 391 wives; 211 ordained, and 1,235 other native laborers; 522 churches, 37,287 communicants, and 16,836 pupils in schools.

—*India.* Gossner's Mission, founded by Pastor Gossner, of Berlin, in 1844, is a most vigorous missionary body. They are at work among the Kols of Chutia-Nagpur, India, and are wonderfully successful. Within the last twelve months 10,073 have been baptized and 2,796 have broken caste and come under Christian instruction.

—*Africa.* The steamer "Anne Taylor" is now running on the Congo. Bishop Taylor writes: "Last night I slept on board our steamer, the 'Anne Taylor.' No such cabins in any other steamer on the Congo. She will be the best and cheapest sanitarium for Congo workers they can find this side of Europe or America. She will get all the work she can do.

—The Swedish Congo Mission, during the last ten years, has opened 5 stations, which are occupied by 18 missionaries.

—*Heli Chatelaine.* Bro. Samuel J. Mead writes: All is well. The work of the Lord continues to increase by His holy hand.

—The great Church, whose seat is upon the Seven Hills, is neither dead nor sleeping. During the last four months of 1889 no less than 49 Roman Catholic missionaries, male and female, arrived in East Africa, and 15 of the number were destined to the mission which is rival to the Protestant Mission in Dar-es-Salaam.

—Mr. Trow Ahok, a prosperous merchant of Foo-Chow, lately gave \$10,000 to found an Anglo-Chinese College in that city.


GUIDE HYMNAL

The Wings of the Morning.

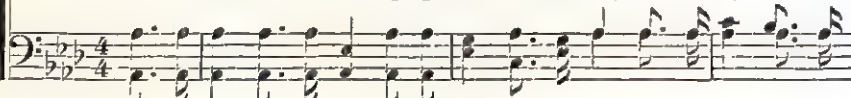

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L. H. EDMUNDS.

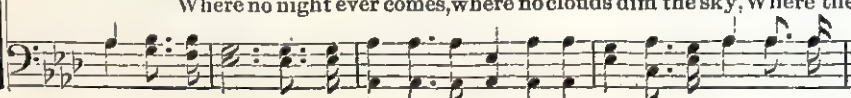
JNO. R. SWENEY.




1. Let "the wings of the morning" my spir-it uplift, Un - to Je - sus, "the
 2. On "the wings of the morning" hosan- nas ascend To the throne of his
 3. Let "the wings of the morning" glad melodies bear, Blessed hopes of the


sun of my soul," For the light of sal- vation he sheds on my way, And the
 glo- ry above; My Redeemer is reigning, and soon this dark world Will be
 land fair and bright;
 Where no night ever comes, where no clouds dim the sky, Where the



CHORUS.



shadows of night backward roll. On "the wings of the morning" My
 filled with his knowledge and love.
 Lamb is for- ev - er the light. On "the wings




spir - it would fly, To hold sweet communion With Jesus on high.



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SEPTEMBER, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"And when He was entered into a ship His disciples followed Him."

"And, behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but He was asleep."

"And His disciples came to Him and awoke Him, saying, Lord, save us ! we perish."

"And He saith unto them, Why are ye fearful, O ye of little faith ?"

"Then He arose, and rebuked the winds and the sea ; and there was a great calm."
Matt. 8 : 25.



ANOTHER memorable scene in the life of Jesus is before us. He was on shipboard. The disciples were with Him. He was there by design. A grand opportunity was afforded to demonstrate that He was Lord of the sea as well as the land. The voyage was a perilous one—the sea was tempestuous—the waves broke over the ship furiously.

The disciples were afraid. Accustomed though some of them were to the great deep, the storm on this occasion aroused their fears. Their Master had fallen asleep amid the conflict of elements. As a man He needed repose. The affrighted disciples made haste to arouse Him and apprise Him of the peril of the situation, saying, "Lord, save us ! we perish." How well that when danger threatens we have the privilege of recourse to the One mighty to save. We may tell Him the story of our trouble and find Him ready to listen and to deliver.

So, now, the blessed Jesus calmly listened to the complaint of the timorous one. "The Lord save us ; we perish"—quickly arrests His attention and draws out His sympathies. He compassionates our weakness and stretches out His arm to bring salvation. Here, He first seeks to allay the fears of his disciples. He saith unto them, "Why are ye fearful, O ye of little faith ?" Can ye give a reason for this fearfulness ? Do ye not know that I am in the ship ? Have ye not learned that I care for you ? Have I not a strong hand and a mighty arm ? What means this littleness of faith ? Beloved reader, bear this in mind—the most unreasonable thing in the universe is *little faith in Jesus*. In His presence there should be "a faith that will not shrink though pressed by every foe." But, poor human nature gives way when there is a tempest on the sea. The Master, however, comes to the rescue ; but He will not fail to rebuke our causeless fear.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II. Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

EXCLUDED—WHY?

BY REV. CHARLES W. L. CHRISTIEN.

TEXT.—"So we see that they could not enter in because of unbelief." Heb 3: 19.

EXCLUDED—Why? The reason is in that one significant word—unbelief. And the fact is used as a warning to all generations, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." In the space allotted us we wish to indicate the different points in the analogy suggested by our text.

I. *God had provided a rich inheritance for the children of Israel*, the beautiful land of Canaan, "a land flowing with milk and honey." Moses painted it as "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, vines and fig trees and pomegranates, a land of oil olive and honey." Egypt had been cruel bondage and bitter sorrow, but in Canaan they were to breathe the sweet air of freedom and fill it with their songs.

And Canaan was a type of the present "inheritance of the saints," the inheritance that is to be realized here below. It is quite a mistake to suppose it was a type of heaven. If so, then, of necessity, the wilderness was a type of the religious

experience which the believer is to realize on earth. But the desert was punishment, simply and altogether punishment for sin. God never intended the forty years' journeyings. He brought them out "that He might bring them in," not that they should wander from one encampment to another through the dreary years, and never enter Canaan after all. This came to them quite against the original purpose of God. And it would be a strange thing to imagine that the life and experience to which the Gospel calls us is so poor a thing, when all is said, that it has no better type than a forty years' punishment for sin. No, just as Canaan was what the children of Israel were to enjoy on earth, so will it ever stand out as a type of that holy land which the Gospel calls upon us to go up and possess as our present heritage. If we climb the mount of Scripture, as the patriarch climbed Mount Nebo, there stretch before us the fair provinces of pardon, and peace, and purity, and power, smiling serenely in the sunlight of heaven. And we have not to mourn like Moses that we may not go over Jordan, for our Father only shows us the beautiful country that we may enter in.

II. *But the land was not simply provided for them, it was made over to them by covenant.* God had covenanted with Abraham to give it to him and to his seed for ever. He had renewed the covenant to Isaac and Jacob. And they all died believing that, at the appointed time, their children should inherit what was to them emphatically "the land of promise." When Joseph died "he made mention of the departing of the children of Israel, and gave commandment concerning his bones." And when the four hundred years sojourn in Egypt was accomplished the Lord brought them out, "with a high hand and a stretched-out arm, "to fulfil the covenant made unto their fathers." So that the law was theirs by the express and solemn covenant of God.

And the Gospel is God's covenant of mercy with our race. God promised to the sinning pair that the woman's seed should bruise the serpent's head. And the sacrifices of patriarchal and of Jewish days were so many seals which God put to the covenant. And when the "fulness of the time" was come, and the Incarnate Son died upon the cross, it was "the blood of the everlasting covenant" that He shed. By this covenant of grace God has provided pardon, and holiness, and heaven, for "the whole world." All the unspeakable blessings included in the word salvation became the covenant birth-right of every child of man. No sinner need perish. As every Israelite had by the covenant a claim to Canaan, so every sinner has, by the blood of atonement, a claim to all that Christ purchased for the human soul when He suffered unto death.

III. *But the Jews had to appropriate for themselves that which was already theirs by covenant right.* As long as they were in the wilderness they were none the better for the promise of Canaan. They had to go up and take possession. "Every place that the sole of your feet shall tread upon, that have I given you, as I said unto Moses." Just so far as they did this their covenant rights became theirs actually, but no further. That which they did not appropriate remained in the hand of the enemy.

It is precisely so with us and Gospel blessings. They enrich no one who has not appropriated them for himself in God's appointed way. They are glorious in their fulness, and a score of heavenly voices assure us that they are all ours, but we shall remain helplessly and hopelessly poor if we do not come, each for himself, and claim them for our own. Provision spells one thing, appropriation quite another. And this leads up to the main point.

IV. *The Jews could have appropriated the land by faith, but they lost it by unbelief.* When the spies returned with their report

they all agreed that the land was everything to be desired, and the fruits which they brought confirmed their words. But the ten said that there were insurmountable difficulties in the way of their taking possession; the inhabitants filled every corner of the land, they were strong and of a great stature, and their cities were impregnable, "walled up to heaven." Caleb and Joshua—not the only two who have been in a noble minority—admitted all the facts but denied the conclusion. They said: We can take it, for it is ours by the promise of God. If He is with us we shall conquer. Our enemies will be food for us. Their defense will depart and their strength be gone. But the people sided with the ten, and were ready to stone the faithful two. So the Lord was angry and turned them back from the borders of the inheritance. "They could not enter in because of unbelief." But when the forty years had gone their children passed over Jordan, and as long as they went forward in the name of the Lord their pathway was from one victory to another. They took just as much of the land as they had faith in God to take.

Now the same great principle of faith runs through the Gospel. The possession of Canaan was no more conditional on faith than is the possession of the saving blessings of the covenant of grace. Let us put it in three ways:

1. *No Gospel blessings are ever given in response to anything save faith.* Desire may be intense, prayer may be long and agonizing, but desire and prayer without faith can only be failure.

2. *Every covenant blessing will be and must be given to faith.* Pardon, cleansing, power for service, and every other gift of the covenant, each and all, are given to him who asks for them in Christ's name, expecting to receive. Faith is no venture. There is no element of risk or speculation about it. It is not experiment but certainty. It is simply and

always a success. It is just as impossible for faith to fail as for God's covenant to be broken. God would be untrue to His own promise and "deny Himself" if faith failed in a solitary instance. He that believeth *shall be saved.*" To trust for pardon is to receive it. To trust for purity is to be "cleansed from all sin." To trust for power is to be "strong in the Lord and in the power of His might."

3. *We are not to measure our expectations in the divine life by any power that we possess, but by the power of God to fulfil His own words.* How was Jericho taken? "By the power of God through faith." And that is exactly how any heart is to be purified and how I am to be kept." My hopes are never to be centred in myself, but always fixed on God in Christ. Unbelief sees a thousand difficulties, but faith sees none—they are eclipsed by Omnipotence. Unbelief turns pale with fear and trembling, faith is calm because confident in God. Unbelief sheds many needless tears, faith sings as many songs of joy. The question is never, What can I do? It is always, What is the covenant promise of God? For whatever He has promised "He is able also to perform."

Full many a believer is kept out of the holy land of perfect love, not because he does not know that there is such a land, nor because he does not desire to enter in and dwell there, but because he hesitates to go up in the name of the Lord of salvation and take possession.

O that I might at once go up!

No more on this side Jordan stop:

But now the land possess:

This moment end my legal years,

Sorrows, and sins, and doubts, and fears,

A howling wilderness.

Everybody wants to attain to conspicuous and shining virtues, but very few seek the lowly graces, the thyme and sweet herbs which grow beneath the shadows of the life-giving tree.

—Selected.

HOLINESS IN PROVERBS.

A WELL-SPRING.—*Understanding is a well-spring of life unto him that hath it. Prov. 16 : 22.*

An able writer says: A religion of notions—what is it? All is death. There is no pulse in the affections—no motion in the heart. But when the understanding is enlightened to apprehend spiritual things in their spiritual glory, notions become principles; feelings flow from light, and are filled with life. This is, indeed, a well-spring of life to him that hath it, refreshing to himself, and a blessing to all around him. The "well-spring" shows that the work is not on the surface—not the summer stream, but an overflowing fountain."

THE BLOOD OF CHRIST.

WHAT IT IS, AND WHAT IT DOES.

BY REV. THORNLEY SMITH,

(Of the Wesleyan Connexion, England).

I.



HE word *blood*, in reference to that of our Lord's, occurs about thirty times in the New Testament, twelve of which are in the Epistle to the Hebrews. The word *death*, in reference to Him, occurs but seldom, and in that epistle four times.

The use of the former word is not surprising, for the writer deals with the two dispensations, that of the law and that of the gospel, contrasting the one with the other, and unfolding the superiority of the latter to the former. The prevailing feature of the Levitical economy was that of sacrifices, most of which were sacrifices of animal life or of blood, and this epistle is the exponent of their meaning.

With two questions I will deal in this article: What is meant by blood, and especially by the blood of Christ? and what is its efficacy, or what *does it* for us who believe?

What is meant by *blood*? It does not mean death but *life*. The blood of an animal is its life, so that when it is shed, or poured out, life becomes extinct. "The

blood is the life of the flesh. (Gen. ix., 4.) Hence when Cain slew his brother Abel God said to him, "The voice of thy brother's blood crieth to me from the ground," Gen. iv., 10, implying that it still lived. To God Noah said, "Whoso sheddeth man's blood by man shall his blood be shed. Gen. ix., 1. That is, life must be taken for life." And in Lev. xvii., 11, it is said, "The life of the flesh is in the blood: and I have given it to you upon the altar, to make atonement for your souls; for it is the blood that maketh an atonement for the soul." We learn from the Odyssey of Homer that the shades, or spirits of the dead, were supposed to drink blood in order to renew their strength, and the heathen in general spoke of blood as the energy of the physical life. There is, however, no real virtue in blood itself, and to eat or drink it is unwise on sanitary grounds, for it is injurious to the human system. Carnivorous animals, the lion, the tiger and the hyena feast on blood, as also does the vulture, but for man to do this is unnatural, and cannibalism is practised only by the very lowest grades of the human species. We eat animal food, but before we do so we pour the blood out, for to take it with the blood is almost equivalent to drinking the animal's life.

Blood, then, is life, and life is so sacred that whoever takes it wilfully forfeits his own, or, if inadvertently, he was in danger under the law of being slain by the avenger of it unless he escaped to one of the cities of refuge. (Num. xxxv., 1-34.)

It is well to understand this, for it teaches us to hold human life in the highest respect. We may take the life of an inferior creature, but it is to our peril that we take that of a creature like ourselves. And we should bear in mind that God has made "of one blood all nations of men," so that in His eyes the life of a swarthy negro is as precious as that of the fairest European. And "He

maketh inquisition for blood;" whence it is certain that all who traffic in human flesh will not escape the vengeance of His law. It overtook many a slave owner in times past, and it will overtake many others in our times in Central Africa and elsewhere. Nothing will wash out the blood-stains on Lady Macbeth's hands, nor could all the perfumes of Arabia make them sweet. And will slave-owners, who treat their slaves worse than their dogs, be able to cover their iniquities in the day of doom?

Now the first mention of the blood of Christ in "*Hebrews*" is this: "Since then the children are sharers in blood and flesh, He also Himself, in like manner, partook of the same," (Ch. ii. 14, R. V. Margin). "Christ became man," says Bishop Westcott, "under such conditions that he could die as men die, and in dying make the virtue of His life accessible to the race."

Death came into the world by sin, for had not man sinned he would have had constant access to the tree of life in Eden, and thus, though not naturally immortal in body, would have become immortal. But when he sinned he lost that privilege, and was driven out of paradise. (Gen. iii., 22, 24.) In other words, he forfeited his life, and not his physical life only but his spiritual and eternal life, which could only be restored to him by the incarnation, sufferings, and death of God's own Son.

The incarnation is the greatest of all mysteries, and it is the basis of the entire plan of redemption. The Son of God became the Son of man and thus partook of our blood, and that blood which was His life, He poured out upon the cross. It was not simply His death by which we were redeemed, but His life's blood, and the life He gave He took again by His resurrection, which is now and ever will be the spiritual and eternal life of all who obey Him. "Therefore," He said, "doth my Father love me because I lay down my life that I might take it again."

HOLINESS IN PROVERBS.

PLEASANT WORDS.—“*Pleasant words are as honeycomb: sweet to the soul and health to the bones.*”
Prov. 16: 24.

It has been said, “The sweets of pleasure are not always health. The honeycomb combines both. Description may give a fancied notion of it. But the taste affords the only true apprehension. The professor may enjoy a passing sweetness in the words of God. But it is only the drinking in of them that realizes their solid pleasure sweeter than honey or the honeycomb. So overwhelming often is their richness that we can only ask, as concerning the manna—“What is it?” Not less HEALTHFUL are they than PLEASANT—invigorating to our principles—those BONES—the strength of our spiritual system.”

THE INNER LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Sixth Paper.

THE inner life of holiness is a life of *continuous spiritual growth*. All the spiritual graces which were planted in the heart at conversion—and which, during the justified state, were more or less hindered in their growth and development by the presence of the carnal mind—are now permitted to expand themselves, and to increase indefinitely without let or hindrance. And thus the heart of the sanctified man or woman becomes a spiritual garden—full of luscious fruits and fragrant flowers, with no noisome weed or noxious insect to obstruct the growth or the fruitfulness, or the perfume. “A garden enclosed is my sister, my spouse.”

We get spiritual life as a gift of God at our conversion. We get heart-purity also as a gift at the time of our entire sanctification. Afterwards we are in a position to grow steadily and constantly unto maturity. In natural things maturity or ripeness is followed by decay and death; but in spiritual things there is no maturity attainable beyond which there may not be a farther growth, and no decay or death can ever occur unless we fall into backsliding and apostacy. As holiness is synonymous with perfect love, we may readily believe that there will never be a

time on earth or in heaven when there may not be and will not be an increase of holy love. Hence spiritual growth as a part of the inner life of holiness will be continuous and perpetual while we are in the body, and it will be eternal in glory.

And yet it is true that the sanctified believer, walking year after year with God, and obeying His voice,—trusting in Christ and walking in His footsteps—does attain even in this state of being to a richness and ripeness of experience, and to a development and fulness of the Christian graces which may well be designated maturity. Purity, obtained when you are sanctified wholly, is perfection in nature; maturity, the result of growth, is perfection in degree, but with the paradoxical condition attached, that “still there’s more to follow.”

The apostle Peter, in his first epistle, uses this language, viz.: “Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby;” and in his second epistle at the end he says, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” It is evident that the apostle—who has been styled the “Apostle of Growth”—gives not the slightest intimation that we can grow *into* grace, whether the grace be justification or entire sanctification. In the first passage quoted, he addresses Christian converts in a justified state as “new-born babes,” and admonishes them to remove all the hindrances to growth by which they are beset, and then to seek a healthy, spiritual appetite and digestion, that they may grow by feeding upon the pure milk of the word. Here then, we have the inspired conditions which are necessary to Christian growth. They are, first, Get rid of inbred sin—for it is manifest that malice, guile, hypocrisies, envies, evil-speakings, are all fruits of the carnal nature, which still abides even in the regenerate—and Peter is saying to

them, "Be sanctified wholly," "Destroy the body of sin," "Remove the obstructions to growth," "Feed yourselves on Bible truth," and then you will grow. In other words, they are directed to become healthy Christians, and then to take the right kind of spiritual nourishment. These two conditions being fulfilled, a rapid and constant spiritual growth is certain.

From the second quotation given above, we learn that growth in grace is parallel with and dependent upon a growth "in the knowledge of our Lord and Saviour, Jesus Christ." Yes, beloved, we are to be constantly growing in knowledge—even the knowledge which is life eternal. "That they might know Thee, the only true God and Jesus Christ whom Thou hast sent." O, to know more of Jesus, let that be our aim; and for that purpose let us sit at His feet and learn of Him. We can get additional knowledge of Him by a diligent study of the Word—by prayer, and praise, and worship, and communion—by the Spirit taking of the things of Christ and showing them to us—and as we grow in the knowledge of Him we shall also be growing in grace. Praise the Lord.

A healthy child needs simply to partake bountifully of the food which is his natural nutriment, and to have proper exercise, and he will thrive and grow rapidly and symmetrically. But if he be the subject of some constitutional disease, which affects his digestive and assimilative functions, then, although you may give him his milk regularly and abundantly, yet his growth will be interfered with—he will be dwarfish, or distorted, or one-sided, or in some way unsymmetrical, and at the same time a weakling as to strength. Ah, beloved, are there not far too many dwarfish and one-sided Christians? Are there not too many weaklings in our Churches, and is not the reason because their growth and development have been obstructed by the dreadful malady of inbred sin?

Several years ago I read a story like the following, viz.: In a certain family twin sisters were born. One of them was a strong, healthy, well-developed child, while the other was a poor, weak, puny infant, with no health and little vitality. After twenty-five years the one was a tall, vigorous and handsome young lady, while the other had never walked a step nor spoken a word. At the age of full maturity she was still an infant, and then death ended her sufferings. It was not that she had been fed, and tended and cared for less than the other. It was because she had no health—she could not assimilate the food which she swallowed, and so, of course, could not grow nor acquire strength. Let us suppose that in her infancy a skilful physician had administered a remedy to her which had permeated all her tissues and removed the disease from her constitution. Then she could have taken her milk and digested it—and after awhile she would have cut her teeth and been able to masticate and assimilate, not simply the meat of infancy, but the strong meat of womanhood, and like her sister she would have become full of vigor and able to accomplish all the duties of an active life.

The lesson is obvious. We are all born into this world with the constitutional disease of inbred sin. "This infection of nature doth remain, yea, even in them that have been regenerated." And while it remains growth and strengthening and development must be greatly retarded. But there is balm in Gilead—there is a Physician there—the health of the daughter of my people may be and ought to be recovered. In the blood of Jesus there is a panacea for all spiritual maladies, and for all inbred sin. Take the remedy, beloved, and be well. Then take the milk and afterwards the meat of the Word, and grow strong in the Lord and "do exploits" by his power.

Listen again to the inspired words of

Malachi, "But unto you that fear my name shall the sun of righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall." Notice, beloved, first you fear His name, and are therefore His children—next you are to get healing, and that means holiness, for sanctification is to the soul what health is to the body. *Holiness is wholeness.* And then you are to grow like calves of the stall. And how do they grow? First they must be healthy calves, and secondly they must be stall-fed. With these conditions they rapidly grow up into bullocks ready for the market. O, beloved, let us pray that the Sun of Righteousness may speedily arise upon Christians and upon Churches with healing in His wings—and that we all may grow up with full strength and power for service. Amen.

UNITED TO CHRIST.

BY FRANCES B. HAVERGAL.

"Head over all things to the Church, which is His body." *Ephes. 1: 22, 23.*

Joined to Christ in mystic union,
We Thy members, Thou our Head,
Sealed by deep and true communion,
Risen with Thee who once wast dead—
Saviour, we would humbly claim
All the power of this Thy name.

Instant sympathy to brighten
All their weakness and their woe,
Guiding grace their way to lighten,
Shall Thy loving members know:
All their sorrows Thou dost bear,
All Thy gladness they shall share.

Make Thy members every hour
For Thy blessed service meet;
Earnest tongues, and arms of power,
Skilful hands, and hastening feet,
Ever ready to fulfil
All Thy word and all Thy will.

Everlasting life Thou givest,
Everlasting love to see;
They shall live because Thou livest,
And their life is had with Thee;
Safe Thy members shall be found,
When their glorious Head is crowned.

HOLINESS IN PROVERBS.

"The hoary-head is a crown of glory, if it be found in the way of righteousness." *Prov. 16: 31.*

The *if* in this passage is the key-note. Righteousness, or, true holiness, is what puts a crown of glory upon the hoary head. A writer asks: "Who more honorable than those, who, having been 'planted' in youth within the courts of the Lord, grow up to 'bring forth fruit in old age,' manifesting the glory of the Lord's faithfulness and love? Truly is an old man's diadem that, which, not the art of man—but the finger of God—hath fashioned and set on his head. And this *GLORY* is brightened by its nearness to the everlasting crown?"

BELIEVING AND RECEIVING.

BY REV. JAMES CAUGHEY.

THE blessing of entire purity, all that is comprised in entire sanctification comes by pure and naked faith,—*believing* that you *do receive it*. This is all Christ desires of you just at this point. To refuse this until you know and feel it is done, is like refusing to drink, or to believe there is anything in the cup at your lips, unless you are at first assured that what you desire is safely deposited in your stomach!—a thing simply impossible. Upon one or other of these two rocks thousands of our Methodist people split. The great mass of them seem to be oscillating, like pendulums, between these two errors, only one, here and there, stopping at the true Gospel center. Those who refuse to believe until they have received, long as they have to wait for it, are by far the largest number in our Church. The first sentiment I have been combating has by far the fewest adherents; yet these are large enough, in number and influence, in some places, to embarrass the work of God greatly in this department. Hear me, then, O my brother! Stop at the Gospel center. Oscillate no more. Stay your soul upon the veracity of Jesus. *Desire, pray, believe.* If there happen to be any defect in your consecration, or in renunciation of sin, or any idol lurking in the secret place of your

heart, your sanctifying Lord will reveal even this unto you. But keep on desiring, praying, renouncing, consecrating, as you can, and *obstinately believing* all the while. Never attempt to believe you have what you know and feel you have not. But do attempt, and with all your might, to *believe that you do receive it*, and He who has power to do it will cut the work short in righteousness, and save you to the uttermost.

Bear this in mind; when you do receive, you shall *feel* that you receive. The great barrier to be overcome is to resolve to take Christ at His word;—not to *feel* that you receive before you believe; for then the promise would have ran, “*FEEL* that you receive, and ye shall have.” Nay, but “*Believe* that ye receive.” Believing and feeling are very different. But to begin believing with an empty, hard, tossed and troubled heart!—there is the difficulty, a formidable difficulty to many; they cower before it, shrink back from the contest, and vilely cast away their shield of faith, and abandon the field. But those who *hear nothing, see nothing, believe nothing*, but the pure, naked promise of Jesus Christ, that “*all things are possible to him that believeth*,” they, even they, shall have the victory—shall realize in a deeper and higher sense than *Petrarch*, when he penned those lines :

“Victorious *Faith*, to thee belongs the prize;
On earth thy power is felt, and in the circling
skies.”

Close your ear against the old serpent! His reasonings are endless. He never tires hissing against the doctrine of faith, although he ruined our first parents by believing his promise that they should not die though they did eat the forbidden fruit. They *believed* before they tasted it. The Lord has met Satan on his own ground, and saves us by *believing* Him. It is this that spites the old serpent. But as we must *believe* that we receive, in order to receive, he makes capital of that and overcomes many. Expect that he

will *hiss* at you. Regard him not. Perhaps he may hiss you through human lips, even those from whom you expect better things. Heed them not. Close your ears against him, and against all who would slur the way of faith. Cut them all short by turning to your risen Lord, hearkening for His voice, and doing as He bids you, like a good servant, a dutiful child. “*Believe that you receive.*” Hold fast upon that, even with a naked faith,—a faith *unclothed* of feeling, stripped of all sensible enjoyment, an empty, hard, tossed heart—the heart you have within you now. Jesus will soon appear among the waves, saying, “*Fear not, only believe. Be it unto thee according to thy faith. Believe that you receive, and you shall have.*” You do believe you do receive. It is faith’s triumphant hour. In that glorious instant you do receive, you are *saved*—sweetly, consciously, fully saved from sin; “the blood of Jesus Christ his Son cleanseth thee from all sin,” 1 John 1 : 7, and the language of your soul is :

“’Tis done ; thou dost this moment save—
With full salvation bless ;
Redemption through thy blood I have,
And spotless love and peace.”

Now, indeed, you may “believe that you have it;” ay, but in this case you *have it* before you believe that you have it; *believing that you received* brought it; believing that you have it is an after faith, so to speak. A difference there, and an essential one, too!

What did I say? “You may then *believe* that you have it.” Believe that you have it! That is too weak a word, it is defective. Nay, but you shall know that you have it. Believing ends where knowledge begins; their ground is not common. When I credit a promise, so as to trust my all upon it, that is faith or believing. When the promise is *fulfilled* upon which I relied, faith has no more place in this case; it is *knowledge* now, and therefore improper to say I believe I have it. Blessed be the Lord!

HOLINESS IN PROVERBS.

SLOW TO ANGER.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. 16: 32."

Anger, in its natural manifestation, is an outburst of carnality. In unregenerate men, and even in justified Christians it often gains the mastery, and the effects are pernicious. The wise man counsels SLOWNESS to wrath. The better way is to have it totally eradicated. Grace will do it perfectly.

HAPPY ISLANDS; OR, PARADISE RESTORED.

BY REV. J. E. AYARS.

(Extract from a book with the above title, which we published some years ago. It is a most captivating book, written somewhat after the style of Bunyan's Allegory, and very instructive to seekers of holiness. A new edition of it is now called for. If we were to receive a number of orders we might be induced to re-issue it, the price being \$1.00).



MAN has always been unwilling to believe that paradise has been forever lost to the world. There has lingered in the mind of the race, a yearning for its restoration, and belief that the blissful abode of peace and innocence was still in the world, or would be restored to it. It has occurred to the author of this volume that an account of his discovery of earth's lost paradise and a few years residence in it might be welcomed by those who, tired of material enjoyments, sigh for inward repose.

The ancients supposed that somewhere in the ocean there was a region free from extremes of heat and cold, crowned with plenty, and having the bloom of perpetual spring. This spot they denominated *Insulæ Fortunatæ*, or *Bealæ*—The Fortunate or Happy Islands. Here they placed their elysium, celebrated by Homer.

Elysium shall be thine—the blissful plains
Of utmost earth, where Rhadamanthus reigns.
Joys ever young, unmixed with pain or fear,
Fill the wide circle of the eternal year.

* * * * *
But from the breezy deep the blest inhale,
The fragrant memoirs of the western gale.

Plato also describes them in his *Timæus* and *Critias*, and makes them the seal of his ideal republic, or perfect state of society.

This belief of the ancients may have been a traditionary remembrance of the primitive paradise, arising naturally from an undefined longing for an unrealized good, which nothing in the old world, in its civilization, philosophy or religion, could satisfy. There is an intuitive conviction that there exists somewhere the pure, beautiful and good.

Ever since man was driven out of paradise he has cast a longing glance backward to that abode where Adam was in union with his Maker. Christianity comes to meet this longing. The Happy Islands must be sought in her domain.

* * * Paradise is not an outward condition, a landscape or golden city. * * It is an ascent in the scale of life, a spiritual condition. Behold it is within thee!

The voyage to the Islands is not a movement in time and space so much as a movement of the soul toward God. When the heart is brought back to fellowship with Christ paradise is restored.

* * * The author was led by various influences to go in search of the Happy Islands. For years had he craved the holiness and bliss there to be realized. The experience described in the New Testament was in painful contrast with his. About this time he came in contact with one who had resided in these isles. His simple story increased the thirst of the writer. His happy repose, his very features, revealed the paradise within. He spoke the language, wore the costume and had acquired the manners of the inhabitants.

Not only doubts of the existence of *Insulæ Bealæ* were encountered, but it was suggested that but few seemed interested to emigrate thither. Whoever went must go alone. It was suggested

that this higher life must be difficult ; also, if attained, it was uncertain whether one would remain there. This was a mistake. It has been found that the higher forms of Christian experience are easiest to live. * * * * It is easier to fall from a mixed state than from one of pure love. The nearer one gets to God, and in sympathy with all holy spirits, the less danger there is of falling. * * * * These doubts and temptations delayed the voyage. The restless soul cried out for the supreme good. Finally, free will summoned all her energies, * * * and the *purpose* was formed. The question was weighed, the cost counted, and resolve made to start at once, at loss of all things, if need be, to search the ocean through, to find the Happy Islands.

Several seaports were visited to find a vessel bound thither, but in vain. At last a voice was heard within, "Cease from man, * * for wherein is he to be accounted of?" Isa. 2, 22. And "Cursed is he that maketh flesh his arm." This convinced me the voyage must be made alone and for myself. Gaining all I could as to distance, latitude and longitude, and things for the voyage, I embarked on a boat called the "*Resolute*," at a city and harbor called "*Semivivum*." To this place and its mixed population, who were but half alive, I bade adieu forever. The boat seemed well-built and able to survive the fiercest storm. A flag was fastened to the mast-head with the motto, "Work and Live." * * * I had been told by my guide to steer by the Southern Cross instead of the Polar Star. * * * At length, just as the sun was sinking below the western horizon, several islands were seen sleeping on the bosom of the deep. These I recognized as the land I sought. The setting sun gave a glimpse of them, but night set in and they were not gained.

* * *

Naked, faint and destitute of all, I lay upon the beach. Soon a being stood

before me, not discerned by the outward sense, but faith's interior eye, which is unveiled to behold Him. The thick veil of sense was rent, and His form in majestic sweetness stood before me. No word can better express His character than *The Divine Man*. * * * * Such was the hour of my landing on the islands. This Being of unearthly beauty appeared as my support and Guide, filled my hungry soul, and put on me a robe of spotless white as the untrodden snow.

NEWLY-FOUND TREASURES.—I used to wonder how any one could be deeply interested in some parts of the Old Testament. Lately, however, while reading the history of the children of Israel, I have been much blessed, and feel as if I had found a mine of gold. Here are nuggets of truth which make the soul abound in good things.

God makes all promises to them hinge upon their obedience. Hear what He says :

"If ye will obey my voice ye shall be a peculiar treasure unto me." "If ye will obey, I will be an enemy to your enemies." "If ye will obey, I will send my fear before thee, and make all thine enemies turn their backs unto thee. "I will meet with thee and commune with thee." And in the "self-same day" that they obeyed, God did bring them out of Egypt."

Dear reader, do we not sometimes try to exercise faith *before* we are willing to be obedient ?

A willing spirit soon brings easy believing. God recognizes the spirit of obedience "in the heart" and comes and communes with us, although we are unworthy.

Shall we humbly pray that the obedient spirit may rest upon us in the fullest sense ?

Then will we rise superior to our surroundings, and in the midst of discouragements sing, "Jesus is good to me."

"But we never can prove
The delights of His love,
Until all on the altar we lay;
For the favor He shows,
And the joys He bestows,
Are for them who will trust and obey."

MARY STANTON, Cedarville, N. J.

"In the blackest soil grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks."

"If our life shines, the next to it must catch this light. It is the infection of cheefulness."

HOLINESS IN PROVERBS.

TAKING COUNSEL.—“*Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.*” *Prov. 19 : 20.*

Wisdom is the objective point—wisdom in the latter end. How is it to be obtained? The right course is here well defined—it is by hearing COUNSEL and by receiving INSTRUCTION. To whom, or to what, shall we have recourse? God Himself is our true Counselor, and His Word is full of instruction. His counsel will stand, and his word abideth forever. Thus fortified, we shall indeed be wise in the latter end.

WATCHING FOR SOULS.

BY MRS. M. N. VAN BENSCHOTEN.

“Lord, give me this soul !

I have waked for it when I should have slept,
I have yearned over it and I have wept,
Till in my own the thought of it had sway
All through the night and day.”



ONE beautiful Sabbath day a stranger entered the Bible class and took her place with the rest. As the school closed the teacher took her hand and said, “I am glad you came into the Bible-class—your name, I do not think I know.”

“O yes, Mrs. C——. Well, I hope you will come again.”

Sabbath after Sabbath she was there, a quiet woman with a strong, noble presence. A few Sundays had passed when the teacher whispered, “Are you a Christian, my sister.” “No, I am not,” was the reply. “Well, I am sure you want to be ; I will pray for you.” The teacher passed on, but she looked quickly into the face of her Christ, and, with an energy of faith she cried, “Lord, give me this soul !”

The lessons grew sweet and very tender. They contained the story of the Man of Galilee, the young Rabbi of Nazareth, on his last sad journey to Jerusalem. With intense interest the large class had followed Him until He had recrossed the Jordan and entered the house of Zaccheus. At last the Sab-

bath came when ascending up from Jericho, He was to enter Jerusalem. The teacher's face was aglow as, opening the lesson, she said, “To-day, after centuries of waiting, Israel's King enters the city of David.” Let every heart be astir as we note His reception. It was at the time of Rome's greatest power. Her eagles swept from the pillars of Hercules far eastward into Greece, into Macedonia and Persia, and from Carthage northward to the land of the Huns. The Holy Land of God's chosen people groaned beneath the iron heel of the Cesars. For centuries they had looked for the promised Deliverer. At last He has come ! The “palm branches are waving, the triumphal train lengthens, the hosannahs echo from Olivet and re-echo from Mount Zion for the Lord's Anointed, David's heir, Zion's King enters Jerusalem.” With thrilling interest the teacher pictured the triumphal entry as the vast train sweeps proudly in. “Did He stop at the Roman castle ? Did He thunder loudly at the gate for its surrender ? Did He drive out the Roman soldiers and take possession of Pilate's judgment seat ?” Surely Rome's eagles must come down ; the Lion of the tribe of Judah must go up. But no, He passes on ; the vast procession moves on in the temple—is it for coronation ? Alas, Israel's King came unto His own and His own received Him not ! To them He is but the son of Mary, the man of Galilee. And yet with an authority no Roman Procurator or Jewish priest dare question, He enters the holy precincts and casts out the money-changers, declaring that they have made His Father's house, which is a house of prayer, a den of thieves, and then silently, but with majestic dignity, He crosses the Kedron and awaits the coming of Gethsemane and Calvary. Jew and Gentile alike reject the Son of God ; to them He is but the Carpenter's son, Jesus of Nazareth. And yet, I want to tell you, added the teacher, that scarcely

three centuries had passed before this vast Roman Empire bows before the Son of the Jewish maiden and the throne of Augustus is occupied by the followers of the despised Nazarene. Well, may they sing :

“ Hail, thou once despised Jesus,
Hail thou Galilean King ;
Thou didst suffer to release us,
Thou didst full salvation bring.”

It cannot be that one of us here to-day will reject this Saviour Christ; and glancing up the teacher saw the stranger lady greatly moved. She took no further notice, but as the class passed out she said to her, “ I am sure you do not want to reject the precious Saviour. Will you not commence to-day to pray and ask Him to take possession of your heart?” She thoughtfully assented. The next Sabbath the teacher said to her, “ This is the holy Christmas week, has Jesus come to you?” I cannot bear to have the New Year find you unsaved. Will you meet me, and unite with me in prayer at 3 o'clock this afternoon?

“ I cannot at that hour.”

“ Can you at 5 o'clock?” “ Yes,” she replied, earnestly.

Several miles separated them, but they plead the promises, and glory crowned the mercy-seat. As the teacher entered the class-room the following Sabbath she came directly upon the lady, whose face shone with a new, glad light. “ Does Jesus save?” said the teacher quickly. “ Yes?” was the ringing response, amid tears and smiles.

She at once united with the Church, and soon after her daughter, a young lady in the school, was also converted, and together they are walking the heavenly way. O sweetest joy of earth, to win a soul for Christ! They are all about us, the unsaved ones. Let us reach out and, through sympathy with Jesus, get in touch with them and bring them to Him to be saved. It will glorify Christ and greatly enhance our bliss in the eternal world. Watch diligently for souls.

HOLINESS IN PROVERBS.

BETTER THAN GOLD AND SILVER.—“ *How much better is it to get wisdom than gold! and understanding rather to be chosen than silver.* Prov. 16 : 16.

This is the competent judgment of one who had large earthly treasures (1. Kings 3: 12 & 13), and who had proved their unsatisfactory character crying, out “ Vanity of vanities; all is vanity and vexation of spirit.”

Wisdom is the exact opposite of all this. Wisdom is the fear of the Lord—a calmly reverential loving fear. And to such there is given “ a good understanding.” Christ is our wisdom, and He being enthroned within us makes us incomparably rich, and none shall spoil us of our portion.

THE TESTIMONY OF AN OLD PILGRIM.

MRS. A. M. HEMSTREET.

IN one of the numbers of the GUIDE I saw the call for testimonies on the subject of *Holiness* or *Heart-purity*. I felt on reading it a desire to reply; not to display talents which I never possessed, but with a glad acquiescence in the blessed doctrine of assurance.

I was converted when about twelve, and joined the M. E. Church in 1824. My spiritual teacher was an old school Methodist; he enjoyed sanctification, and taught his pupils to go on to perfection, and he pointed out the danger of delay, or trifling by the way. I remember well the many struggles through which I passed and, although the simple way of faith was clearly described, and at times I seemed to grasp the blessing, yet it was some years before I realized the sweets of that experience. From an unwillingness to testify, I soon lost it. The enemy took advantage and robbed me of my confidence. But, though I was cast down, I was not destroyed. In the year 1857, a minister brought to our house the January number of the GUIDE TO HOLINESS—it was the first I had ever seen. He asked if I would like

to take it. I told him I would, very much, and from that time to this, with the exception of one year, I have taken that magazine, and I wish to say that it has been of incalculable benefit to me. I have passed through trials of the most severe nature, of which my life seemed replete, but, glory be to God, I have been enabled to take a stand for Jesus from which nothing with which I had to contend could ever move me—

“Trials brought me to His feet,
Trials gave new life to prayer.”

and I can say the Bible and GUIDE have been my companions. Through all the intervening years, O, how gladly have I ever hailed the appearance of the GUIDE, as the months flew past! And though some put it aside as a work they have no relish for, I can say it has ever been a welcome visitor to me and helped to pass many a lonely hour. When depressed in spirit, how it has cheered me by pointing to the Blessed Comforter!

It was some years after I renewed the GUIDE before I could again claim the blessing of sanctification. I think I may say for the last twelve years that has been my experience. Though a very unprofitable servant, so much shrinking from the cross, there is need again of the blood of sprinkling. Yes, every moment, Lord, I need the virtue of Thy death. And thus abiding under the shadow of the Almighty, having the intercourse opened between my soul and the fountain of everlasting love, I am passing my 78th year in the triumphs of faith. I could no more deny the reality of this experience than I could deny my own existence.

“How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent Word.”

I have enjoyed very much the many eulogies in different papers on the life of John Wesley. Some have spoken of him as a great and wonderful man. But it was the baptism of the Holy Ghost which made him what he was. We all may be baptized with the same Spirit.

HOLINESS IN PROVERBS.

FRIENDLY COUNSEL.—“*Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.*” Prov. 27 : 9.

True friendship is a priceless jewel. It manifests itself peculiarly in the time of perplexity and sorrow. Then there is need of friendship, and when hearty counsel is given it is like the precious ointment and the rich perfume poured forth. The truest friendship is found springing from a pure heart. This is not like the fitful, evanescent and often hollow friendship of the world.

LAST LETTER.

BY REV. JOHN E. COOKMAN, D. D.

FRIENDS of our dear departed brother have favored us with some extracts from his last letter, addressed to his sister-in-law. It was written during a short period of supposed convalescence. Bro. Cookman, who was translated on Easter Sabbath, March 29, 1891, like his ascended brother, Alfred, who “swept through the gates washed in the blood of the lamb,” was also permitted to triumph over the great enemy. These closing words of testimony will be read with interest by many who have sat under his ministry with delight, and by those dear saints who are in the furnace of affliction, and whose faith will be strengthened thereby. The beloved wife of the departed one, and his precious sister, who, through his protracted illness, watched with unfaltering love around his couch day and night, and his four surviving children, have left to them a rich inheritance in the memories clustering around this triumphal entrance into the City of God. These surviving loved ones should be cherished in tender remembrance, and be held up before our Father's throne.

“My disease has assumed so many different phases as to keep me quite busy in bearing it at all, much less in putting forth any effort in writing.

I am hardly brave enough yet to look back upon these *ten* months of frightful suffering; the very thought of them is almost more than I can bear.

Nor can I at all understand "the sweet will of God" concerning me, save on the ground that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," and on my Lord's assurance of "What thou knowest not now thou shalt know hereafter."

Never in my whole life was I so perfectly in the will of God as when I was stricken down, never happier in my Christian experience, never richer in my personal fellowship with Christ. Doing with a cheerful heart, with simplicity and godly sincerity the humblest mission service in the kingdom of God—blest in it! Never have I, in days of affluent prosperity as pastor of large and influential congregations, realized such power in preaching the unsearchable riches of Christ—or knowledge of such blessed fruit in the character and lives of the humblest men addressed in our mission chapel.

Why I have been shut away for almost a year from this earnest Christian service—in saving men, and shut up to pain and distress, and the daily and hourly entering in of the valley of the shadow of death I know not. He knows, and I am content resting in His love.

Many a time in the midnight hour, when I sat up panting for breath, every breath indeed a fierce distress, and when I was just sinking away into death, I heard my dear Lord saying, "My strength shall be made perfect in your weakness;" and so I continued to live, and this for not one exceptional night, but through these long months of agony.

During this period I have had the most skillful physicians in New York city—specialists in throat and heart diseases. For it is safe to say that never, in ten months, has my life been worth a moment's purchase—any moment was liable to close my eyes in death.

O how I praise Him; help me to praise Him! While I live will I praise His name; while I live will I praise His holy name. I will call on Him forever and ever.

Meanwhile there have not only been physical upholdings, but such marvelous manifestations of the Divine grace and goodness as has made my poor heart a constant chime of golden bells to His praise and glory.

Had I never been sure of my conversion, of this deeper work of grace in my soul, of His reigning in every emotion of my soul, I have had, without doubt, this sure and certain knowledge during my illness. Sometimes great baptisms of power, sweetness and love, have swept through my soul, and I have been unutterably filled with glory and with God; and this sweet fragrance has lingered like a grace of the skies for days afterward.

Sometimes a strange, gentle, quiet peace that passeth understanding, has possessed me. O, such ineffable peace! Glory to His name! Glory!

O how I long, with a longing akin to hunger, once more to stand in the church of Christ and proclaim my dear Lord as un-*all-sufficient* Saviour, and a Saviour sufficient for all. Believe me nothing is worth much in this world but character and service. *Christian* character, the fulness of Christ—in every power and faculty—that fulness embodied in work for Jesus.

Will you join me in saying: Put any burden on me, only sustain me. Send me any where, only go with me. Sever any tie that binds me, but the bond that binds me to 'I hy service and heart.

We have not passed this way heretofore, but the Lord Jesus has. "For we have not an High Priest which cannot be touched with the feeling of our infirmities." It is all untrodden and unknown ground to us, but He knows it all by personal experience; the steep bits that take our breath, the stony bits that make our feet ache so, the hot, shadeless stretches that make us feel so exhausted, the rushing rivers that we have to pass through, Jesus has gone through it all before us. For "He himself took our infirmities and bare our sicknesses." O think of "the things He suffered," over and above the great atoning suffering on the cross, just that he might personally know our little sorrows, and personally enter into our insignificant sufferings, and succor us in them with His own mighty help.—*Frances Ridley Havergal*.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect His people's graces.—*Dr. Guthrie*.

"O fire that always burneth, and never goeth out, kindle me!"



"Thy word is very pure: therefore thy servant loveth it. Psa. 119: 130.

"What glory guilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. John VII., 31-44. August 30.

VERSE 31. *More signs.* Jesus did many signs to prove His heavenly mission and to leave without excuse the people who rejected His authority. What signs do we show of our high calling so that men may be induced or compelled to believe our word? The speaking life must emphasize the word.

33. *A little while.* Christ ever felt the brevity of the opportunity and the pressure of necessity to speedily complete his work. If we felt it as we ought we would be far more in earnest to redeem the time and work for Him who hath sent us while it is day.

37. *If any man thirst.* First, the thirst, intense longing and deep craving for Christ and salvation, must be awakened; then there must be a coming unto Him in submission of the will and the life to His mastership and leadership; then the drinking, or believing and trusting, which brings sweet peace and refreshment to the soul.

38. *Rivers of living water shall flow.* This is the next thing after the drinking. Each believer will be a blessing, a means of refreshing and strengthening to others. He must give forth freely, abundantly, that which has freely and abundantly been supplied to him. His heart will be a perpetual fountain of good.

39. *The Spirit was not yet given.* Not till Pentecost was the full Christian dispensation inaugurated. Since that blessed day it is true that all who really believe on Christ have also the gift or baptism of the Holy Spirit, and hence have this living fountain opened in their soul, flowing perpetually.

Lesson X. John VIII. 34-47. September 6.

VERSE 31. *Abide in my word.* This means to live and move and have one's being in the great system of truth which Christ taught, and in the spirit which continually exhibited itself through the utterances of His lips. He who does this, Christ says, shall know.

32. *The truth shall make you free.* Yes, free indeed, as verse 36 puts it, for what the Son is there said to do as the agent or author, the truth is here said to do as the instrument. We are free not because we have no law, but because we so love the law as not to feel it a hindrance to the complete gratification of our will.

34. *Every one that committeth sin is the servant of sin.* Paul devotes himself in the sixth chapter of Romans to developing the thought that all who have believed on Christ are set free from the dominion of sin. This John also clearly asserts in his first epistle, third chapter. It is a doctrine which needs to be more distinctly preached in Churches where so many of the members do not even profess to be living without the commission of sin, and perhaps repudiate its possibility.

44. *Ye are of your father the devil.* The marks of this satanic paternity, as given in the context, are not loving Jesus, not hearing the word of God, wilfully misunderstanding and rejecting the truth, and doing such evil works as spring from malice and falsehood. According to this the children of the devil are very numerous. John says, "The whole world lieth in the evil one."

46. *Which of you convicteth me of sin?* This bold challenge which Christ flung out in the face of His foes they were unable to take up. We should also live in such a way that we can defy the world to put its finger on a place where we have knowingly done that which we believed to be contrary to the will of our Father. Any other position is that of inconsistency and weakness.

Lesson XI. John IX. 1-38. September 13.

VERSE 2. *Who did sin?* Two falsehoods and two truths are implied in this question of the disciples. It is true that man's suffering in a general way all comes from sin, sin somewhere, sometime. It is also true that we often suffer more or less directly for the sins of our ancestry. But it is false that a man could sin before he was born, and it is also false that there is no other reason for special suffering but special sin.

3. *The works of God.* Christ teaches us that pain is not always penal, but is often remedial, with an important part to perform in the development of character. It has a divine meaning and a beneficent end. This blindness revealed the glory and goodness of God on and in as well as to the beggar and the world at large. What a blessing to him that he had for a little season been blind since it led to the light of eternal life breaking on his darkened soul. What a blessing also the world at large has realized from his blindness and the cure which followed. So is there some merciful meaning in all the afflictive dispensations which come from divine Providence to us, though it may not always be revealed.

6. *Made clay and anointed his eyes.* Two things were probably intended by this special method of the miracle. One was to honor the ordinary natural means and agencies of healing, for spittle and clay were widely used by the ancients as ointment for the cure of weak eyes, and Christ would teach us that in our illness we are not to discard medicine and human skill, but employ them to their utmost, asking God's blessing upon them. Another thing was to test and develop the man's faith by giving him something to do. If he had not been willing to co-operate in the healing he would have proved himself unworthy of the gift and no cure would have taken place. This is a parable of redemption. Man himself is a necessary factor in the redemptive process. We must have a faith which shows itself in obedience if we would receive the great gift.

25. *One thing I know.* The man's clear, consistent, courageous, undeviating testimony is worthy of all imitation. The Pharisees could not break it down by abuse or blandishment. Though only a poor beggar he showed a martyr spirit. Let there be now strong, bold witnessing to the power of Christ to cleanse and save. He who is true to his convictions and follows fearlessly where they lead will find, as this blind man did, that God will not forget him though man cast him out.

Lesson XII. John X. 1-16. September 20.

VERSE 1. *Some other way.* What multitudes are trying to get to heaven in some other way than that which is laid down in the Bible, some way less crossing to the flesh.

But there is no short cut to the Celestial City. Only they who enter by the door can be saved.

3. *Calleth by name and leadeth out.* A very precious truth is here brought out, namely, that Christ has a personal, particular love for each individual among His followers, giving them a special pet name, tenderly watching over them, and calling them to follow only where He Himself has gone before.

4. *The sheep know His voice.* There is a deep longing in the heart of man which Christ alone can satisfy. There is an adaptation in Christ's words to just those needs of which we are all more or less conscious. As the lung responds to the air, for which it was formed, and the eye to the cheering light, so the human soul instinctively responds to Jesus as its sufficiency. Only they who have wilfully done violence to the inward pleading of the Spirit, and so have ceased to be His sheep in any sense, will take up with strangers and mistake their voice for that of the true Guide of men. The more clearly and fully we hear His voice the more certain we may be that we have a place among His sheep.

7. *I am the door.* Christ is the only entrance way to salvation. They that would be saved must accept His words for doctrines, His commands for practice, His person for love, His merits for trust, His leadership and sovereignty in all things. In no other way can we be true members of His Church, which is the sheepfold.

10. *Life abundantly.* How many have but little life. It is our privilege to have abundance, to have grace not in rills but in cataracts, to be more than conquerors, to be vigorous and stalwart saints instead of being invalids just able to crawl about. Let us be eager then to claim our full privilege in Christ Jesus.

14, 15. *Mine own know me even as I know the Father.* Wonderful disclosure as to our privilege of personal fellowship with the Lord. It is similar to what we find in the 15th and 17th chapters of this Gospel, where Christ prays, "As thou, Father, art in me and I in Thee, that they also may be in us." O Lord, teach us this holy mystery, and grant us this surpassing oneness with Thyself. This oneness with Christ is indeed a great mystery, but it is a spiritual verity, which every believer should seek to realize.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our comes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR SEPTEMBER.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 4 : 8.

HOME BIBLE READINGS.

JESUS IN HOME LIFE. *Healing of Peter's wife's mother.*

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever."

"And He touched her hand and the fever left her; and she arose and ministered unto them."

Matt. 8 : 14 c 15.

JESUS is a healer of bodies as well as souls. This was illustrated frequently during His earthly ministry. Here is an example. Entering into Peter's house He found his wife's mother sick of a fever. It has been well remarked here, "That Peter had a wife, and yet was called to be an apostle of Christ; and Christ countenanced the marriage state by being thus kind to his wife's relations. The Church of Rome, therefore, which forbids ministers to marry, goes contrary to that apostle from whom they pretend to derive infallibility."

Matthew Henry makes some pertinent remarks upon this case: (1.) "Peter had a house, though Christ had not (v. 20), at Capernaum, though he was originally of Bethsaida; it is probable he removed to Capernaum when Christ removed thither, and made that His principal residence. Note, it is worth while to change our quarters, that we may be near to Christ, and have an opportunity of converse with Him. (2.) That he had his wife's mother with him in his family, which is an example to be kind to one another's relations as their own. Probably this good woman was old, and yet was respected and taken care of, as old people ought to be, with all possible tenderness.

(3.) That she lay ill of a fever. Neither the strength of youth nor the weakness of age will be a defense against diseases of this kind."

Jesus seeing this mother under the influence of fever was moved with compassion. His procedure was very simple. "He touched her hand,"—not to know disease, as physicians do, by the pulse, but to heal her. Virtue instantly went out of Him, and she was fully restored. She was not called to a gradual recovery of wasted energy, as is usually the case in fevers; she at once appeared in wonted strength, and was able to minister to them.

This beautiful New Testament incident conveys to the mind important truth. It shows us that our Divine Saviour, who has come into the world to take away iniquity, is yet mindful of the human body. With or without remedies, as the case may be, He can in a moment bid disease depart. And were there more implicit reliance upon His infinite power, there would doubtless be more numerous instances of His healing skill in direct response to the exercise of simple faith.

He is concerned for the welfare of our households, and never more so than when sickness invades and sorrow fills our hearts. Not like the earthly physician who may be far away and totally inaccessible, the Great Physician is near. We may put our case in His hands, or that of any member of our household, and find that He is "touched" with the feeling of our infirmities. Let our faith in His love and power be largely increased so that we shall clearly apprehend His measureless resources, and prove more and more His readiness to bless and to save.

FOR THE YOUNG.

Some seventeen years ago a short article in prose, entitled "The Three Sieves," appeared in THE GUIDE TO HOLINESS. If I mistake not it was translated from the German.

I transposed it into rhyme, with the idea of measurement added, for the use of my own children at that time; believing that they would thus more easily learn and remember it. For this same reason I now send it to you, with the hope that this lesson of wisdom may be blessed to many more readers. As bread cast upon the waters.

THE THREE SIEVES AND "GOLDEN RULE."

Children, when you hear a tale
 In maturer age, or youth,
 Ere you tell it, do not fail
To apply the Sieve of Truth!
 If you find it really true,
 And not merely—"may be so,"
 Then apply "sieve number two"—
Whether is it kind, or no?
 If unkind—try number three—
 Does necessity compel,
 Or require the tale from thee?
 If not—then thou shouldst not tell.
 Then, when you have sifted well,
 You had better measure, too;
 For the measure which you mete
Shall be measured back to you.
 Thus in every act and word,
 Strive to be both kind and true:
 Doing ever as you would
 In return have others do.

MRS. R. B. BAKER.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"For it pleased the Father that in Him (Christ) should all fulness dwell."

"And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. Col. 1: 19, 20.

"Forbid it, Lord, that I should boast,
 Save in the death of Christ, my God;
 All the vain things that charm me most,
 I sacrifice them to His blood."

Commit to memory the above beautiful Scripture verses and the stanza of poetry. They tell us of the wonderful character of Jesus, our Saviour. What a fulness there is in Him—all fulness—according to the Father's good pleasure. There is nothing that we can need that is not amply met in Jesus—and we may well sing,

"Thou, O Christ, art all I want;
 More than all in Thee I find!"

He has made a great atonement for us in the sacrifice of Himself on the cross, so that all our sins may be forgiven and our hearts purified. Ought we not to give ourselves to Him, to love Him, and to be devoted to His service?

THE WORD SALVATION.—Charles E. Holmes, Metamora, Mich., 149.

WORD FOR SEPTEMBER.—How many times does the word SIN occur in the Scriptures?

Our young friends of the "GUIDE STUDY" will be coming home from their *summerings* when this reaches them, refreshed and invigorated, we trust, ready for another Bible exercise, and we hope they will apply themselves to it at once.

LOVED ONES GONE BEFORE.

MRS. ANN FAIRBANKS, of Lansing, Mich., entered her heavenly home April 7, 1891, in her seventy-third year. She was born in Bridlington, England, December 17, 1817. She was married to Walter James Fairbanks in 1842. She was converted when seventeen years of age, and soon after was made a partaker of Christian holiness, since which time she has steadily witnessed of this grace. Her fifty-five years connection with the Church have been helpful, and her character has been consistent.

She came to this country with her husband in July, 1850, since which they have resided in the States of Pennsylvania and Michigan; the last three months of her life in Lansing, Mich. She was the mother of eight children, four of whom survive her. In her home-life she was devoted and pure—a good wife and a true mother. Christian literature was food to her soul. The Temperance cause largely enlisted her sympathies—she was a thorough *prohibitionist*. She was an ardent lover and faithful attendant upon the house of God. She rests from her labors, and is at home with the Lord in the Heavenly City.

L. GROSENBAUGH.

MR. WM. M. SMITH, of St. Mary's, Ohio, fell asleep in Jesus, January 22, 1891. He was born near Trenton, N. J., April 28, 1803. He was a member of the M. E. Church for over half a century. He was an ardent lover of the doctrine of holiness, lived in its enjoyment, and testified thereto. He said the GUIDE helped him to see his privilege. In consecrating himself entirely to God, his offering was accepted, and there came into his heart a sweet and abiding peace, and he was enabled to drink deeply at the fountain of pure love. Bro. Smith was well acquainted with Mrs. James in her girlhood. For over fifty years he labored constantly to circulate the GUIDE. Two sons and two daughters survive him. He is forever with the Lord reaping the reward of a well-spent life.

MATTIE A. BREWER.

CHARLES WESLEY WARREN, of Camden County, Missouri, closed his earthly pilgrimage February 1, 1891, in his 82d year. He was born in Blount County, Tenn., October 7, 1809. He was twice married, first to Miss Susan Armstrong, in 1837, and to Mrs. Mary Eliger, in 1877, and as the fruit of each of these marriages three children were given. He was early converted, and joined the M. E. Church, of which he continued a faithful member. His father was one of the pioneer Methodist preachers of Tennessee. Bro. W. belonged to that class of men who are possessed of rugged honesty, and a sincere and unfaltering love to God, family and country. He sleeps well.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with singing the 743d Hymn, commencing

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress."

Rev. Geo. Hughes read a number of requests, and persons present desired prayer for their friends and some for themselves that they might be sanctified.

Singing.—"Come let us tune our loftiest song."

Mrs. Palmer, holding her open Bible in her hand, asked, "Is it really the Blessed Spirit speaking to us? Who is the author of this Book? And what is the theme? The author we acknowledge to be God, and we have put "Holy Book" upon it, and the theme is Holiness. How carefully we should listen to the lessons of this Book, and try to understand them. I have thanked the Lord hundreds of times that He has devised a way to communicate to us; so plainly that the wayfaring man, though a fool, may understand. He has cast up a way for us, and there are no lions therein.

Let us read a few verses from the 15th chapter of Acts. The Church was in a little excitement on the subject of circumcision, and they called a convention about it, and when there had been much disputing, we are told, Peter rose up and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us

and them, purifying their hearts by faith." That was the end of Christ's coming—that their hearts might be purified by faith. And now we thank God again for that blessed poet, Charles Wesley, who sings—

"Faith lends its realizing light."

The Holy Ghost fell upon them all, we are told. Is He not falling upon us now, just as He fell upon them? He said if we obey Him He will come and abide with us. He breathes into us just as we breathe to sustain our frames. I love to say, "I believe—I receive." Bless the Lord! I feel a sense of His approval when I say, "I *believe*, I receive." Let us this afternoon get a little nearer to the blessed Jesus, and know that He says to us as He did to His disciples, "*Receive ye the Holy Ghost.*" He was named Jesus because He was to save His people from their sins. Let us keep looking right to Jesus. "According to His mercy He hath saved us by the washing of regeneration and renewing of the Holy Ghost. My heart rejoices in these truths, and they become to me more and more illuminated. We see more and more clearly as we go forward. This little, short life is simply a preparation for a life of reality. Let us have free and blessed access to our Heavenly Father, who is always ready to give us light. My heart does rejoice in the light. No temptations shall come to us that we cannot resist. Lord bless us and give us wisdom.

Singing.—"Hallelujah! 'tis done."

Rev. Geo. Hughes.—Mrs. Palmer has reminded us this afternoon of the Book and its theme. It is on the outside, "Holy Bible," and on the inside of the Book, a thousand times more than on the outside—"Holiness." In history, prophecy, poetry—all through the Book, it is holiness. And this is the great design of these meetings. We have been taught to-day the simple way of getting power in the heart—that is by faith. It is not attainment, but rather *obtainment*. He puts this gift into our hands, and all we have to do is to close our hand and say, "*It is mine.*" The Lord would give us all a clean heart this afternoon. I am more than ever impressed with the greatness of this work. I heard Dr. Pierson, that great man, tell us that in these days he studied the Bible on his knees, and when he was about to preach he went to the great Interpreter much more than he did to the commentators. By this means he was

able to understand wonderful things out of the law of God. I find, myself, that I get the most light from the Scripture page when I am on my knees and asking for the baptism of the Holy Ghost.

BEAUTIFUL THINGS.

A Japanese Sister.—How beautiful is the Bible! How sweet is the loving care of Jesus! Jesus tells me every good thing, and I want to tell of Jesus to my own dear forty millions of people in Japan. Of these over ten millions are Christians, but may be many of them do not find such glory of God. They are little helped. They change easily. But my Jesus keeps me all the time. And, O how strong is my heart, and how beautiful is the Christian religion! I feel day by day I would be willing to die for Jesus. I want my people to know Him, and to no more worship idols. I want to go and tell them of my dear brother, Jesus.

ONLY JESUS.

Bro. Weeks.—

I have found a precious Friend,
On whose words my hopes depend:
Jesus, Saviour, Brother, too,—
Ever faithful, ever true:
O, how I love Him, my best and dearest friend!

This is my experience. Jesus is the one altogether lovely. I am privileged to live where I see Him, and to know His power to save to the uttermost. Everything else looks small to me, and God's grace fully satisfies me on the way.

A JEWISH TESTIMONY.

A Young Hebrew Brother.—Not many times I get up to speak in my own Church. I like to be silent. But I belong to the Lord. I do not read much English, but when I read the Bible in the Hebrew and in the New Testament, and in the Greek, Jesus seems so sweetly kind, and God so lovely. I became a Christian in my college, and my fellow-students stoned me until I took back what I had said of my love of Christ. But now I do not care for them. I let them stone me. They stoned my Master. I try to live and do like Christ, and be kind to all.

PROVE ALL THINGS.

Mother Searles.—I am so glad I know what I know about God. I have been thinking in the past week about the injunction to "prove all things and hold fast that which is good." I have been holding fast to God and His Word. Whatever trials have come I have

said, "Lord, I can do nothing. I leave all to Thee." And the Lord has always brought me out on the right side. I am so glad for what God has been doing for me through these many years. When I obtained His grace forty years ago I was filled with joy, but these latter years I have been more sensibly established. The Lord manages all for me. Bless His name! I am so thankful these many years for these meetings, and for all that I have heard and read of Him, and for what I am in the Lord. My experience is clear as the noonday sun. Hallelujah to Jesus. He makes me conqueror through all!

Singing.—"Glory to His name."

A LIVING RELIGION.

Sister Guiteau.—I was thinking of the blessed realities of religion, and in that connection, of a picture of the other side, which was given me recently by a friend who had visited the "Passion Play" at Oberammer-gan. She said she was unspeakably shocked to see the man who had personated Jesus Christ, after the play was over, sitting with all his crucifixion garments still upon him—smoking a cigar! O, the revulsion and disgust! She said she never could be induced to go near the place again. Christ was not like this. He was pure and holy. I now rejoice in a living religion—a religion of sweetest peace—although I was for twenty-five years without that sort of religion, or any other religion that had anything at all in it except going to Church. I rejoice that it is not according to works that I have done, but through His grace that I am saved. I am not overcome by the vanities of the world, but I am sometimes overcome by myself. It is not my philosophy, it is my salvation. To-day I praise the Lord, and my soul is filled with gladness in the service of God. Take my Bible and my hope from me and I would be indeed most miserable.

SIMPLE TRUST.

A brother.—A simple trust having come to me, I just recognize the fact that God is to go with me and direct my steps from day to day. My Bible reading has of late swallowed up everything else, and I have come to love it as never before. I am soon to pass away, being quite beyond my four-score years, but my heart is so wonderfully drawn out that it is becoming a passion to see the Lord as He is and be like Him. Praise His holy name.

A HEAVENLY ATMOSPHERE.

Rev. Bro. Cummings (blind).—I have ceased to pray for the restoration of my eyes, though it would be one of the sweetest gratifications to look you all in the face. When I was here last I asked you to pray for that blessing for me. I do not ask you to do so now. O, the words that dear Sister Palmer has uttered, and then Brother Hughes, and then the Japanese sister, and then the Hebrew brother—they all seemed to be so redolent of the perfumes of Paradise; I felt as though I could sing my soul away in the enjoyment of this atmosphere, which is perfectly heavenly. How unlike what I have found elsewhere. In preaching in South America and the islands of the sea, and in whatever countries I have been, the fumes of rum have been everywhere, and irreligion has been ever dominant. Dark and violent deeds were common, and in too many places my religion was publicly scoffed at as a failure and the Bible as a farce. But, O, I said to them, I do not need the proofs you demand; I know, in my soul, from a living experience, that that Bible is true. Here is a heart that feels it, the Spirit bearing testimony with my spirit. I know it by my own rich experience, like that of Job, who never prayed for the removal of his afflictions. I thank God that He is not without these testimonies that have been heard here to-day. May they send out a radiance that will flash like lightning through the ranks of the dark cohorts of sin.

Singing.—"Yes, I will rejoice in the Lord."

LIKE A GARDEN.

Dr. Lowrey.—My heart is like a watered garden. That is an Oriental figure, and was spoken in a country where there was a great scarcity of water, and where irrigation was effected by canals from springs and mountain streams, and the garden was fruitful just as it was watered. The teaching is that our hearts should be like well-watered gardens. I try to keep my heart well watered, and it is the more fruitful. I make it a matter of prayer that my mind may be made fruitful, and then I will be happy. I never could be happy to be stolid and thoughtless. I feed on the revelations that God has given me. I love my brethren, but it is a question with me, Do I love them fervently? Are there not many of us who do not love others fervently. But we are to love *fervently*. But there is another side. We ought to be loveable. How

much I do covet a thorough acquaintance with the Word of God—its history, precepts, promises and experience. It is there to be read and studied; and what is for one is for all. You may all have whatever any have.

TWO WEEKS AGO.

A young sister.—Two weeks ago I came here and asked God for a clean heart. I praise His name that He has given it to me. I used to get just so far, and that was only a little way. But this time I want to say that I have given all up to Jesus, and He surely and sweetly saves me.

OBEYING THE TRUTH.

Rev. A. C. Morehouse.—Obeying the truth; that is it. God gives light enough to every one here. It is faith alone that brings the blessing to the soul. In my own case I just gave up all. All the Lord's for time and eternity. "I rested there, and I said, "Lord, I am Thine!" I accepted the promises, every one, and the Holy Ghost came upon me in such power that I could not tell of it, although I tried. God help you to do it.

CHRIST IS ALL.

Mrs. Julia Foote.—Christ takes in everything, and takes away the sins of all. There came a time with me when I gave up all to Him, and all my selfishness and sin and prejudices were cleansed away. God is no respecter of persons. All are my brethren and sisters, and my love is for all, as His love is for me. God has given me this abundant grace in my heart.

PRAISING THE LORD.

A sister.—I want to praise and bless the Lord for what He has been to me. When I hear His love spoken of my heart is full to overflowing. I ask for that abundant love that casteth out fear. To-day I stand here a witness for Jesus. He has shed such love in my heart that His word is plain to me as it never was before; glory to His name!

Mrs. Palmer.—Let us obey and praise Him, the God of our salvation. The 12th chapter of Isaiah is true. If we give up our sins all God's anger is turned away. Let us trust and not be afraid; for the Lord is our strength and our song, and is become our salvation.

Singing.—"Author of faith, eternal Word."

Mrs. Palmer led in the closing prayer, after which the Doxology was sung, the Benediction pronounced by Bro. Morehouse, and the meeting closed.

OUR SOCIAL MEETING.

MOTTO.—"And be renewed in the spirit of your mind." Ephes. 4: 23.

"Hasten the joyful day
Which shall my sins consume;
When old things shall be done away,
And all things new become."

Meetings multiplying. Sarah C. G. Colvin, Kasson, Minn. I want to tell you we have the GUIDE prayer meetings. We had it all last summer, and I have had a revival in my heart all the time, and great good has been done. I think we will call it *The GUIDE Prayer Meeting for Holiness*. The fourteenth of this month, forty-nine years ago, I received the blessing of perfect love at the family altar. Jesus saved me, and has kept me ever since. I praise Him for His saving and keeping power. I am under the blood—I have stepped out on the promises, and am resting in Jesus.

A sinner saved by grace. Joseph Grosvenor, Guilford, Conn. I am a sinner saved by grace—unworthy of the least of God's mercies, but striving in much feebleness to make my calling and election sure. When the Lord converted me He kept me from theatres, ball-rooms and gambling houses. I was a poor drunkard, but the Lord has kept me free for forty years—have been saved from tobacco for thirty years. Blessed be God, He has done this; and He says: "I will dwell in you and I will be unto you a Father, and ye shall be my sons and daughters, saith the Lord Almighty. Bless the Lord, the more holy people are the more I love them. I have temptations, "but out of all the Lord hath brought me by His love." I am growing old, but I trust I am becoming stronger in faith, giving glory to His name. God is my refuge and my fortress, and I trust He has become my salvation. Glory to the Father, unto the Son, and unto the Holy Ghost. I love the GUIDE because I think it is the holy counsel of God, and I shall take it as long as I can get a dollar. It breathes out the mercy and fulness of the Gospel salvation.

Struggling into Light. A. J. Sisson, Wilcox, Neb. While reading articles in the GUIDE, "Important to Methodists" and "Two Opposite Errors," which appeared last year, I had a mystery solved. In January, 1889, I performed an act which I always knew was my duty to do, *i. e.*, I humbled myself before God and asked His pardoning

mercy for my sins. Jesus came and said: "Though your sins be as scarlet they shall be as white as snow." Then I thought I was the happiest creature on earth, and that was all the blessing which God had for man here on earth. But I was not satisfied. There was a longing for a deeper work of grace.

During revival services the preaching did not seem to move the people. The preacher asked, "Are you Christians letting your light shine?" I was watching him attentively, and praying with all my soul that God would baptize us with His Spirit. As Bro. Cook prayed my very being was shaken, and was filled with joy and gladness. Since that time I have received blessings from God which have surprised me. My pathway grows brighter and brighter. Surely "all things are possible to him that believeth." The ways of the Lord are ways of pleasantness, and all His paths are paths of peace.

An ever-present Saviour. Rev. W. Copp. Jesus has been present to save me, to comfort and cheer me, through some of the severest of earth's troubles. In one short year my first wife and two of my dear children died. Just two weeks from the time that I laid that wife in the grave, in a few hours my eyesight was gone. What made this harder to understand at the time was the fact that on the morning of the day when this affliction came upon me I had promised Bro. Mecaskey, pastor of St. John's Church, that I would attend an official meeting to be recommended to the traveling connexion. When I preached the first sermon ever preached in the Philadelphia Blind Asylum, and over sixty of those unfortunates were converted, I then could understand my affliction much better. And many times in life it has pleased the blessed Jesus to show me the truth of the word: "All things work together for good to them that love God." When in the service of my country, being the first minister in the United States to enlist, I did it in the fear of the Lord. And amid all the terrible scenes and sufferings through which I passed I possessed my soul in peace. I never prayed more earnestly, never trusted the Lord more implicitly, never enjoyed sweeter communion with God the Father, through Jesus Christ my Saviour, than through the troubles and afflictions of those years. Not only on the battle field but amid the dangers, diseases and troubles of common life, His mercies have been wonderfully manifested unto me.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

EDITORIAL POINTS.

GOD UNDER OATH!—"The Lord of hosts hath sworn." Isa. 64: 24.

Can that be so? Such is the record. It is marvellous! What hath He sworn? Read it! "Surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand." In this instance it was in regard to Assyria that he should be "broken in the land and trodden under foot." And so also of every "thought" in the counsels of eternity, "it shall come to pass."

THE MINISTERS! THE MINISTERS!

AN intelligent and devoted Christian lady, a member of the Presbyterian Church, recently arose in the Tuesday Meeting under the influence of strong emotion. She was burdened in behalf of God's ministers. She has been brought out into a very blessed experience of heart purity, and in connection therewith she has an eye of spiritual discernment enabling her to see what is needed for the enlargement and triumph of the Church of Jesus Christ. And one of the chief needs, as she apprehends it, is a living ministry, a ministry filled with the Holy Ghost.

On the occasion referred to, her heart was overflowing with desire, with unutterable longings, and her eyes were full of tears. Her cry was—and it was the cry of an agonized spirit—"The Ministers! The Ministers!" There was not the slightest tinge of bitterness in her words, or in the tones of her voice—no disposition to utter a harsh word concerning Christ's ambassadors. No, not that—but an intense yearning of soul after those who stand upon Zion's walls, that they should be *holy* men, men of power, dispensing THE WORD in the demonstration of the Spirit and

in power. We wished that there could have been a large company of the sons of Levi present to listen to those heart-indited words.

After she had borne her testimony, she turned to Mrs. Palmer, and said, "I want to pray a little for the ministers; may I pray now?" Assent being given, she poured out her soul to God in such love and tenderness and power, that we shall not soon forget. It was a Jeremiah sort of appeal at the foot of the mercy seat. Do you think that prayer will be answered? Yea, verily. "Shall not God avenge His own elect that cry day and night unto Him? I tell you, he will avenge them speedily," said the Beloved of the Father. It is His blood that is sprinkled over the mercy seat, and it has a potential voice that reaches the ear of the Eternal Father. While that devout one was pleading in the Tuesday Meeting, and kindred hearts deeply sympathizing with her petitions were saying *Amen*, our adorable High Priest was presenting them before His Father's throne, perfumed with the merit of His atonement.

We shall hear from that prayer. The tears of the saints are bottled in heaven. Their cries are not in vain. As well think of the Eternal Sovereign vacating his throne and flinging away His scepter as to think of His ear being deaf to such entreaties. Some man's heart was touched, Divinely touched—some one's eye turned heavenward—some one's soul put into a longing attitude; perhaps a score or a hundred touched, by that prayer on that memorable afternoon at 316 East Fifteenth street!

Take courage, ye saints of the Most High! "The Lord is a great God, and a great King above all gods." "The God of glory thundereth!" Keep praying, ye that know the way to the throne. The Lord has an eye "to look unto the ends of the earth, and to see under the whole heaven." Is it not upon every minister? Does not His hand touch their heart-strings? Is not every impulse under His control? Undoubtedly. What we witnessed and heard in the Tuesday Meeting is duplicated in a thousand closets—yea, tens of thousands. How the saints plead for the ministers—that in heart and voice, in study and in pulpit, they may be empowered from on high. Pray on—Pentecost will come!

"God has two thrones—one in the highest heavens, the other in the lowliest hearts."

THE TIME OF FRUIT.

We have just been passing through the season of ripe fruitage. In every part of the land the people have been regaling themselves with the ripe, luscious fruit. How joyous are the little children when the fruit season comes around ; not less so, perhaps, are children of a larger growth. The harvesters too, have been at work, reaping and gathering the grain.

Shall we not be reminded at this period that our Divine Lord looks for abundant fruitage in His vineyard? How disappointed is He when looking for good grapes and He finds nothing but wild grapes. "Herein is my Father glorified," said Jesus, "that ye bear much fruit." What sort of fruit? Such as is produced in the heart by the Holy Spirit—love, humility, gentleness, goodness, temperance. These, "if they be in us and abound, make us that we shall neither be barren nor unfruitful."

If we give ourselves up to the Divine Husbandman, under His gracious operations, He will make the soil of the heart mellow and productive, so that the fruit of the kingdom will appear in rich profusion. And, holy angels delight to make their visitations to human hearts which are thus filled with the fruits of righteousness.

Are we thus fruitful? Are we answerable to the expectations of the Lord of the Vineyard? Is love abounding? Are humility and meekness and gentleness in wonted beauty and strength? Is God, our Father, greatly glorified with the richness and fatness of our spiritual life? O let us see to it that our Lord is not compelled to take up the inquiry—"When I looked that it should bring forth grapes, brought it forth wild grapes?"

And shall He say, "I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." No: let us not tempt Him to withdraw His gracious influences. Rather let us improve our privileges, and "fruit unto perfection bear."

"Trust him little who PRAISES all; him less who CENSURES all, and him least who is INDIFFERENT about all."

WANTED:—A BOND OF UNION.

The work of holiness has spread widely over the country. Associations of various kinds have been organized—National, State, Conference and other associations. A grand work has been wrought by these instrumentalities, in their respective spheres.

The question has been started in some quarters, by those who have thoughtfully and prayerfully looked over the field, "Is not this work of organization on the line of Holiness capable of great enlargement?" Is it not desirable that a bond of union should be formed to bind these varied and widely separated associations together in fraternal bonds? Could they not be brought into closer relationship so as to present a more solid front? Might there not be a fuller concentration of resources in intelligent and discreet action, so that the Church, in all its branches, may have a mighty uplift through the agency of this pentecostal wave that is sweeping over the land? "In union there is strength."

Could not the thousands who are walking in the light of the King's countenance, and who are witnessing a good confession concerning the purifying blood of Jesus come together, representatively, once in two or three years, look each other in the face, strike hands together, get under the shadow of the mercy-seat and receive mightier endowments? And is it not time that our holiness should take on a more practical benevolent character, in acts of brotherly love towards each other? There was a "National Union Holiness Assembly" in Chicago six years ago when, what is above indicated, was partially realized. A committee was appointed to arrange for another when thought desirable. Shall we have another, on a larger scale!

Missions, Temperance, The Epworth League, and other religious interests find it advantageous to be united and to send forth from the center streams of influence. Why would it not be alike profitable for the Holiness Bands to be thus united? We trust that this question will be pondered and that some wise action may be had.

"I cannot believe," you say. Know the reason why.

CHRONIC DOUBTERS

There are swarms of them. They are everywhere. Their cry is, "*I cannot believe.*" Cannot believe whom? Why, God, of course. Well, if that be your condition, there is a cause, and that cause is in yourself. Search it out. Get a lighted torch and look through all the lurking places of your being, and bring out the cause of this horrid unbelief.

We knew a woman once who had been going to all the protracted meetings and camp meetings which she could reach for *twenty long years*, always going to the altar as a seeker, and yet persistently saying all the while "*She did not believe there was any salvation for her!*" What an outrage! A blunt minister met her at a camp meeting and said, "Sister, if I were you I would stop mocking God—if you are to be lost make up your mind to it." It was plain dealing. She did stop mocking God—believed and was saved.

"What are you doing with God's promises? WHAT?"

A LARGE PLACE.

The Psalmist records this delightful experience: "He brought me forth also into a large place; He delivered me, because He delighted in me." That is a beautiful record. How inspiring the remembrance. And God has plenty of such large places for the saints. Love delights to bring them into them. The psalmist had been delivered from his "strong enemy,"—he had been drawn "out of many waters,"—"the Lord was his stay." "He brought him forth into a large place."

Surely that was a place of conscious salvation—a place of healthful inhalation of pure air—a place overarched by a cloudless sky—a place where he could move "unfettered and free,"—a place where crystal streams were softly flowing.

Reader, have you been brought into "*a large place.*" No pent-up Utica for you is designed—but a *large place* where you shall be in the light of the Divine countenance, and have freedom.

Say Everytime. "Get thee behind me, satan!"

"COME UP HIGHER."

Do you hear the voice of Jesus breathing into your ear this loving invitation? It is surely breaking upon every saintly ear. There are sunny altitudes to which you may come. O how the sun shines there—how wide-reaching the spiritual vision—how incomparably beautiful the landscape—how princely the companionships—how sweet and hallowed the Divine fellowship!

Come up higher! Yes, higher. How much higher? Away above the clouds, the marshes and the swamps—above the strife of tongues and the pride of man—above the chilling blasts of worldliness—where temptation, when it comes, will bound back as from a thick granite wall to its native hell.

But, mark you! The way to those higher latitudes is through the valley of humiliation. The lower down you go the higher you will rise. Hear then Jesus' voice, "Come up Higher."

"What will you do with that idol? Destroy it."

ARE YOU A LINGERER?

Are you a lingerer outside of Canaan? Why do you not go into the Promised Land? How long have you been lingering on the outskirts—five years, ten years, twenty, aye, *forty years*? How sad! God pity you!

"You cannot enter," do you say. Why not? Unbelief, unbelief, of course. O the accursed thing! Will you tempt God to leave you to perish in the wilderness. You have been singing long enough, ye poor lingerers—

O, that I could at once go up,
No more on this side Jordan stop!

Stop singing that. Change both the song and the tune. Sing this:

Now I *will* at once go up,
No more on this side Jordan stop,
But now the land possess!

That will do. Get a determined *now* into your song and your faith, and your feet will press the soil of Canaan, and your soul will rest. Linger no longer. Go into the Spiritual Canaan.

"Millions of sinners are perishing for want of a holy ministry and membership."

THE GUIDE CATECHISM.

QUESTION 26.—How does the work of entire sanctification differ from regeneration, wrought when a person is converted?

ANSWER.—Mr. Wesley says, "Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, *the seed of all sin*, till he is sanctified throughout. There does remain, even in them that are justified, a mind which is in some measure carnal. The new birth is not the same with justification. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it." In this view all the standard writers of Methodism agree.

QUESTION 27.—Do the Scriptures clearly make this distinction?

ANSWER.—They do. Paul, in writing to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." This implies that, while they were children, babes in Christ, they yet possessed a measure of *carnality* from which they needed to be cleansed. So also the prayer of Paul for the Thessalonians: "And the very God of peace sanctify you wholly." They were sanctified in part, but not *wholly*; hence the need of a completion of the work. Again, to the Hebrews he says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." They had the first rudiments as scholars in the school of Christ, and were called to go on to this higher grade, even to perfection in love.

QUESTION 28.—Is this the common experience of Christian believers?

ANSWER.—It is. In the first joy of conversion they are apt to conclude that sin is all removed. But, under the enlightenment of the Holy Spirit, if they remain faithful, they will soon discover that there is some remaining carnality, and their cry will be for deliverance from this inward foe. Mr. Wesley says, "We do not know a *single instance*, in any place, of a person's receiving in one and at the same moment remission of sins, the abiding witness of the Spirit, and a new and *clean heart*." And this is in accordance with the experience of God's people now. The "roots of bitterness" remain in the justified and need extracting.

"No temptation or evil suggestion to the mind becomes sin until it is tolerated."

SWORD-POINTS.

—"That ye be not slothful." Heb. 6:12.

That is, be not sluggish, the opposite of diligent.—Ver. 11. (Note II. Pet. 1:4 c 11.)

There is no place in Christ's service for a *slug-gard*. Indeed, real religion will make its subject a diligent one—diligent in every good work.—

—"Now the just shall live by faith." Heb. 10:38.

By faith—not by sight. Faith in what or in whom? Faith in Christ as the faithful Promiser, and next in his immutable promises, making their specific terms ours—by *faith*. The righteous, who are justified by faith, continue to live a spiritual life, so long as they retain this gift of God. (Rom. 1:17; Ephes. 2:8, 10.)

—"If any man draw back, my soul shall have no pleasure in Him." Heb. 10:38.

That is a fearful sentence. To draw back—what is that? It is to turn the back on God, after having known Him and proved His saving power. Thousands have done so. The result is appalling. God casts them off in His displeasure. He is long-suffering and gracious, but a point may be reached when He casts off the obstinate and rebellious.

—"Despise not prophecyings." I. Thess. 5:20.

Note Rom. 12:6, which they were not to despise, or lightly esteem, but covet as the most useful. Note I. Cor. 14:1 c 5.

—"If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire." I Cor. 3:15.

There is such a thing as being scarcely saved—saved as by fire—saved, but not receiving the full reward. As one says, "The loss is not of the *work*, but of the *reward*; he shall forfeit the special reward of a faithful laborer." Beloved, let not that be your allotment.

—"Being reviled we bless." I. Cor. 4:12.

That is the Christian method—to meet reviling with blessing. Flesh and blood revolts at such a spectacle—but God and holy angels are delighted. But the Christ spirit must be *within* to prompt such a manifestation. Have you this spirit? Can you bless when reviled? Can you, beloved?

OUR INQUIRY ROOM.

A GLAD ANNOUNCEMENT. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." *Psa. 135 : 4.*

JESUS AMONG THE INQUIRERS.

"And it came to pass, that He went through the corn fields on the Sabbath day, and His disciples began, as they went, to pluck the ears of corn."

"And the Pharisees said unto Him: Behold, why do they on the Sabbath day that which is not lawful?"

"And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?" &c. *Mark 2 : 23 c 28.*

The cavilers were on the Master's track continually. They let no opportunity slip. The Pharisees made great pretense of close adherence to the law, and in doing so they often "strained at a gnat and swallowed a camel." The wise Teacher knew how to handle them at all points, and to baffle all their subtle advances.

We have a notable example before us. The Pharisees raised a question about the lawfulness of the act of the disciples in plucking the ears of corn on the Sabbath day.

Matthew Henry says: "They reflect upon the discipline of Christ's school, as if it were not so strict as that of theirs; so common it is for those who deny the *power of godliness*, to be jealous for the form and censorious of those who affect not their form."

The mode adopted by Christ in answering this question is worthy of study. First, He refers to a precedent in Jewish history, recorded of David eating the *shew-bread* when he was hungry, showing that ritual observances must give way to moral obligations; and that may be done in a case of necessity, which otherwise may not be done."

Then He declared the beneficent character of the Sabbath—that it was made for man and not man for the Sabbath." It is made for man's rest and enjoyment and profit, and for his extended usefulness. Hence, on this holy day he is not placed under rigorous exactions, but under the law of liberty, and that which is necessary or merciful is in exact accordance with the design. It is not, therefore, to be a gloomy or irksome one, but one of joy and gladness; and we should make it so that the little children will not dread but rejoice when the day dawns.

In order effectually to shield the disciples from the reproaches of these cavilers, the Master asserted His sovereignty over the day. "The Son of man is the Lord also of the Sabbath." His presence with the disciples, therefore, was a guar-

antee against any infraction of the Sabbath law. Had there been anything of the sort the "Lord of the Sabbath" would have detected it at once, and would have reproved them. Let us understand then that Sabbath days are days of the Son of man, and to be used for His glory, and in such benevolent activities as will contribute to the welfare and moral elevation of our race.

THINGS TO PONDER.

In the absence of any special inquiries from correspondents, we present some things to be pondered:

1. GOD'S LAW.—"In His law do I delight," says the psalmist. To do this the soul must be in harmony with God—do you give proof of it by *delighting in His law?*

2. HOLY MEDITATION.—"While I was musing the fire burned." What fire? Why, the fire of God's love undoubtedly. Holy thoughts and holy joy are closely connected. Do you prove it so?

3. THE LORD OUR COMFORTER.—He speaks through the prophet, Isaiah, saying, "I, even I, am He that comforteth you." No comfort like His—so well adapted, so full, so constant. Have you experienced this in times of deep sorrow! Then give Him praise.

A BLESSED PROMISE.—"I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

The ministers of the sanctuary should be saved themselves, else how can they rightfully proclaim salvation? And God's saints should be joyful in heart and in mouth, offering the praise of the lips. Are you thus joyful?

A BRIDLED TONGUE.—The apostle James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." This is plain language. The tongue is an unruly member and needs to be bridled. Even some Christian professors have unbridled tongues. James says, "their religion is vain." How is the tongue to be bridled? By getting a pure heart. In no other way can it be done.

FAITH AND WORKS.—The same apostle James says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Works demonstrate the reality of our faith. We are instructed to maintain good works. Are you thus giving proof of a living faith? The demand is for a practical Christianity. Let it be manifested everywhere.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH. "For I, through the law, am dead to the law, that I might live unto God." Gal. 2: 19.

"Not the good that we have done, but the good that we ought to do, should have our attention and interest. No one of us has done so well as he might have done, therefore there is no cause for satisfaction in looking backward."

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 28: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 104.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 23: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 3: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 3: 12; Psa. 31: 5; Rev. Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3-4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 8; Rev. 21: 6; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Ephes. 2: 21-22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 2; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 113; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 34: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7-8; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

STUDIES FOR THE SABBATH.

Sabbath, Sept. 6.—Rejoicing of God's people at the ancient festivals.

Sabbath, Sept. 13.—Rejoicing in the goodness of the Lord.

Sabbath, Sept. 20.—Rejoicing in the protection of the Lord.

Sabbath, Sept. 27.—Rejoicing in His holiness.

STUDIES FOR THE WEEK.

First week.—Presence of God described. Trace out Scripture passages.

Second week.—The redeemed brought into His presence.

Third week.—Angels stand in the Divine presence.

Fourth week.—The presence of Christ with His people.

Follow out these lines of study in the light of Scripture.

CLOSET PRAYER.

ENCOURAGEMENT TO PRAY.—"The Lord is gracious and full of compassion; slow to anger, and of great mercy." Psa. 145: 8.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees. Matt. 5: 43 c 48. Pondering God's Word on your knees will be found to be very profitable. Let it be tried.

SING UNTO THE LORD, Hymn No. 580 in the Methodist Hymnal, commencing,

"Let us keep steadfast guard
With lighted hearts all night,
That when Christ comes we stand prepared,
And meet Him with delight."

UNION IN CLOSET PRAYER.**GENERAL REQUEST :**

That the Churches may, after the summer work in the Groves, renewedly consecrate themselves to the Master's service.

SPECIAL REQUESTS :

New York.—J—For an aged sister, that she may have a clear evidence of her acceptance.

R—H—For a daughter whose mind is somewhat unbalanced.

N—For a widow's son to be restored to health.

Canada.—H—For a husband and wife to be holy.

Kansas.—G—For a sister to be sanctified—and pray for a wayward son away from home.

Texas.—U—For a disabled soldier and family needing help.

New Jersey.—O—For a husband given to drink. For a wife whose health is impaired to be restored.

Indiana.—I—For a brother to be saved.

VINEYARD SERVICE.

"Holding fast the faithful word." Titus 1: 2.

Note the designation here given to the WORD. It is called "The faithful WORD." Not an iota of it can fail—therefore, "hold it fast."

1. If traveling on the train, get a word in for Jesus with some one.

2. If in a street car, speak to the one next to you on the soul's salvation.

3. If any one in your employ is unsaved, work for that person's salvation.

4. Try to reconcile some who are at variance. Have the blessedness of the *peacemaker*.

5. If you know any one in financial straits, help if possible.

6. Talk to boys who smoke cigarettes. This is one of the greatest evils of the day. We should try to check it.

A GOOD RESOLUTION.—"I will be glad in the Lord." Psa. 104 : 34.

This is, indeed, a good resolution. And the strain is taken up by the apostle, "Rejoice in the Lord, always." He is our salvation, our joy, our exceeding great reward. Then be glad in HIM, evermore.

THE GUIDE PRAYER UNION.

We appoint for this month

Tuesday, September 15,

as our day for special prayer, and let praise be mingled therewith.

The Scripture for the day is 5th chapter of John, 1 c 9, and the hymn No. 741, in the Methodist Hymnal. Be sure to pray with faith in Jesus' name, remembering the promise :

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14 : 13.

Pray especially for us who are engaged in the publishing work on the line of Holiness, and that, if it be God's will, we may have larger facilities.

EDITORIAL BRIEFS.

A GLORIOUS TRUTH.—"Is the Son therefore shall make you free, ye shall be free indeed." John 8 : 36.

Soul freedom is the highest style of freedom. Jesus sets the prisoner free. When He does the soul is free indeed. *Has He set you free?*

PRAY FOR US.—We go by invitation of the brethren to attend the DES MOINES CONFERENCE, in the city of Des Moines, Ia., September 16th. By resolution adopted at the last session, the evenings of the session this year are to be devoted exclusively to *revival work*—no anniversaries in the evening. There will be *John Wesley Meetings* at 5 o'clock in the morning, and each evening revival services. Bishop Foss will preside at the Conference. Pray for the bishop, for the ministers, and for us, that God may specially anoint and use us for His glory. May it be another "*Conference on fire.*"

We hope also to be at the Camp-Meeting at Oskaloosa after the Conference adjourns. Possibly we may drop in at the Iowa Conference, which meets before the Des Moines Conference. O that God may pour floods of salvation upon all the fall Conferences! Let the people say, Amen!

—OUR NEW BOOK.—We made a call some time ago for facts and incidents relating to the modern revival of Holiness, to aid us in getting up our History of this great work. Friends have been responding. Let others do so. We want all the facts that we can get. Let them come soon.

CAMP-MEETINGS.

Sept. 3—Ashtons, Mo. M. J. Reed

Sept. 4-13—Albia, Iowa. B. S. Taylor.

Sept. 15-24—Oskaloosa, Iowa. B. S. Taylor.

Sest. 17-27—Kingman Circuit, Kansas. Kansas Holiness Association. Miller and Rhoads.

Sept. 25—Lyons, Neb. B. S. Taylor.

A FEW QUESTIONS :

1. Have you come home from your summer outing *strong in the Lord?*

2. What plan have you for work—*work for Jesus?*

3. Is your whole family saved? If not, cry aloud to God.

4. What can you do to circulate books and tracts on holiness? What can *you* do?

—The *Christian Herald* has an evangelist employed, Bro. Cannon. He is doing well.

—Can you stand persecution? Can you "rejoice and be exceeding glad" when it comes.

—The Missionary Training Institute, Brooklyn, of which Mrs. L. D. Osborn is president, is now incorporated, on an undenominational basis. It is growing in interest. Help it, in prayer and in contributions.

—The *War Cry*, the organ of the Salvation Army, in its sphere, is well made up. A capital paper.

—Subscribe for *The African News*, representing Bishop Taylor's work. Address Rev. Ross Taylor, Evanston, Ill. It is only 50 cents a year.

—The ECUMENICAL CONFERENCE, representing all the branches of Methodism throughout the world, meets in Washington next month. Pray that it may be a full-orbed PENTECOST.

—WHERE IS your MONEY? Are you sure it is ALL on the altar?

—Rev. A. W. Armstrong, of the Des Moines Conference, says : "The GUIDE is a great blessing to me and my household. Its clear, straightforward putting of the specific doctrine of Bible Holiness finds in my heart a ready receptivity. May THE SANCTIFIER ever guide you in your holy endeavors."

—SOUTH AMERICA.—A call was made recently by the "Bishop Taylor Transit Fund" for \$50,000 to meet the imperative demands of the work in South America. Responses amounting to \$15,000 have been made. It is earnestly desired that the remaining sum shall be speedily raised. Report to Richard Grant, Treasurer, 181 Hudson street, New York, or to this office.

—Rev. John Parker is doing evangelistic work. He has been dashing around among the Camp-Meetings. He is open to engagements to conduct special revival services in the Churches. He is a vigorous and thorough worker. Address, Mount Kisco, N. Y.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*National Camp-Meeting, Northfield, N. .* The report from this meeting is that, although not large, the presence of God was richly manifested, and quite a number were saved.

—*Mountain Lake Park, Md.* This meeting was pentecostal in character, as heretofore. All the ministers on the ground who were not in the experience of full salvation, were brought in except two, and very many of the people proved its joy.

—*Ocean Grove, N. J.* The morning meetings for the promotion of holiness, conducted by Mrs. Palmer, which have been held since July 1st, have been productive of great good. Souls have been saved.

—*Doon, Ia.* A Ten Days Camp-Meeting, under the leadership of Rev. J. C. R. Layton, has been favored of the Lord. Sinners were converted and believers sanctified

—*Glenolden, Pa.* A Nine Days Union Meeting, held in a grove adjoining the Presbyterian Church, Rev. E. O. McFarland, pastor. Both himself and wife, (daughter of Rev. W. P. Corbit,) were unremitting in their work of faith and labor of love. Elder Knowles, a venerable man of nearly ninety years, attended every service and manifested deep interest. Bros. Updegraff, E. E. Smiley, a Presbyterian evangelist, and others, aided. Many Christians were filled with the Holy Ghost, and quite a number of sinners were converted.

—*South Yarmouth, Mass.* A meeting was arranged by Bro. Fuller, a student in Mrs. Osborn's Training Institute. Only one other man in the town favored it, a Quaker. "Friend Kelly" gave the ground and assisted in the preparations. Bros. McDonald and W. A. Wood preached. Prejudice was removed and quite a number of seekers of holiness were at the altar.

—*Grand Rapids, Mich.* The Convention of Evangelists was a season of power. Rev. Bro. Weber, and others, worked earnestly. The last (Sunday) night the tent was crowded and the altar filled with seekers three times. The people trembled under conviction, and nearly the whole tent was turned into an altar.

—*Allen Street Memorial Church, New York.* Mr. James H. Cannon, the *Christian Herald* evangelist, has been conducting successful revival services in this Church. Over one hundred persons presented themselves as seekers of Christ in two weeks—among them a man sixty-seven years of age, a German of considerable education.

—*Florence Mission, N. Y.* The work of salvation is progressing during "the heated term." Souls are coming to Jesus all the time.

FROM THE FOREIGN FIELD.

—*Africa.* One of Bishop Taylor's missionaries, writing from Malange, says: "The indications are so promising, the souls that have been awakened show such a degree of sincerity and simplicity, and enter into the work with whole-heartedness, it cannot help to have its effect. All, as they come into the light, become faithful witnesses; their faith lays hold of God with such sincerity, that it seems as though no degree of persecution can shake them."

—Since the partition of Africa, the governments of England, Germany, Italy and Portugal have made an agreement for the reciprocal protection of their missionaries in the Dark Continent.

—*India.* Of Dr. Pentecost's evangelistic work, *The Statesman* says:

"Few preachers, if any, have produced such a profound impression for good upon all classes of people including the European residents."

—*England.* An association for the colonization of Palestine has been successfully established by the Hebrew Workingmen's Club, London.

—*Ireland.* A number of young men in the Dublin University have consecrated themselves to missionary work. They receive merely what is necessary for their support. The field of their missionary work will be Chota Nagpore, a district in India, lying twenty-five miles west of Calcutta, about as large as all England, and containing people speaking twenty different languages.

—*The Brotherhood of the Sea,* is the name of a new society of two hundred Norwegian sea captains, who have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

—*China.* A missionary from China says:

"If there is anything that lays hold of the poor people there it is the simple story of the crucifixion of our Lord Jesus Christ. The old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

The Scotch missionaries in the Punjab of India rejoice over a rich harvest of souls. At the station of Siolkot they baptized thirty converts four years ago, but last year the number was already *eight hundred*, and the blessed work going on increasingly.

Gulbarga.—Rev. D. O. Ernsberger, missionary. There are signs of promise which will soon call for enlargement in this field. Mrs. Ernsberger, (formerly Miss Mary A. Hughes) is hoping to open work ere long among the native women. "Rebecca," one of the orphans at Madras, who took the name and was supported by Mrs. Abby T. Hughes, is now married to a native missionary, and they are working in the Gulbarga Charge.

GUIDE HYMNAL

The Very Same Jesus.

57

L. H. EDMUNDS.

"This same Jesus."—Acts i: 11.

WM. J. KIRKPATRICK.

1. Come, sinners, to the Liv- ing One, He's just the same Je- sus
 2. Come, feast up- on the "living bread," He's just the same Je- sus
 3. Come, tell him all your griefs and fears, He's just the same Je- sus
 4. Come un- to him for clear- er light, He's just the same Je- sus

As when he raised the wid- ow's son, The ver- y same Je- sus.
 As when the mul- ti- tudes he fed, The ver- y same Je- sus.
 As when he shed those lov- ing tears, The ver- y same Je- sus.
 As when he gave the blind their sight, The ver- y same Je- sus.

CHORUS.

The ver- y same Je- sus, The won- der work- ing Je- sus;

Oh, praise his name, he's just the same, The ver- y same Je- sus.

- 5 Calm 'midst the waves of trouble be,
 He's just the same Jesus
 As when he hushed the raging sea,
 The very same Jesus.
- 6 Some day our raptured eyes shall see
 He's just the same Jesus;
 Oh, blessed day for you and me!
 The very same Jesus.

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From "Radiant Songs," John J. Hood, Philadelphia, Pa. Price, 35 Cents.



OCTOBER, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name."

"And He said unto them, I beheld Satan as lightning fall from heaven."

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

"Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:17 c 20.



A GREAT achievement truly—devils subject unto mortals! No wonder the seventy rejoiced. And it was all through the name of Jesus. But it was something not definitely stated in their commission—a greater power had been given than anticipated. Was not this subjection of the demons prophetic of the spiritual triumphs characterizing those who, in the name of Jesus, "wrestle not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places." The enemy is destined to a signal overthrow, hence says Jesus, "I beheld Satan as lightning fall from heaven."

Now as these disciples had been faithful in the exercise of the gifts conferred, the Master enlarges their powers so as to tread on serpents and scorpions and be unhurt. Paul literally shook off the viper from his hand into the fire and was

unharméd. To those that have, and wisely improve it, more shall be given.

But, now mark the great lesson communicated to the seventy. "Notwithstanding"—great as are these victories over the evil spirits—"in this rejoice not"—not too exultantly—"but rather rejoice, because your names are written in heaven." That is the supreme matter—*grace* infinitely transcends *gifts*, however potential. It is possible to cast out devils and yet miss of heaven. Make that sure, above all things, that your names are written in heaven. Beloved reader, is your name written there, "on the page white and fair"—IS IT? Does the Spirit witness to your personal consciousness that you have been translated from the kingdom of darkness into God's marvelous light? Is the title to heaven clear? And have you a meetness for it, which is true holiness? If so, rejoice, and go on your way triumphantly.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II. Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE REST OF FAITH.

BY REV. LEWIS R. DUNN, D. D.

TEXT: "For we which have believed do enter into rest; as He said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing, therefore, it remaineth that some must [should Rev. Ver.] enter therein, and they to whom it was first preached entered not in because of unbelief: Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God."—*Hebrews IV., 3-9.*



THE whole history of the Jewish people is typical of the Gospel, or Christian Church. Their bondage and deliverance, their covenants and promises, their wilderness journeyings, their murmurings, unrest, unbelief and disobedience, the pillar of cloud which hovered over them by day, and the pillar of fire by night, the heavenly manna, the limpid waters flowing from the smitten rock, their entrance into Canaan and their settlement therein, are all types of the unbelief and disobedience of Christians, and of the richer,

higher, and more glorious things which are enjoyed by believers under the Christian dispensation. As such it is spoken of frequently in the Word of God, and particularly in this epistle. Hence we see that Canaan is a type of the rest of the Christian, the unbelief of the Jewish people foreshadows the unbelief of many Christians, the requirement of faith in order to enter Canaan indicates the necessity of faith in order to the enjoyment of this rest, and the consequences of unbelief, illustrate the results of the same spirit in the life and death of very many under the Christian dispensation. Let us then consider,

I. WHAT IS THE REST WHICH IS SPOKEN OF IN OUR TEXT?

This is called in the first verse "His," God's "rest." In the third verse God calls it, "My rest." In the fifth and eleventh verses it is called, "That rest." There are two words employed in the original in speaking of this rest: one signifies the act of mitigating, alleviation, repression, and suppression of that which would injure, alarm, or disquiet. The other word, used in verse nine, denotes keeping of a Sabbath, and gives to us the idea not only of quiet and rest, but also of a sacred, holy rest, like the rest of God. Then you will notice again, in carefully reading the passage, that three periods of rest are spoken of, two of which typify the rest of faith. The first is when God had finished all the works of creation, and it is said He rested. That was God's Sabbath. The second is when Joshua had settled the tribes in the land of Canaan after they had ceased their wanderings in the wilderness. The third is the rest of heaven. The first two periods, or conditions, are only typical of the rest which we are exhorted to labor for. You will observe that one of these conditions is a rest from labor or works, and the other is a rest from weary, pilgrim wanderings and toilsome journeyings in a desert land, a "waste, howling wilderness." Yet two more things are

predicated of this rest: first, there is a rest *now*, which we are to enter into by faith; and, secondly, there is a rest which *remains* to the people of God. The one is typified by deliverance, the other by Canaan itself.

1. There is a rest which antedates that which is typified by Canaan. It is a rest from the condemnation and the dominion of sin. This is enjoyed by the justified believer. Hence it is said: "There is no condemnation to them who are in Christ Jesus." Also, "We are saved from wrath through Him." It is this which enables the child of God to say, "O, Lord, I will praise Thee; for though Thou wast angry with me, Thine anger is turned away, and thou comfortedst me." This enables him to sing, from a conscious, heart-felt experience, "My God is reconciled." This is the immediate result to every one who comes to Christ: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Being justified by faith we have peace with God through our Lord Jesus Christ." It is a rest from the dominion of sin. Hence Paul says to the Romans: "Sin shall no more have dominion over you." This is accompanied by a sense of the Divine favor and protection.

"He breaks the power of canceled sin,
He sets the pris'ner free;
His blood can make the foulest clean.
His blood availed for me."

This condition of rest is typified by that which Israel enjoyed from the bondage of Egypt, by their deliverance from the power of Pharaoh, by the protection and guidance of the pillar of cloud and fire, and by the manna and water in the wilderness. They had trials, difficulties, discouragements in the desert, but there were no task-masters, no tyrants to trouble them there. Now all this was great and blessed, but it was not Canaan. So all the justified believer realizes and enjoys is blessed, but it is not the full, the perfect rest of the soul which God has promised to those who believe.

2. Because, you will observe, this rest is occasioned rather by what the soul is *delivered from* than by that which it may be *brought into*. There is a bringing *in* as well as a bringing *out*. There is a further, fuller rest of the soul from inbred sin, from doubts and fears, and wanderings and unbelief. This is not only the rest which God gives, but it is God's rest flowing into the soul. This is not typified by the wilderness state, but by Canaan itself. Mr. Spurgeon has some beautiful thoughts on this point in his sermon on Matt. xi., 28-30. He says: "This is a second rest—a rest after rest. The first was obtained by coming to Christ; the second by bearing His yoke and learning of Him. So this is rest after rest; a rest to him who has found rest. I have looked at this rest after rest as something like this: the Lord Jesus Christ gives to His people a casket, a gift of rest, a gold box, we may say, called rest; and whosoever gets that has rest from all his sins. After he has got it he takes and examines it. One day as he is looking at it he discovers a secret drawer and spring. He had not noticed that before. He opens it and inside is this priceless jewel which he finds had (virtually) been given him in Christ. This is the inner rest—the central circle rest—which comes only to those who know the first rest."

The promised land was only remotely a type of heaven, but it was nearly a type of the soul-rest which may be enjoyed here in this world, in the midst of enemies, trials, sorrows, sickness, tribulation and death. So the Wesleys regarded it in their Hymnology, and so spiritually-minded believers realize it in their experience. This is the condition of entire consecration, fruitfulness in good works, and perfect peace and rest into which God invites every Christian. Into this rest every believer may now enter. Nothing is required but faith. "We which have believed *do enter into rest*;" the rest from inbred sin.

Bunyan, in his wonderful dream, speaks of this as Beulah Land. But he locates it too near the river of death. God, in His Word, nowhere indicates that we must wait to enter into this rest till we die, or until just before we cross the fancied river of death. No, the rest is here and now. And yet his description of this state is beautiful and blessed. He says: "Now I saw in my dream that by this time the pilgrims were got over the Enchanted Ground, and were entering into the country of Beulah, and solaced themselves for a season. Here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day. It was out of the reach of Giant Despair; neither could they from this place as much as see Doubting Castle. Here they were within sight of the city they were going to; and in this land the Shining Ones commonly walked, because it was on the borders of heaven. Here they had no want of corn and wine. Here all the inhabitants of the country called them 'the holy people, the redeemed of the Lord, sought out.' Now as they walked in this land they had more rejoicing than in parts more remote from the kingdom to which they were bound, and drawing near to the city they had yet a more perfect view thereof. So Wesley sings of this rest:

"A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps His own in perfect peace,
And everlasting rest."

The question now arises,

II. HOW MAY THIS REST BE ENJOYED?

To this there is but one answer, "By faith." Every condition and degree of this rest is entered into and enjoyed by faith.

1. This is so with the first rest enjoyed by the justified soul. Being justified by

faith "we have peace with God." And while he continues to believe he will have peace and rest. But at the same time he will be conscious of the remains of sin in his heart, which will give him unrest and disquiet, which will frequently cause him to be led astray, which will occasion his frequent stumbling and falling, and which will thus produce sorrow and sin and doubt and fears. And he will find this also to be true, that the nearer he lives to God in this justified state the more deeply he will feel the need of this rest, and the more earnestly he will long to enjoy it. Often the sincere Christian is brought for a time under the power of temptation and sin, which will distress and trouble him, and occasion much penitence, with many groans and tears. Often, too, he will long and sigh for deliverance; but then unbelief will come in and whisper to him that this can never be. And some to whom he may reveal his troubles and his longings will say to him, like the spies of old: "You never can enjoy this perfect rest here in this world. That is a very good land, it is true;" and they might possibly add, "Here are some of the rich fruits; but you can never enter in." But there are others—blessed be God!—who, like Caleb and Joshua, will say, "We are fully able to go up and possess the land." It is really wonderful, however, that many now listen more readily to the spies than to the heroic souls who have entered in, who know the land, and want all to enjoy it.

2. This higher, fuller, perfect rest, this "second rest," is also enjoyed by faith. It is not *by works*. This is the mistake made by many. They think it must be entered into by *doing* this or that. The remedy which many earnest, honest souls employ for unrest and disquiet is work. Whenever they realize strong, overpowering desires for this perfect rest, a soul-dissatisfaction, a longing after that which is holier and better than their present conditions, they at once resolve to work

harder, to do more for Christ and for humanity. Many wear themselves away into mere skeletons, thinking thus to find this rest. O that the Holy Spirit would show them that while work will bring *reward*, it will not bring *rest*! The only bridge which passes over the gulf between wilderness wanderings, sins, doubts, fears and unbelief, and the promised land of perfect love and rest, is the *Cross*, and we pass over it *by faith*. Some try to reverse God's order, and to enter in before they believe; but God never permits his order to be reversed. If we would enter in, we must first believe. And if it is by faith that we enter in, then we may now believe, and find our long-sought rest. Some, O how many! are no nearer Canaan to-day than they were a score or twoscore years ago just because of their unbelief. Israel never *grew* towards Canaan. It was all the other way. And into what innumerable troubles their unbelief brought them! Look for a moment at what they would have been saved from had they believed and obeyed God. They would never have had those weary wanderings in the "great and terrible wilderness;" they had never known the rebellion of Korah the bite of the fiery serpent, the want of water, the burning desert, or the wasting away of a whole generation. So now. If Christians would only follow the teaching of God's Word, and the illuminations and guidance of the Holy Spirit, how much they would be saved from that otherwise they have to experience and endure! When men see their privilege and refuse to embrace it, because of pride, prejudice, self-will, or unbelief, they are often led to wander in darkness and barrenness of spirit. How many would have been saved from bankruptcy, from dishonor and disgrace, if they had followed right on where the pillar of cloud and of fire would have led them! But they halted right on the borders of the land, as Israel did at Kadesh-barnea, and began a retrograde course. Then in a little

while the conscience was not so tender, the will-power was weakened, they grew cold towards God, and so grew cold towards man. And many have thus gone back into entire apostacy, have lost their Christian character and name, and brought ruin upon themselves and their families. Others have remained in the ministry and in the Church, mere drivellings or ciphers, cold, spiritually dead, useless things. Others still have gone on sinning and repenting, alive in camp-meetings and revival times, but torpid the remainder of the year; while others still, and their numbers have been only too small, have recovered themselves out of the snare of Satan, and the entanglements of worldliness and unbelief, and have pressed their way by faith into the promised land of perfect love and rest.

We ought not to linger, when duty and privilege call us to move forward. Where might many of us have been to-day if we had only believed God? Well does Bishop Foster say: "Three months were sufficient to bring Israel from Egypt into the promised Canaan—they were forty years on the journey. It was their sin that they were so many times sick and weary and foot-sore, when they might have been over the Jordan, feasting on the grapes of Eschol and the choicest fruits of Engedi; and more yet, when they might have been driving out of their heritage the enemies of the Lord." O, then, let us now believe, and now enter in! Let us cry out, in the fulness of our souls:

"O that I might at once go up,
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years,
Sorrows and sins and doubts and fears,
A howling wilderness."

LOVE, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.—*Vinet*.

HOLINESS IN PROVERBS.

A WELL OF LIFE.—“*The mouth of a righteous man is a well of life.*” *Prov. 10: 11.*


An able writer says, “The Indwelling Spirit—a well of living water—is the glorious privilege of the RIGHTEOUS. Hence his MOUTH, replenished from the heavenly source, is a WELL OF LIFE, sending forth refreshing waters. The precious talent of speech is thus consecrated to His service who made man’s mouth. Grace is in its measure ‘poured upon our lips,’ and our ‘tongues’ become our glory.” Children of God, secure the Indwelling Spirit, and so your mouth shall be a well of life.

THE BLOOD OF CHRIST.

WHAT IT IS AND WHAT IT DOES.

BY REV. THORNLEY SMITH.

II.

N THE last issue I presented this subject to the attention of the reader, considering the question, *What is meant by blood, especially the blood of Christ?* I now proceed to inquire

WHAT IT DOES ?

Its efficacy is untold, the benefits we obtain from it are innumerable and infinite.

1. It was the ransom price of our redemption. On one occasion He said, “Even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many. (Matt. 10, 28.) And St. Paul uttered almost the same words, “There is one God and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all to be testified in due time.” (1 Tim. ii., 6.) The word ransom is frequently found in the Old Testament, and signifies a price paid for the freedom of a slave which was often a monetary one, but sometimes the life of another. In Isaiah xliii., 3, God says to His people, “I gave Egypt for thy ransom,” for they were set free from the bondage of Pharaoh on the night that

the first-born of Egypt were slain. But a greater price was given for our ransom than even that, for Christ gave Himself for us that He might redeem us from all iniquity (Titus ii., 14), and St. Peter said, “Ye know that ye were redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ.” (1 Pet. 1, 18.) In both these passages another word is used, which, however, means the same thing—to liberate on payment of a ransom, and the ransom in this case was the blood or life of the incarnate Son of God.

Now look at man’s condition as a sinner. He was a captive in more respects than one. He was a captive to the moral law which he had broken in every part, and which held him responsible for the breach of it. He was a captive to his own suspicious nature which held him in its iron grasp, from which he could not get free. And he was a captive to Satan, who had the power of death, and kept in continual fear of it.

What could he do? Vast sums of money had often been given for the liberation of captives taken in war, but not by earthly treasures could man be redeemed, nor by prayers and fastings, nor by the blood of bulls and goats, nor even by the sacrifice of a human life (See Micah. vi., 6). He might have knocked forever at the door of his prison-house, entreating for liberty, unless some better means could be found than any of these; and found it was in the life-blood of the Son of God, a sacrifice of richer name—pure, spotless, and of infinite worth.

But this ransom-price was not the material blood of Christ—it was the life which was in that blood. We have heard it said that one drop of His blood was sufficient to atone for the sins of the whole world. O, no! If it had been He need not have died. Not to speak of His circumcision, who can doubt that His hands often bled in the carpenter’s shop; that His feet often bled in His walks

through Galilee; or that He bled, and that profusely, in the garden and under the scourge? It was by nothing less than the sacrifice of His life that He paid our debt, and it is the glorious resurrection-life through which we now live (Rom. v., 10).

2. I have already intimated that the blood of Christ does more than cancel the guilt of sin: it is the means of our sanctification, or of our renewal in holiness. More than once it is called "the blood of sprinkling," and in Heb. ix., 24, it is said to "purge our consciences from dead works to serve the living God." The conscience of man, when thoroughly aroused, is laden with a sense of dead works—works that have no vitality in them, and are therefore unworthy of the divine regard. What can pacify the conscience? What can purify it from its deep-laid stains? These dead works interpenetrate the whole man, and stamp it with depraved affections, thoughts and motives. What can bring about a thorough change?

There is but one answer—the *blood of Christ*. The sacrifices of the legal economy on the great day of atonement (Lev xvi.), and those described in Num. xix. 1, 9: 17, could sanctify the flesh from ceremonial uncleanness, but they could not do more. The blood of Christ can penetrate the very center of our moral nature, and, as St. Peter says, can redeem us from our vain conversation or manner of life, and thus place us on a new pathway to serve the living God. (See Heb. ix., 14.)

Who can describe the blessedness of all this? We become conscious of a life so different from the old one that we almost wonder at ourselves, and wonder whether it will last. And perhaps it does not; perhaps it is intermittent; perhaps our emotions which are very joyous become sad and depressed. But this need not cause us to despond. We shall rise again, and with each new application of the blood we shall become stronger in faith,

purser in heart, and more and yet more holy in life.

But again—it is not the material blood that does all this,—it is the resurrection life of Christ, which, by the agency of the Holy Spirit, is infused into our life and interpenetrates our whole being. "Because I live ye shall live also," said our Lord. He is the vine, we are the branches; and as the sap in the parent stock of the vine runs through the branches, so His life runs through and unto us, making us productive of rich ripe fruit.

CHRISTIAN WORKERS.

"The harvest truly is great, but the laborers are few." How important, therefore, that we should be wisely and prayerfully awake to our momentous duty of sending more Christian workers into the world's great harvest fields. The arms of the Churches seem too short to gather in the wandering and the lost. How shall we reach and save these dear and perishing souls for whom Christ died? Beloved, we must go out in bands of associated workers, or alone with the Holy Spirit, and visit them from door to door, and in love "compel them to come in" to the great feast of the Gospel, so richly and benignly prepared for them.

Let us be up and doing! These souls, bound in the slavish chains of sin, greatly need light, life and salvation. Shall we withhold from them what it is in our power to grant? Let these dear ones, who have been redeemed by the blood of the Lamb, have our best services to lead them to Christ. O, dearly beloved, let us "occupy till the Lord come" to pardon and to save them! Toiling on in lifting up the fallen, and in rescuing the perishing till the golden sheaves are all gathered into the great harvest of glory. Ye chosen men of God, ye blessed ambassadors of the cross,

"O'er the pagan's night of care
Pour the living light of heaven:
Chase away his wild despair,
Bid him hope to be forgiven.

When the golden gates of day
Open on the palmy east,
High the bleeding cross display,
Spread the Gospel's richest feast."

I. N. KANAGA.

FORGETTING MERCIES.—We write our blessings on the water, but our afflictions on the rock.—*Sel.*

HOLINESS IN PROVERBS.

SURE WALKING.—“*He that walketh uprightly walketh surely.*” Prov. 10: 9.

Sure walking is a very desirable thing. But how many walk in devious paths, and their steps are constantly slipping. There is, however, a way of sure walking. It is here described: He that walketh UPRIGHTLY walketh surely. It is walking before God and not before men—so that our ways shall please Him. To this end our will must be bent and our integrity maintained. One has said, “Show me an easier path,” is nature’s cry. Shew me—cries the child of God—a SURE path. Such is an upright walk, under the Lord’s protection.”

THE OUTER LIFE OF HOLINESS.

BY DOUGAN CLARK, M.D.

First Paper.



ON page 24 of his little book on the *Holy Ghost Dispensation*, the present writer observes: “The *outward walk* of the justified and of the sanctified should be precisely alike. The difference is within.” Whilst this is true so far as the standard of conduct is concerned, yet it requires, as a practical remark, to be somewhat modified, or at least explained.

The decalogue given to Moses upon Sinai, and expounded by the Saviour in the Sermon on the Mount, constitutes the universally recognized standard of Christian morality. And, therefore, all Christians, whatever be the state of grace which they may individually enjoy, are required to regulate their lives by this Divine standard. The entirely sanctified man cannot violate one of the Ten Commandments without forfeiting his sanctification, and it is equally true that the justified man cannot transgress one of these commandments without forfeiting his justification. Both alike are under obligation to live up to the requirements of the decalogue, and if both do so their outward lives will certainly be very similar.

It will be seen that there is no ground whatever for the flimsy excuse for sin, which is sometimes tacitly or openly put forward by professing Christians, that I do not profess to be sanctified. I do not claim any high experience or any peculiar sanctity, and *therefore* it cannot reasonably be expected that I should live so pious or holy a life as my neighbor, who makes a much higher profession than myself.

This specious and fallacious reasoning has its origin with the father of lies. God commands all His children to be holy. No Christian can evade the obligation to obey this command. You will be judged not by the profession you make, but by the standard of Christian living which God has set before you. And that standard I repeat is the same for all Christians.

Sin is sin—and God will make no compromise with it. “He is of purer eyes than to behold iniquity,” with any allowance or tolerance. “He will by no means clear the guilty. Our God is a consuming fire.” May He consume thy *sin*—and *mine*, my reader, *now*; so that He may not consume both *us* and our *sin* in the hereafter. Amen.

But while all this is true and important, nevertheless the heart that is wholly sanctified will so impress itself upon the outward life that there will be important differences between the justified and entirely sanctified—even outwardly and manifestly—as well as the more important differences which are inward and hidden. Holiness of heart will be sure to exhibit itself to a greater or less degree in the outward walk and conversation. It is too blessed and too precious a thing to be kept concealed in the heart where its seat is. “*What is in you will out.*”

As a rule the outward life of holiness is characterized by *fewness of words*. Moreover these words are uttered, not flipantly nor heedlessly, but with becoming seriousness and deliberation. Not that

the conversation of the wholly sanctified is marked by hypocritical sanctimoniousness. Far from it. It may be and often is cheerful, and under right circumstances even playful. But it is seldom that holy men and women are justly to be classed among the talkatives. But when they do speak their words are with grace, seasoned with salt, and almost always to the edification of the right-minded hearer. "A word fitly spoken is like apples of gold in baskets of silver." "The words of the wise are as goads."

The outward life of holiness is often distinguished by *quietude of manner and the absence of emotionality*. Emotional experience is by no means without value. Indeed a religion which is destitute of feeling is almost sure to terminate in formality, and coldness, and deadness. But on the other hand, a religion which is all or chiefly emotion, is too apt to run into extravagance, and wild-fire, and fanaticism. Emotional experience is generally marked by *superficiality*. The stony ground hearers received the word with joy, but they had no root. Now it is perfectly true that the joy of holiness, the peace of God, the delight in the Lord, is the highest and deepest form of gladness of which the human spirit is susceptible. But its very deepness causes it to flow with an unruffled surface, and the calmness and quietness which pertain to a soul that is anchored in God.

The outer life of holiness shows itself by *silent submission* when the individual is unjustly reproached, or reviled, or censured—when he is attacked in his reputation by the tongue of slander, or defrauded in business transactions—in short, under circumstances when unregenerate men and even unsanctified Christians are prone to fill the air with their clamors and to be loudly rehearsing their wrongs, and seeking to inflict vengeance upon the perpetrator. Then the sanctified man or woman "holds still," and leaves his cause in God's hands.

Of course there are limits to the pre-

ceding remark. It may be necessary and right at times, and the proper time must be determined by a holy discretion, with Divine guidance, to sharply rebuke the evil-doer, and to expose the malice and wickedness of unprincipled opponents, but often the holy man will abide in quietness, render not railing for railing, but contrariwise, blessing, and will exercise toward the evil-doer that charity which seeketh not her own, and thinketh no evil.

This quietness of manner includes the absence of spiritual hurry, or agitation or turmoil. It was Dr. Chalmers, I think, who wrote in his diary something about having been "bustled out of his spirituality." The remark is very suggestive in these days of restlessness—of eager activity—and of running to-and-fro, even in works of Christian activity or benevolence.

The sanctified man or woman is not given as a rule to *much speaking about his or her own actions*. If transactions of a noticeable character have taken place they are not forward to tell of their own share in these transactions. They speak little of what they have done, but much of what has been done for them—little of what they have given, much of what they have received—and even this needs to be done with such discretion that the glory may be all given to God and none to themselves.

The outer life of holiness does *not complain of the imperfections of others*. We know that we are all surrounded every day by those who exhibit marked defects of character in one way or another, and if we allow such things to fret and worry us we may easily lose our own experience without in the least profiting those with whose faults we are so impatient. Think of the infinite patience of Christ. How long He has borne with thee and me, and how much we need His forbearance still.

The outward life of holiness is characterized by *continual prayer, continual*

fasts and continual joy. As we have remarked elsewhere, "The sanctified alone know what it is to pray without ceasing. They perhaps exhibit in their prayers less agonizing and more resting than others; less struggling and more believing; fewer importunate requests, and more joyous thanksgivings. But none are oftener on their knees either in the closet or in the public assembly, whether for themselves or others, than the sanctified believers in Jesus. And their faith measures up to their prayers, and their joy measures up to their faith.

CALLED.—CHOSEN.—FAITHFUL.

ABBIE MILLS.

"The Lamb shall overcome, for He is the Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful." Rev. 17 : 14.

Called to join the holy band,
Surely waxing strong;
Come with clean and empty hand,
You have waited long.
If you heed the gracious call,
Chosen you shall be,
Friends of Jesus to remain
Through eternity.

Chosen to be separate
From each sinful thing;
All, your all, to consecrate
Now to Christ your King.
Chosen to put on His strength,
Wily foes to meet;
Trophies gathered shall at length
Lie at Jesus feet.

Faithful, only faithful be,
This alone your part;
Jesus, Conqueror, they shall see,
Who are pure in heart.
Gathered hosts, in numbers strong,
By the Lamb are slain;
Would you join the victor's song?
And in glory reign?

Called and chosen, faithful those
Who Christ's glory share;
Dally not with inbred foes,
Not one idol spare.
O, the grand triumphal day!
O, the crowns so fair!
Take the faithful, holy way,
Nor be wanting there.

HOLINESS IN PROVERBS.

PRECIOUS MEMORIES.—"*The memory of the just is blessed.*" Prov. 10 : 7.

The JUST—that is those who stand in a justified relation to God, and who are upright in life, walking in the light of the Divine countenance. The memory of such is BLESSED. He is a blessing to his family, to his Church and to the community. He has a perpetual enshrinement. Contrast the memory of the man after God's own heart with that of "Jeroboam, the son of Nebat,"—or, in later times, Ridley and Latimer, with the names of their persecutors. Will you be remembered to your praise or your shame?

PATIENCE.

BY REV. C. C. GOSS.

(The beloved writer of this article has recently gone to claim his crown. Patience has had its perfect work.)

PATIENCE is one of the Christian graces that ought to be more cultivated. But this, as a rule, cannot be done in the daylight of prosperity. Under the murkiest clouds is where it most thrives. The inner struggles of the soul, its unseen conflicts, its cutting lacerations, its yearnings for expansion, but hedged in by circumstances—all these, and more, are the instruments our Father uses to strengthen and mature the patience of his children. It is when our strands of earthly dependencies are snapped asunder that our confidence in self fails. When our nature has exhausted itself, and all hope seems gone, then really we take hold of God, bide His time, and patiently endure. It is under such circumstances, if ever, that we endure as seeing Him who is invisible.

Paul exhorts us to be patient in tribulation. This was a very proper thing for him to do, as he had borne the trials and tribulations which pressed so heavily upon him; had gloried in them, and counted it all joy, when they, numerous as they were, fiercely assailed him.

Patience is not, as many imagine, quietly waiting in ease and comfort until something transpires; but it is a bearing up under adverse circumstances, bearing

long if needs be, without murmuring, and resting all the while quietly and secretly in God.

Perhaps there are none of the graces so little cultivated, and none so little emphasized as this. Too often we become impatient, fretful, under uncalled-for circumstances. This hinders our spiritual growth, beclouds our spiritual sight, and brings leanness upon our souls. No wonder Paul says that "we have need of patience, so that having done the will of God we might patiently endure," until the realization of the promises. James exhorts us to "let patience have its perfect work, that we may be perfect and complete," deficient in nothing. As tribulation worketh patience, and the trying of our faith produces the same results, we ought to welcome them rather than shun them, as we too often do. God gave us this grace, as well as others, for cultivation, and if we neglect it, in so far as we do so, we lack of salvation. This term means the cultivation of every grace, to the highest extent, to which they are susceptible. Less than this is less than the duty that God enjoins.

Examples of patience are not wanting to cheer us onward in its cultivation. The patience of Noah waited one hundred and twenty years for the development of God's plan. The old prophet, and prophets, waited patiently in the temple until they saw the salvation of God. The sorrowing disciples tarried in Jerusalem until they were endued with power from on high. Elias prayed and waited for rain for the space of three years and six months before it began to fall upon the thirsty earth. The husbandmen, every season, put many of us to shame respecting patient waiting on God. They cast the seed into the prepared soil, and, with long patience, wait until it receives the early and the latter rain. Let us also be patient and establish our hearts, for the presence of the Lord is nigh unto us.

The surest road to real success in ex-

perience and effort is to trust in God and bide His time. Isaac Taylor, speaking of the early confessors, said that "It was by a century and a half of patient endurance on the part of the Church that the heathen gods were thrown from their pedestals." Patience is power. We have need of patience; patience in suffering, patience in effort, patience amid the strife and vexations of life, patience in our petty schemes, patience in everything. When patience is thus made perfect within us, we shall know less about faintness of spirit and failures in effort.

"Patience, poor heart! His feet were worn,
His hands were weary too;
His garments stained, and travel-torn,
His head was wet with dew.
Love thou the path thy Saviour trod,
And patient wait thy rest;
His holy city thou shalt see,
Home of the loved and blest!"

DELIVERANCE BY LOOKING TO JESUS.—A lady had a dream in which she fancied herself at the bottom of a deep pit. She looked round to see if there were any way of getting out; but in vain. Presently, looking upward, she saw in that part of the heavens immediately above the mouth of the pit a beautiful bright star. Steadily gazing at it, she felt herself to be gradually lifted upward. She looked down to ascertain how it was, and immediately found herself at the bottom of the pit. Again her eye caught sight of the star, and again she felt herself ascending. She had reached a considerable height. Still desirous of an explanation of so strange a phenomenon, she turned her eye downward, and fell to the bottom with fearful violence. On recovering from the effect of the shock, she bethought herself as to the meaning of it all, and once again turned her eye to the star, still shining so brightly above, and yet once again felt herself borne upward. Steadily did she keep her eye upon its light, till, at length, she found herself out of the horrible pit, and her feet safely planted on the solid ground above. It taught her the lesson that, in the hour of danger and trouble, deliverance is to be found, and found only by looking unto Jesus.

Rev. J. Guthrie.

One who was persecuted for Christ in Queen Mary's time, wrote this: "*A Prisoner for Christ?*"

HOLINESS IN PROVERBS.

WISDOM'S VOICE.—“Now, therefore, hearken unto me, O ye children : for blessed are they that keep my ways.” *Prov. 8 : 32.*

Wisdom is personified in this chapter, and she has a charming voice. She demands an attentive ear. She standeth in the top of high places, by the way in the places of the paths—everywhere ready to utter pleasant and acceptable words. Those who give attention to her teachings are blessed—the mind will be enlarged, the heart purified and the life enriched. Are you, beloved, listening to these heavenly utterances, and being profited thereby ?” If so, you will be blessed with abundant blessings.

THE LIFE AND LETTERS OF MRS. PHOEBE PALMER.

BY REV. E. DAVIES.

SURELY the righteous shall be had in everlasting remembrance, and I know of no woman of this age more worthy of remembrance than Mrs. Phoebe Palmer. She has left an everlasting impression, for God and holiness, on this and all succeeding ages. Her memory, or influence, will never perish. Her writings were in the Holy Ghost. So simple, so plain, so Scriptural ; so practical and full of common sense in divine matters. I count it among the joys of my life that I spent my first Tuesday afternoon in this country thirty-six years ago in the Holiness Meeting on Rivington street, New York, where Mrs. Palmer showed me so much kindness and gave me so much encouragement as a young minister just arrived from England. She gave me one of her precious books and her lasting benediction. No wonder that I dedicated my first book to her precious memory. I distinctly remember that she talked holiness and not talked merely about holiness, as many do. I gladly write this letter in her sacred memory for the precious *GUIDE TO HOLINESS*, in which she took so much delight, and for which she so freely and ably contributed in her editorial capacity.

The Life and Letters of Mrs. Phoebe Palmer is, indeed, an invaluable book. It would do any child of God great good to read it through at least once a year. It is so full of divine facts about a saint who not only *walked* with God for so many years, but who also *worked* with God in helping to redeem this lost world to Christ. It is perfectly amazing how she could do and endure so much hard work as a wife and mother, and author, and evangelist, and class leader. Her head, and heart, and hands were always full, and full of work for her beloved Master. It was her delight to do His heavenly will, and in doing it she had a heaven below, and made others feel heavenly that were about her. Though not a preacher in the ordinary sense, yet she was a preacher in the extraordinary sense, that she could expound and apply the word of God so that hundreds and thousands were saved by her labors, and multitudes were fully sanctified. And though but a woman, she did a mighty work in promoting the cause of holiness all over this and other lands. She did much to people heaven and to make this world heavenly. She must not, she cannot, she shall not be forgotten.

Henry Worrall, her father, was of English descent, and was converted under the preaching of John Wesley. Mrs. Palmer was born in New York city December. 18, 1807. She gave early indications of literary ability. She wrote a poem of great value at the age of eleven years on the fly-leaf of a testament given her by George Buchanan, the British consul. I copy only the first and last stanza :

This revelation—holy, just and true,
Though oft I read it, seems for ever new ;
While light from heaven upon its pages rest,
I feel its power, and with it I am blest.

Henceforth I take Thee as my future guide,
Let not from Thee my youthful heart divide ;
And then, if late or early death be mine,
All will be well, since I, O Lord, am Thine.”

Her heart opened to the love of God

in early life, and was ever afterwards filled with the same. She never cared for the frivolities of life, but had a love for private prayer. She began to keep a diary when but a child, and it is, indeed, a blessed record of God's dealings with His filial child. She loved to go about doing good, and writes March 3, 1826, "Have spent the day mostly in the chamber of a saint who is on the confines of the heavenly city. Such sweet composure, fearless serenity, in view of death's manifest approaches, is wonderful.

She was married to Dr. Walter C. Palmer in her twentieth year, with whom she lived in holy comfort for forty-five years. They were like Zacharias and Elizabeth, "walking in all the ordinances of the Lord blameless." In 1832 there was a great revival of religion in Allen Street Church, which was a great blessing to them both, by which they became established in grace, so that they became more openly active. Their first two children were early transplanted to the skies. She writes in August, 1835, "I have been raised almost from the dead. While flickering between two worlds I had views of responsibility and feelings unlike any I have heard described. I seemed to hear strains from the other shore."

At Sing Sing Camp Meeting she had a great longing for heart purity. She was full of religious activity, but longed for entire sanctification. Repeated bereavements tended to draw her soul nearer to God, and a voice within said, "I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." She felt that she could do all things through Christ which strengthened her. Yet she was panting for holiness of heart, and from the depths of her soul she cried out

"My heart-strings groan with deep complaint,
My flesh lies panting, Lord, within
And every nerve, and every joint,
Stretches for perfect purity.

At length she came to the decision "I will be holy now." And she entered into an everlasting covenant with the Lord, every tie was severed. Her consecration was absolute. She entered into an inviolable compact with God, and waited to know that she was accepted, and held on to the promise, "I WILL RECEIVE YOU." Satan severely tempted, but the word of God was there, and she was *wholly sanctified*, and ever remained a faithful and a true witness to this heavenly experience. She could sing,

"My hope is full, O glorious hope, of immortality."

She writes: "The seal of the Spirit, that I was then set apart, sanctified to the service of the most High, was given. Soon her housekeeper entered into this perfect rest. Her body was the temple of the Holy Ghost, and she lost all desire to live for self."

Now she was all ablaze for God; her pen caught the fire, so that she could write from time to time those words of edification and comfort that have blessed so many. Soon her way opened to attend camp meetings, and to hold, with Dr. Palmer, *Revival Services* in the United States and in Canada, and in due season the Holy Spirit led them to go and labor four glorious years in England and Ireland, where they were made an everlasting benediction to hundreds and to thousands. They had a mighty march of victory; yea, they went from conquering to conquer. It was a sacrifice to leave her home and her friends, but she had other homes and other friends, and these were in addition to those she had before; yet she felt in all her wanderings that there was no place like home and native land, and

"Deemed her own land of every land the pride,
Beloved of heaven, o'er all the world beside;
Her home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

That precious home was the center of attraction to many of the saints of the

Lord, and is still. Bishop Hamline and wife were special favorites in that home.

She could say, with a full heart,

"Happy thus, my Lord to know,
I find His service my reward,
Every work I do below,
I do it to the Lord."

No wonder that she could feel the promise sure. "He will rejoice over thee with joy. He will rest in His love." She claimed the word of the Lord as her own, and sought the fulfilment of every promise of the Old or New Testament. She read in course the Old Testament in the morning and the New Testament at noon, and the Epistles in the evening, and would often read them on her knees.

No wonder that enemies arose even in the Church, long and bitter enemies; enemies against the doctrine and experience of entire sanctification. Her books and their sacred teachings were assailed. But she conquered all by "the blood of the Lamb and the word of her testimony." She was favored with abiding love; the love that conquers all. She knew how to heap coals of fire on the heads of her enemies. This was equally true in England when she assailed the liquor traffic with so much force and persistency. Many were inclined to bow down to the great god Bacchus even among Methodist members. The night that one spirit dealer withdrew from the Church, twenty were converted.

She delighted to look back at the time when she was wholly sanctified, and for years afterward she writes, "I gave myself away in the bonds of an everlasting covenant to be wholly the Lord's for time and for eternity, and the offering was accepted and sealed on the part of the Infinite Immutable Jehovah. She never removed the offering from the altar. She constantly felt her need for divine help, and cried out,

"Unsustained by Thee, I fall;
Send me help for which I call.
Weaker than a bruised reed,
Help, I every moment need."

HIS OWN IN THE WORLD.

BY MRS. L. F. BAKER.

Forever shall this sad, blind world,
Only intent on gain and greed;
And coffers filled for creature need.
Of love Divine still take no heed?
O, men who crowd and crush each other,
In the mad strife for cankering gold,
Know that the millions which ye hold,
With hearts fast shut against your brother,
Shall bar the entrance to heaven's gate—
Tho' ye thereat shall wail and wait,
The Christ ye scorned shall say—"too late."

By Dives door meek Lazarus lies,
The life-long pathos in his eyes
Of woes in patience borne,
The widow's mite unheeded falls
Where Dives sits—but God straight calls
His holiest angel to depart,
And shed His peace upon her heart.

By humble couches where pain sits,
A tireless watcher thro' the years—
By hearthstones damp with falling tears,
Shed by fond love that ne'er forgets—
Thy children's cry goes up to Thee,
Thou "Man of Sorrows," "Comfort me!"
And to each unknown, lowly place,
Comes like the dew Thy blessed grace—
Thou Thine own promise doth fulfil
Where Thy beloved endure Thy will—
"The Comforter" abideth still.

And still the pomp of life goes by,
The trumpet blast, the clarion cry,
The worship of the things that die!
Dear Christ, how long shall all this be
In the full light of Calvary?
The world, Thy world, is very old
Thy sheep are gathering to Thy fold
From every clime they answering come—
The hill-top signals, call them "home."

Master! Thine hour is hastening near—
Thy smile of welcome for each tear!
The amaranth and deathless palm,
And blessed breath of Gilead's balm;
For poison plants that blight and harm.
The fair new earth shall soon arise,
No blasting cloud shall sweep her skies;
No sun shall scorch, no night-breath chill—
No sea shall surge with waves of ill;
Thy touch shall make her young again,
Thy hand shall wipe her brow from stain.
And she a fair and deathless thing—
Shall worship Thee, her Maker King!
Dear Christ! we wait, Thy children wait,
Is not Thy chariot at the gate?

HOLINESS IN PROVERBS.

HOW TO BECOME POOR.—“*He becometh poor that dealth with a slack hand.*” Prov. 10 : 4.

God bestoweth His gifts not with a slack hand but a bountiful hand. And He expects us to be imitators of Him. Men, however, reverse the Divine order, and deal with a slack hand. In doing so they incur and feel the penalty. The law is immutable. “With what measure ye meet it shall be measured to you again.” Dealing with a slack hand tendeth to POVERTY—temporal poverty—and more than all to poverty of soul. The remedy for this slackness of hand is to have a heart full of love.

THE BEAUTY OF THE LORD.

BY REV. JESSE S. GILBERT.

IN the last verse of the 90th psalm is this petition: “Let the beauty of the Lord our God be upon us.” The psalmist does not pray that the omnipotence, the omniscience, or omnipresence of God may be upon us. These are the natural and uncommunicable attributes of God. Wherein does the beauty of the Lord consist? In His moral attributes, pre-eminently in his holiness. There is spiritual as well as natural beauty. We are to “worship the Lord in the *beauty* of holiness.” The spiritual beautifies the natural.

A holy heart, purity within, will show its influence upon feature and face. Pride and malice, envy and hatred, lust and intemperance deface that which should be the temple of the Holy Ghost—the human body. He who looks out upon the natural world with eyes anointed to see spiritual truth, beholds a new beauty in earth and sky. To the sanctified soul the stars shine with a new meaning and the flowers waft a sweeter perfume. Nature is our Father’s house, and those who enjoy the perfect love that casteth out fear feel the most at home. Holiness is God’s most essential attribute. Had He omnipotence, omniscience and omnipresence without holiness he would be great, but He would not be God. He says to His people, “Be ye holy, for I

am holy.” Even those that bear the vessels of the Lord must be clean. He is “holy in all His works.” The angels in His presence in their adoration cry, “Holy, holy, holy, is the Lord God of hosts.” His people are to be holy. They are called with a “holy calling.” They are a “holy priesthood” and “a holy nation.” “On Mount Zion there shall be holiness.” In Messiah’s reign holiness is to be written even upon the bells of the horses. God sits upon the “throne of his holiness.” His house is a holy place. If you wish to see how this idea of holiness runs all through the Word of God just take a concordance, and look up the words holiness, holy, pure, clean, &c. What is it that makes all the sorrow and trouble in the world, that lies at the root of all evil and pain, that fans the fires of hell and turns a man’s own heart and conscience into instruments of torture? Why, that which is the opposite of holiness, as darkness is the opposite of light, *sin*.

We cannot pray that God’s omnipotence or omniscience may be upon us, but we can pray that His “beauty,” His holiness, may be upon us. He cannot communicate to us His omnipotence or His omnipresence, but He can and does make us partakers of His beauty or holiness.

To be holy, is to be like God. Godliness is only another way of spelling *God-likeness*.

Why, then, should any one professing to be a child of God object to the teaching, preaching and practice of holiness? Yet, strange to say, it is not uncommon to hear professing Christians say that they do not believe in holiness or that they do not like to hear holiness preached. Strange words are these from Christian.

How uncomfortable a place must heaven be to one who does not like holiness, for holiness is the very atmosphere of heaven. Heaven is a place, but it is also a state. We must have heaven in our souls, or we will not be fitted to enjoy heaven.



"Thy word is very pure: therefore thy servant loveth it. Psal. 119: 140.

"What glory guilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. John XI. 21-44. October 4.

VERSE 21. *If*. This *if* which comes so naturally to our thought and lip at such times has no business in our bosom. There is no *if*. Nothing ever simply happens so. The Lord God omnipotent reigneth, and all things come of Him. Our ignorance is as much a part of the divine plan as our knowledge. He does not mean us to know all things. What is essential for us to know He brings to our notice, and what is best for us not to know He keeps from us, even if the not knowing leads to death.

28. *The Master calleth thee*. He calls us now in many ways to many posts of duty. Well for us if we are so attentively watching for his voice and so glad to receive his message that we leap to obey at the first syllable.

33. *Groaned*. The marginal rendering, "was moved with indignation," is generally considered the more correct. Why should he feel such anger here? One word explains it—*SIN*. The violent lamentations of the Jews grated most harshly on His spirit. They were bitter enemies of the truth. Their hearts were filled with murder toward the Bethany family, yet they were professing to be filled with grief at their affliction. It was a hollow, hideous, farcical display. Not only this. He saw also the whole wide world of wailing. He saw the hand of the great enemy of souls, and He was stirred with indignant dislike against him and the ruin he had wrought.

35. *Jesus wept*. This shortest verse in the Bible is surely one of the sweetest. He could not help weeping when He saw the tears of Mary. His sympathy with the sorrowing was such that tears unbidden flowed.

39. *Take ye away the stone*. God works no needless miracle. We are to do what we can. He will do the rest. There are always stones to be removed, obstacles to be got out of the way, before the chariot of the Lord can roll on in triumph.

42. *Because of the multitude*. Have we not here the key-note of His whole life? How little He did for His own sake.

44. *Loose him and let him go*. The young convert comes up from moral death with grave clothes on him, and evil habits clinging to him. Ours it is to help him off with these bandages. Alas! what numbers of Christians, after many years of effort, seem to get only partially liberated.

Lesson II. JOHN XII. 20-36. October 11.

VERSE 21. *We would see Jesus*. All may see Jesus, all should see Jesus, all must see Jesus. But they who are his enemies shall see Him with terror when He sits upon His judgment throne. Only they who are pure in heart can see Him in the sense of knowing Him, can behold His inward beauty and become conversant with His matchless love. Faith is the eye of the soul which brings Him near and keeps Him close.

23. *The Son of man glorified*. The cross was His royal throne, where He could best show forth His glory, that is, His goodness, His divine character. How contemptible are the honors of this earth in the light of the cross. We are truly glorified when we willingly take upon us suffering and pain for the good of others or the honor of the Master, when we more thoroughly get rid of self, and rise through pangs of transformation into a higher, purer atmosphere of Christ-likeness.

24. *If it die it beareth much fruit*. Only as we die to self can we live to Christ. When we have no desires whatever of a carnal sort, no desire of finite good or creature comfort, when our will is the same as God's at all points, when we love only Him, when He is all our hope and all our joy, then self may be accounted dead, and the much fruit will be borne, yet not perhaps fruit of the sort that will make the most show in the eyes of the world, or even the Christian world.

25. *Love, lose; hate, keep.* Christ delights in these paradoxes and puzzles. It is our business to pick them out. The two meanings of the word life—the lower or carnal, worldly life, and the higher or spiritual, eternal life—is the key to the solution.

28. *Father, glorify Thy name.* If we make this our constant, our only prayer, it will be such a seeking first of the kingdom and righteousness of God, that all needed temporal things cannot fail to be added. If we pray for our own safety, and comfort, and honor, or let our desires go out at all in that direction, we shall fall into many a snare.

32. *I will draw.* The magnet of the cross has attracted the thoughts and hearts of men ever since it was reared on Calvary. But it is a drawing not a dragging, and so men are fully able to resist His power to their own undoing. What we need in order to draw men is a great sympathizing, sacrificing love, such as led Jesus to lay down his life.

Lesson III. JOHN XIII. 1-17. October 18.

VERSE 1. *He loved them unto the end.* The margin says "to the uttermost." Either rendering conveys a most precious truth. His was an unchanging love. The disciples showed stupidity, frailty and unfaithfulness, but He loved them through it all, and in spite of all, as He does us. And His was a perfect love, far more pure, more fervent and intense than any of the loves which He receives in return.

7. *Thou shalt understand hereafter.* In our present ignorance of much that Christ does to us it is unspeakable comfort to know that by and by in another sphere, if not here, we shall see abundant reasons for His dealings. Meanwhile we have plenty of grounds of trust.

10. *Ye are clean.* In like manner He says to them emphatically (John xv. 3), "Already ye are clean." It is the same word that is used in Matt. v., "Blessed are the pure in heart," and in many similar places. It is important to note that Jesus calls His disciples, all but Judas, clean or pure, although as yet they had not received the further purification which came to them at Pentecost. So all true believers or disciples of Christ now are pure or clean or holy, and should be so designated. There are no unholy or impure Christians, although there are a great many who need to go on to perfect holiness or complete

cleansing. The two states should not be confounded, as they so commonly are, by such a use of terms as to imply that none are holy but those who are perfectly holy. He who is justified and regenerated is holy; for the Holy Spirit dwells in his heart, bearing witness to his adoption into the Holy Family.

14. *Wash one another's feet.* A good text to present to those who are forever insisting, in the face of all common sense, on following all Christ's words with the utmost literalness, in spite of the change in customs and the peculiarly Eastern style of his instructions. All reasonable people understand that it is the spirit not the letter of such commands that is to be followed. True humility will gladly undertake the lowest and most menial offices wherever it seems called for.

Lesson IV. JOHN XIV. 1-3, 15-27. Oct. 25.

VERSE 1. *Let not your heart be troubled; believe.* As a perfect antidote for all trouble nothing can compare with faith. Is there not here a clear command making trouble, at least all such as springs from unbelief, and that would include pretty much all, a sin? Has any Christian a right to be troubled?

16. *Another Comforter.* Advocate or Helper, which the margin suggests, is the better word. For the Spirit's help is not wholly or even mainly in the line of comfort. He is our Counselor and Guide, our Teacher and Friend, taking the place in the midst of the Church that Jesus took among His disciples while He was with them in the flesh.

26. *Teach you all things.* Not literally all things, of course, but all things that you really need to know, that you may be equipped for all your work and guided as to duty. He will teach us to the same extent if we perfectly love Him and hence keep all His commandments.

27. *My peace.* Christ's peace was a peace of soul in the midst of stormy surroundings, a peace not inconsistent with severe battlings against the wicked, and with the carrying of very heavy burdens for the suffering sons of men. The contrast with the world's peace in regard to permanence and purity, and reality and depth, is very great. He could have left us no more valuable legacy than His peace. It is indeed great peace which they have who love His law; "peace like a river," perfect peace, for He keeps therein all such as stay their minds on Him.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our comes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR OCTOBER.

"And this is the confidence that we have in Him, that, if we ask anything according to His will He hears us":

"Ahe if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." I. John 5 : 14 c 15.

HOME BIBLE READINGS.

JESUS IN HOME LIFE.—*Restoring the palsied man.*

"And again He entered into Capernaum after some days; and it was noised that He was in the house."

"And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the Word unto them."

"And they come unto Him, bringing one sick of the palsy, which was borne of four, &c." Mark 2 : 1 c 12.

WE ask the attention of the readers to another beautiful incident in the life of Jesus. He was in the house—whether seeking quietness or rest, or for what reason is not stated. His presence being known the people crowded in upon Him to hear his words, and perhaps in expectation of His performing some miracle. The house was too strait for the throng that was gathered, and even about the door the press was very great.

The Master improved the occasion, and preached the Word to them.

While thus engaged they brought unto Him one sick of the palsy. As those that brought him could not get near the door they went on the house-top and let him down in the presence of Jesus. This at once touched His loving heart and He at once turned from the crowd to give this helpless one his attention. He recognized the fact that faith had moved them thus to present the sufferer. Contrary,

however, to common expectation, He first sought to heal him of his spiritual malady, SIN. He was a sinner as well as a bodily diseased man. His soul was, therefore, in inconceivable peril—far more than his body. Hence He said, "*Son, thy sins be forgiven thee.*" What a joyous word!

Certain of the scribes were sitting there and they murmured, saying, "Why doth this man thus speak blasphemies? Who can forgive sins but God only? He soon demonstrated, however, that He was no blasphemer, but "the Son of God with power." He commanded the man to arise, and gather up his bed and go into his house. It was a word of power, and instantly obeyed. "All were amazed and glorified God, saying, We never saw it on this fashion." Here was proof of His divinity which silenced every caviler.

This narrative teaches us that in Christ's estimation the *soul* is of paramount value, and demands the first consideration. But, in connection therewith, we must respect the body. We may not work miracles to restore the bodies of men, but we may so contribute to their comfort as to give us influence in securing the soul's salvation. In answer to our prayer and faith, in certain cases, we may claim the bodily healing of friends, and so prevail in leading them to Christ. When "in the house"—in solitude or in company—let us be ready to do our appointed work.

LETTER TO CHILDREN.

JESUS AND THE LITTLE ONES.

DEAR LITTLE ONES:—When Jesus was here upon earth, He was always so tender toward the little ones, and he is just the same now. On one occasion, when He had been talking to the people on other subjects, they brought the little ones to Him for His blessing on them. The disciples thought they were too young, but our tender, pitying Saviour said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

And since He is the same, yesterday, TO-DAY, and forever, we may truly believe He welcomes the little ones, and longs to claim them for His own. Will you be one, dear little child? He waits for your answer. Answer quickly—be His dear child.

PHEBE M. ANNIN.

THE CHILDREN'S STUDY.

THE WORD FOR THE MOUTH.—"Pride goeth before destruction, and a haughty spirit before a fall." *Proc.* 16:18.

"Save me from pride—the plague expel;
Jesus, thine humble self impart.
O let Thy mind within me dwell;
O give me lowliness of heart."

It is well that our young friends should get the above passage of Scripture committed to memory. It sets before us that which has brought upon us death and all our woes, PRIDE. When we look at the fall of our first parents in Eden, which was occasioned by pride, we see how destructive it is. We ought not to have this deadly principle in our hearts—it is hateful, and in the highest degree offensive to God. Jesus can wash it away.

Here comes in very appropriately the prayer contained in the verse of poetry. Commit this to memory, too, and make it the language of your heart. Ask the Lord to save you from pride—it is a plague, and none but Jesus can expel it. If it be expelled, then comes in the lowly mind of Jesus, which is, indeed, a beautiful mind.

ANSWERS TO QUESTIONS.—Willie McKee, Silver Creek, has found the word "Salvation" in 160 passages, and Minnie Fritces, White Plains, N. Y., the word "Love" in 352.

WORD FOR OCTOBER.—The word for October is PRAISE. See how many passages you can find containing it.

ACROSTIC.

- E Except ye be converted and become as little children.—Matt. 18:13.
T Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119, 105.
H Herein His love, not that we loved God, but that He loved us.—1 John, 4:10.
E Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared.—1 Cor., 2:9.
L Let not your heart be troubled.—John 14:1.
M My times are in thy hand.—Ps. 31:15.
A All things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.
Y Ye are all the children of God by faith in Jesus Christ.—Gal., 3:26.
S Set a watch, O Lord, before my mouth: keep the door of my lips.—Ps. 141:3.
I I know the thoughts I think towards you saith the Lord, thoughts of peace.—Jer. 29:11.
M My people shall dwell in quiet resting places.—Is. 32:18.
O O how great is thy goodness, which thou hast laid up for them that fear Thee.—Ps. 31:19.
N Nor height, nor depth, nor any other creature shall be able to separate us from the love of God.—Rom. 8:39.
D Draw nigh to God, and He will draw nigh to you.—James 2:4.
S Search me, O God, and know my heart: try me and know my thoughts.—Ps. 139:23.

LOVED ONES GONE BEFORE.

ROBERT FOSTER, Utica, Ill., entered his heavenly home May 19, 1871, in his seventy-fourth year. He was born July 10, 1817. He was an ardent lover of the Word of God, and in the course of his life read it through thirty-two times. In the light and comfort of this holy Word he journeyed to the place which the Lord had promised unto His people. He also prized the GUIDE TO HOLINESS, and was lover of the doctrine which it advocates. Now, after this long earthly pilgrimage he has gone to be with the white-robed millions around the throne to spend eternity in praising Him who hath redeemed him with His most precious blood.

JOSEPH OATES, who was born in Chacewater, Cornwall, England, December 24, 1848, closed his earthly life August 30, 1890. He was a devoted follower of Christ, delighting to keep His commandments and to walk in His holy ways. Now he has fought his last battle, triumphed through the blood of the Lamb, and gone up on high to claim the victor's crown. He is forever with the Lord.

JOHN FISHER, of Catawissa, Pa., was suddenly called to his heavenly home, March 13, 1891. While on duty as an engineer on the railroad he was killed by an unfortunate occurrence. The writer can say for Mr. Fisher that I have known him intimately, and in his home life, at his post on the road, and indeed everywhere, he lived a devoted life, and spoke a word for the Master in every conversation. The sudden call did not take him unawares, as he was prepared to go whenever the Lord called him. He leaves a wife and two dear ones. He had made all preparations for anything that might happen, making sure of his acceptance with God and for his home in heaven. In truth our loss is his eternal gain. We know, in the depth of our sorrow, that all is well with him. The enclosed dollar he had folded in the envelope just before his departure for the GUIDE.

A. TIETSWORTH

ANDREW PERKEY, of Uniontown, Ia., closed his earthly pilgrimage May 16, 1891. He was born in Yorktown, Pa., February 22, 1812. At twenty-five he went to Noble county, Ohio, and September 11, 1838, he married Margaret Essex. In 1861 they removed to Indiana, and in 1871 settled in Iowa. He was converted in his eighteenth year, and united with the M. E. Church, continuing therein as a consistent member; also sustained the relation of a class leader. About four years ago he was paralyzed, and he suffered considerably at the last, but had an unshaken faith in Christ. When the pain was severe he would shout, "Power in prayer! Salvation! Hallelujah!" He is with the Lord.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
Hymn, commencing

"God of eternal truth and grace."

After which a number of requests for prayer were read by Bro. Hughes, and, on invitation, several persons rose to indicate their desire for the prayers of the meeting in their own behalf.

Mrs. Palmer, preliminary to the opening prayer, rose and said in substance: "Let us pray most earnestly. I cannot express the anxiety my heart feels for so many who seem to be asleep. And how many does God see whom we do not see? Only the pure in heart can see God, if the Bible is true—and *is* it true? So many act as if they thought the Bible was *not* true. We must use every possible means to obtain a clean heart or we will never get it. O may the blessed Holy Spirit awaken and give every one to know that without holiness no one can see God.

Rev. Geo. Hughes led in prayer,

Singing.—"Nearer, my God, to Thee."

Mrs. Palmer.—Let us continue to ask that God Himself will speak to us this afternoon. We all acknowledge—do we not?—that this blessed Bible is God's Word. Let us open our eyes, our ears and our hearts, to receive the blessed truth. In our family reading we have come to the 4th chapter of Hebrews, and it has been on my mind all day. I have been asking that God will reveal to us here this afternoon these blessed truths—these *fearful* truths. Let them wake us up. "Let us, therefore, fear," etc. It strikes me so forcibly.

Is there a possibility of our coming short? Every word of our opening hymn led me to say, O help us to see the hindrance to our faith! At one time Jesus said, "How can ye believe?" Let us this afternoon ask God if there is anything hindering our faith. Caleb and Joshua believed, and they entered in, but all the rest died. There remaineth a rest for the people of God. We enter into rest when we cease from our own will and way and do His will; and God will give us the power to do this. God's business does not admit of carelessness. We must seek Him and search for Him. This is not for lazy and dreaming ones. We must stir ourselves up to take hold on God. We must use the means. The 12th verse is fearful, but so grand: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." We may deceive ourselves. But we must wake up. The 16th verse says—"Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." We shall find mercy if we come to Him.

Singing.—"My faith looks up to Thee."

Bro. Geo. Hughes.—The truth has come home to my heart this afternoon while our dear sister has been reading this impressive lesson, that there is a place in our religion for fear. "Let us therefore fear," is the language that comes before us this afternoon. There is a place for fear, even on the part of the holiest, those that have come nearest to God; not for slavish fear, for perfect love casteth out fear; but a holy, reverential fear; a fear that has respect to our perilous situation in this world. Dangers stand thick through all the ground, and we have therefore need to be alive to the situation. The greatest of all perils is the peril of unbelief—a failure to believe God's word. We have the example of the Israelites. Sister Palmer asked a very serious question: "*Could* they not believe?" Was it not possible? The fact is—they *would* not believe. They had everything to encourage them to believe, but they *would not believe*. They wickedly refused to believe God, and the consequence was their carcasses fell in the wilderness. Let us be among the believers—those that believe God without hesitancy and without reserve. Let us believe

what God says, and especially as this is a meeting for the promotion of holiness, let us believe what God says when He commands us to believe; let us believe that He means that we should believe. Let us take hold of all that God says on the subject. I am purposed, from this hour, to be more cautious to exercise a holy, reverential fear, as did the apostle himself. We are not in heaven yet, Sister Palmer. We are yet in the enemy's land, but we have a great High Priest who has passed into the heavens, and our safety is to put everything in His hands, and trust in Him that He will carry us safely through. These are times of sickness and death—serious times; let us to-day see whether we are prepared for that time that is coming to us all.

PRAYER REQUEST.

A Sister.—I desire to ask prayers for those friends of mine who are yet outside, and I do so earnestly want them to come in. I am so glad that I can say to-day that I have overcome temptations, and that I can forego them. I rejoice in my Saviour. I am walking in the way of obedience,

Singing.—"Guide me, O, thou great Jehovah."

A Brother.—I rejoice that I can live for Jesus without committing sin. He guards me, and I know that He has redeemed me.

Singing.—"O, glory to Jesus."

TESTIFYING FOR JESUS.

A German Brother.—I am glad to testify for Jesus here to-day. I do not wait for Jesus in the other world. I am so glad to be here. I get blessing here. I have in me the Spirit of God. I want no more. I am so glad that Jesus is mine, and that I am God's willing child.

Singing.—"What a friend we have in Jesus."

LOVE FOR SINNERS.

A Sister.—Sister Palmer this afternoon gave us the essence of full salvation in her last remark. That was when she spoke of her heart going out in love for sinners. Never has the love of Christ come to me so vividly as in the last three or four days. O, this wonderful privilege, to be hid with Christ in God! The testimony to-day has been so helpful and clear. We cannot escape temptation. It develops, and gives a further work of grace in our hearts. The very presence of temptation proves that we are near to Jesus.

Were it not so the devil would not trouble us. And this enables us to help others. When Sister Palmer was expressing the burden of her heart I said, O, if the dear ones could only look away from everything else to Jesus, our blessings are ever in answer to obedience. Just as quick as ye will to obey ye receive the Spirit of promise. He is just as sure to come into our hearts as that we breathe. We can be sweet and beautiful in Christ, and I want that perfect faith in Him. O, I do believe! I am satisfied with Christ, but I am aspiring to be more like Him. What has Jesus' love done for me? Everything. Jesus forgives us and takes us right in. Glory be to His name.

Singing.—"More love to Thee, O Christ."

MORE LOVE.

A Brother.—Yes, more love to Thee. I thank God I am His, although a young disciple. I thank God that I can stand here and claim the name of Jesus. When we get right with God there is nothing can stir us. Praise His name that I can look to Jesus. He takes care of body as well as soul. It is a wonderful thing to be alone with Jesus.

PASSING THROUGH TRIAL.

A Sister.—I was passing through a very severe trial at one time in my life. I finally went to Jesus with my trouble. I stayed on my knees a long time asking Him to speak to me. He came. I was delivered from my burden of trouble, and I praised the Lord for the temptation and the trial. If I have any matter I do not understand I take it to Jesus, and I know very well when the answer comes, blessed be the name of the Lord.

RECEIVING BLESSING.

A Brother.—This is a place where I like to be, for I am always made happier by coming. I feel a holy influence in these meetings which I find nowhere else. I am sure that God's Spirit is here, and I bless His name for all He is to me.

A Young Sister.—It is always a source of great encouragement to me to come here, because I find so many older than myself, both in years and in the religion of Christ, whose experience has for me the sweetest interest. And when I reflect upon the blessing and peace that come to those who have lived long lives of faithfulness, I cannot but think how much more will God help those who are yet young and less experienced. I

am happy now in the indwelling of Christ. It was not always so. It was only when I gave my heart to Him that I was happy.

PRAISING THE SAVIOUR.

A Sister.—I want to thank the Lord not alone for all His mercy and goodness, but for all temptations, because these give an opportunity to prove the loving and keeping power of God. I am happy in my Saviour.

A Brother.—Jesus is my friend and my Saviour. There is none like Him. I want to live to ever honor Him, and hope ere long to find a home with Him in glory.

A Brother.—Jesus keeps me and comforts me, and proves my very best friend. I am His through all eternity, bless His holy name.

A Sister.—I came in here unexpectedly, but God brought me. God is my ever-present helper; He satisfies all my desires, and I know what it is to have peace. I want to live ever in the faith of the Son of God.

A Brother.—I know what it is to be kept in perfect peace, and to be within the walls of salvation. I am going on to be more and more like Jesus. Aid me with your prayers.

ONE OF CHRIST'S LITTLE ONES.

A Sister.—I am one of Christ's little ones. I am walking so close to Him that I can hear the smallest whisper of His voice. I do believe in Him with all my heart and soul, and I fear Him only to love Him. I cannot tell what He has done for me. The carnal nature is blotted out, and I know that I am washed in His blood.

NEAR TO GOD.

A Brother.—I have been coming to these meetings for years, and it seems to me like heaven—I am brought so near to God. I need the frequent baptisms of the Holy Ghost which I get in coming here. I believe in God, and rejoice in Him to-day; and I know that ultimately, if I am faithful, I shall find rest in the heavenly kingdom.

Singing.—"Blessed Assurance."

GOD'S LOVE.

A Sister.—I love God and fear Him. My faith is strong. I do believe. I have a constant sense of the Fatherly love of God—different from human love. How blessed is such companionship. I know that He will lead me all the way through life if I but trust in Him.

After a few words of earnest exhortation by Mrs. Palmer, followed by prayer in behalf

of those who were yet out of Christ as their sanctification and were seeking the way, the Doxology was sung, the Benediction pronounced, and the meeting closed.

ON GUARD.

BY MRS. ANNIE E. BOLTON.

OVER and over I sing, as I walk on life's pathway:

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

I bless the Lord that my face is turned toward the Celestial City, with an abiding faith in Jesus. I shall see Him as He is, and be like Him. After my work on earth is done, I shall be with Him forever in one of the mansions of light. Sometimes the way seems blocked up. Things of the world do hinder; there is danger on all sides, even in lawful things. Very often snares lie hidden. A single word, an unguarded look, unless the Lord open wide my eyes and preserve me on all sides, may be injurious. I am liable to be overcome and fatally hurt by sin. But Jesus said, "They shall walk with me in white, and I may keep my garments unspotted." O what a doleful cry would go up from my soul to-day, had there not been One found worthy to take the book and open the seals.

He was slain and redeemed us to God by His blood. What a price! "Jesus that He might sanctify the people with His own blood suffered without the gate." Thou dying Lamb of Calvary, make me willing to "go forth unto Thee without the camp—bearing Thy reproach—enduring hardship as a valiant soldier, putting my life into Thy hands to mold and fashion at will." My spirit can find no rest for the sole of its feet except it lie hidden in Jesus, the true ark of the covenant. May no cloud ever get between my life and Jesus, but with a loyal heart may I push through all hindrances, ever putting my soul in the hands of the Son of God to be washed whiter than snow. It is not an angel's ministry I cry for, but the Lord Jesus himself. Acknowledging the weakness of my strength, I flee in my poor helpless condition to the blood and righteousness of Christ. This is the confidence I have, that if I ask anything according to His will, He heareth me and I do find rest. Blessed be His holy name.

OUR SOCIAL MEETING.

Two Memorable Days.—By Rev. W. J. Davis, Warners, N. Y. I am much profited by reading the GUIDE. I desire to add my testimony. When sixteen years of age I was converted, receiving the assurance that I was born of God. It was a happy day, indeed, when Jesus washed my sins away! I could sing, truly,

"My God is reconciled," etc.

I united with the M. E. Church in 1831, and have continued unto this day. A few years after my conversion, I must confess with sorrow, that I found myself telling one story in the class meeting like this: I am determined to live a Christian life, but I know I am not doing what I ought as a Christian. This continued for years, when, suddenly, I awoke as from a dream, and I saw that I had only to continue to the end of that road to find where the backslider in heart would spend eternity. I resolved that I would not longer live in that condition. I earnestly sought pardon for my past unfaithfulness and restoration to the Divine favor, which was graciously given. With this came such realizations of the preciousness and fulness of Bible promises that I was moved to say with David, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." About this time holiness was made a specialty in preaching and writing, and I knew it was a Bible doctrine—for I read, "This is the will of God, even your sanctification." I became deeply desirous of obtaining what had been so dearly purchased by Christ, and was so freely offered. It was in all my meditations and prayers. I sought help from every source. I read some of Mrs. Palmer's and Rev. James Caughey's works. The Holy Spirit was near to help and to lead me. I saw that it must be settled by me, no doubt that I then had the blessing of pardon and adoption. And the Spirit taught me that in the same way these were received I was to obtain purity and Christ-likeness—by faith—first complying with the terms: "Bring ye all the tithes into the storehouse." This looks a very simple thing, but it is not done so easily. I sought to understand what it meant to lay all upon the altar, Christ—and to do it. Satanic suggestions hindered me. It was not long, however, before I had the assurance

that my offering was complete, and I felt a blessed rest, and could sing,

"'Tis done, the great transaction's done."

The glory of full salvation kept pouring into my heart until I rejoiced in an evidence clear as the noon-day that I had what Jesus prayed for in behalf of His disciples: "Sanctify them through Thy truth." For this I glorified the triune God. Thus I may say to the glory of God, there are two days of my life forever memorable—the one when I was converted, and the other when my heart was emptied of all sin and filled with Divine love.

Received the Holy Ghost.—Mrs. W. H. Rees, Elmira, N. Y. I have received the Holy Ghost the past week. I have been filled to overflowing, glory be to God! My precious Saviour has come to dwell in my heart, and has washed me in the blood of the Lamb.

The Peace Passing Understanding. Mrs. A. B. Marshall, Newton, Mass. I am so glad to be able to take the GUIDE, for it is such a feast when it comes—it fills my soul with praise to read the good news and testimonies in the Tuesday meetings.

The Lord has wonderfully blest me in the past year and brought me closer and closer to Him, for which I am so thankful. "The peace that passeth all understanding" is mine—praise the dear Lord. I am so glad to be a member of the "Guide Prayer Union." I am fed by uniting with the great numbers all over the world, and it has drawn me nearer to Him who cleanseth me from all sin. I am just resting in the cleft once made for me, and going on day by day trusting Jesus for all things, and I know I am His who died for me, and shall meet you all in that better land.

The GUIDE a Comfort.—James Yeoman, Waukegan, Ill. The GUIDE has been a great comfort to me for many years. I love it next to the Bible. And now, being too feeble to attend the class meeting, during the hour, I take the GUIDE, sit in my room and read the testimonies given at the Tuesday meeting. It does me good, and I want others to know it, so that when they grow old they may be reading the GUIDE, with the aid and blessing of the Holy Spirit, and receive similar comfort. My voyage in the old ship "Zion" has been a long one, about fifty-six years. But, by faith, I see the land of pure delight, where saints immortal reign; and long to greet these dear ones who inherit the promises.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

A POINT OF REPUTATION.—"Paul was going to send Epaphroditus, his "fellow soldier," to visit the Philippians. He said, in his Epistle, "Receive him therefore in the Lord with all gladness, and hold such IN REPUTATION." Here is a lesson for all Christian people. Gospel ambassadors are to be "received with ALL GLADNESS" and to be held "IN REPUTATION." In view of such teaching what are we to think of those professing Christians who feel at liberty to DENOUNCE and injure the REPUTATION of Gospel messengers? God will judge them.

BROTHERLY KINDNESS.

LOVE, which is the center and circumference of Bible Holiness, has multiform expressions. In that inimitable thirteenth chapter of Corinthians, **KINDNESS** is one of the positive manifestations of **LOVE**. This may be, and is, shown in a great variety of ways. In Romans 12:14 c 21 we have opened to us some of the beautiful Christian exercises of kindness.

We would plead at this time, especially, for *kindness toward ministers* who do not see as we do in regard to the subject of Holiness. There are those who, through defective theological training—some of our theological schools do not make the *doctrine* as definite and as prominent as they should—or, on account of unfortunate surroundings—do not give countenance to the work of holiness as is desirable. In some cases they even assume a position of positive antagonism, making it very uncomfortable for the humble ones who give testimony to the experience of heart purity. This antagonism is carried so far sometimes as to lead to discourses in the pulpit in opposition to the truth as taught by Wesley and the other fathers of Methodism. This is astonishing!

Such a course, on the part of Methodist ministers especially, is very painful for us to contemplate. No wonder that the beloved of the Lord weep in secret, and say, "*How long, O Lord, how long?*"

Bishop Joyce, in addressing the candidates for admission to the Des Moines Conference last year, said: "He could not understand how any Methodist minister could take upon himself the solemn vows and obligations which they were assuming and then go into the pulpit and preach against entire sanctification!" No wonder the good bishop could not understand it—it is enough to puzzle an archangel.

What is to be done? Shall the holy ones in the charge of such a minister talk against him behind his back—or, say hard things to his face—or pray at him in public—or write bitter things against him in the papers? No, not if your aim is to win him to the right path. The old and homely adage, "You can catch more flies with molasses than with vinegar," is as applicable here as elsewhere. Many ministers, we believe, have been alienated and confirmed in prejudice and opposition to what Bishop Peck denominated "the central idea of Christianity," *by the vinegar distributors*. Vinegar is sour, very sour—and sometimes *strangles*.

We believe in the more effectual prescription of the apostle, "Brethren, if any be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The loving glances of the eye, and the kind words, are a thousand times more potential than a barrel of vinegar rolled into a minister's house.

We have an experience on this subject. For twenty years we were held from the experience of holiness by *prejudice*. And, we declare, the loving eye, and spirit, and gentle words of Mrs. Mary D. James, who was one of our parishioners for years, were mighty in their influence. Her blameless life was ever before us. And we ought to have yielded to these influences, but we were of adamant cast. It was however love that conquered at last. The *loving-kindness* of Dr. and Mrs. Phoebe Palmer, manifested in a time of trial, shattered the adamant, and brought us to the feet of Jesus. We hold to the **LOVE-LINE**.

"Rejoice evermore." Do you? If not, why?

AT THE CAMP-MEETINGS.

We have not been privileged to attend as many Camp-Meetings as usual on account of Providential hindrances.

We spent several days, including a Sabbath, at Old Orchard, Me., at the Union Holiness Meeting, in charge of Rev. A. McLean. This is to us a favorite spot on account of its beautiful natural position, and the excellent spirit prevailing there. The attendance was not so large as heretofore, chiefly owing to the requirement of an admission fee at the gates and at the door of the tabernacle. Against this custom as antagonistic to New Testament teaching—to the spirit of Protestantism—and to the genius of true Holiness—we were led to give a plain testimony *in brotherly love*. We hope the good brethren will see *a better way*.

Bro. McLean has for some time been exercised about *A Holiness Union*, to give practical expression to the idea of *brotherly love*, and a simple pledge was circulated and signed looking to wider results.

We were privileged to give three Gospel messages, and were blessed in so doing. Sister Amanda Smith was present and worked earnestly. A native African prince was clearly sanctified while she was pointing him to Jesus. There was a good corps of workers, ministers and others, and good fruit was gathered.

Sabbath, August 9th, we were at Pitman Grove, N. J., our own Conference camp ground. Arriving on Saturday evening, we found the people were honoring the motto which was adopted years ago: **PITMAN GROVE AND POWER.**"

Bro. R. Kelso Carter gave a clear and forcible exposition of the Word on Saturday evening, followed by an altar service. In the love-feast on Sabbath morning, 487 testimonies, by actual count, were given—probably over 500. The morning sermon was by Bro. D. B. Updegraff, who was in the Spirit on the Lord's day. In the afternoon Dr. W. R. Jones preached on the perpetuity of Christ's kingdom. In the evening it fell to the lot of the writer to speak for the Master, and he was helped in doing it. The day was excessively warm, and all felt the oppressive influence. But "the river of God,"

which is "full of water," refreshed us. At night, after a number at the altar had plunged into the cleansing stream, Bro. Updegraff called for expressions of praise for the blessings of the day, and the hallelujahs rolled forth in true Gospel fashion.

A SWEDISH JUBILEE.

We spent one night at Sing Sing Camp-Meeting and heard a thoughtful sermon by Dr. S. Hunt, and, following it, a stirring exhortation by Bro. John Parker. Some seekers at the altar.

At the close of the meeting we were permitted to look upon a scene that we shall not soon forget. The Swedes had been at work during the meeting. They had a large tent on the ground in which they assemble each year. In this place they do earnest work for the Master.

On the night in question they were having their closing exercises. They marched from their tent to the stand headed by Rev. Bro. Willing, who had charge of the Camp-Meeting, and their pastor, Rev. Bro. Peterson. They came with shining faces and songs upon their lips—hundreds of them. Such a happy group is rarely to be seen at our modern Camp-Meetings. They had been in green pastures, "down where the living waters flow," and where hallelujahs are born.

A season of prayer and song and testimony was enjoyed. The pastor told of the saving work which had been done among them, and he was in a jubilant mood. Congratulatory words were spoken by the President of the Board of Trustees and by Bros. A. C. Rose and W. C. Willing, and after the benediction was pronounced they marched past the platform shaking hands with the brethren. And such a *grip*! We can almost feel the warm-hearted grip while we write. And the *hallelujah countenances*—they were indescribable.

They returned to their tents, not to sleep, however, but, as the Salvation Army folks say, to have an "*All-Night Go*!" To them is accorded this privilege on the last night, and they know how to improve it. Next morning, as they came to the steamboat, homeward bound, they were still fresh and vigorous, and their songs floated out melodiously over the waters of the Hudson all the way to New York. God bless the Swedes!

"Be with God in thy outward works." In this gibe proof of an inward work.

WHY BE HOLY ?

Albert Barnes has given the following forcible reasons why we should be holy : "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. And I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips, should be pure and holy, and I should be dead to the world, and live for heaven."

These are, indeed, cogent reasons coming from a man of such eminence as Albert Barnes in favor of Bible Holiness. And they are the more noteworthy because of his honored relations to the Presbyterian Church. We hope these emphatic words will be pondered.

"The world may misunderstand God's rebukes—His children cannot." They walk by faith.

SOWN WITH THANKSGIVING.

JEREMY TAYLOR says :

"From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving."

The book is indeed full of lofty ascriptions of praise : "Praise ye the Lord," "I will bless the Lord at all times," "O, come, let us sing." "Let us worship and bow down," and numberless other praise notes drop from the pen of the immortal singer of Israel. There is matter enough for song and anthem and oration to employ all the choirs of earth. Imitate then, ye servants of the Most High, the Psalmist in scattering the seeds of thanksgiving in every furrow of life.

We do not live enough in the spirit of praise and thanksgiving. It should fill our hearts and dwell upon our tongues. "In every thing give thanks," is the apostolic injunction—not *for* but *in* every thing. Let this be your motto in daily life, "His praise shall continually be in my mouth." This will add inconceivably to the sweetness and power of your life.

"Never think that God's delays are God's denials. Hold on; hold fast; hold out."

"KEEP SWEET."

We have sometimes heard exhortations given at the close of Camp-Meetings addressed to *holy people* running thus :

"Now, dear friends, you are going home. You will encounter the trials of life, perhaps you will have some persecution—but *keep sweet!*"

In listening to such exhortations we have invariably considered them out of place—in fact, entirely superfluous. Holiness is sweetness itself. It is *love* filling a *pure* heart, and surely *love* is the sweetest thing in the universe. If then the fountain be filled with *sweetness*, the sweetness of love, will not the streams emanating therefrom be sweet also? Can a fountain made divinely sweet send forth bitter streams—anger, wrath, censoriousness? Nay, verily—that is not according to the philosophy of grace.

We plead, in another article in this number, for kindness to be shown to ministers who do not see as we do on the subject of holiness. We protest against the *vinegar-bullitions*. But, observe, these strictures are not applicable to those who are really made perfect in love—but to those mistaken souls—how we pity them! who think they are entirely sanctified but have missed the mark, and are so deluded as to suppose that *censoriousness* and *holiness* are twin sisters. No, no; that is a wild assumption. We would have them see their error and really get into the cleansing fountain.

And, now, we make these suggestions to those who give *farewell exhortations* at Camp-Meetings. Instead of saying to the wholly sanctified ones, "Now, brethren and sisters, when you go home, *'keep sweet,'*" suppose you address them thus : "We need not exhort you to *keep sweet*. If you have obtained the real article, true holiness, you will of course keep sweet—giving proof of the fact that what you have experienced keeps you sweet at all times and under all circumstances. But if any of you, in coming in contact with the rugged aspects of life, find any bitterness in your spirit—take another plunge into the fountain. Be not deceived—rest not without thorough work, attested by the Holy Spirit's witness.

"A life hid with Christ in God is like a tree planted by the rivers of water."

THE GUIDE CATECHISM.

QUESTION 29.—How soon after conversion may a person be wholly sanctified?

ANSWER.—Very soon. Judging from the earnestness with which the apostles sought to bring the early Christians into this experience, we must conclude that the time need not be long. Soon as an individual, under the illumination of the Holy Spirit, apprehends the fulness of His privilege in Christ Jesus, he may seek and obtain it, and walk in the light and beauty of true holiness all the days of his life.

QUESTION 30.—What Scriptures prove that this is the immediate privilege of the child of God?

ANSWER.—The Divine commands prove this. A divine command is equal to a promise. For example, the great command: "Thou shalt love the Lord with all thy heart and with all thy soul, and with all thy mind, and with all thy strength": this is the first commandment. And the second is like, namely this, "Thou shalt love thy neighbor as thyself," etc., demands immediate compliance. There is no reason why it should be delayed for a day or an hour. Accompanying this, and indeed every command, is a promise providing the required ability.

QUESTION 31.—What specific promises are applicable at this point?

ANSWER.—This, for example: "Behold, now is the accepted time; behold, now is the day of salvation. And this: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." And again: "And I will put my Spirit within you, and cause you to walk in my statutes."

QUESTION 32.—Have we any examples of persons so obtaining this grace?

ANSWER.—Many. Mr. Wesley speaks of some who obtained it 10, 7, 6, 3 days after, and others in a few hours. And, indeed, if God can wholly sanctify a person one day before death, why not many days, so that the whole life may be one of holiness? The witnesses now are numerous, and being rapidly multiplied, of those who have obtained this grace soon after conversion.

"Your height as a living creature is according to the height and breadth of your love."

SWORD-POINTS.

—"Who is he that will harm you if ye be followers of that which is good?" I. Peter 3: 13.

The IF in the text is the *key-word*—"if" ye be followers of that which is good. To do this in the highest sense is to be a follower of JESUS, making Him our example. Following Him we need have no fear of men or of evil spirits.

—"But and if ye suffer for righteousness' sake, happy are ye." I. Peter 3: 13.

Following Jesus does not exempt us from suffering. Following Him closely may increase the liability to suffer. But if it be for *His* sake, which is for righteousness' sake—happy are we. We may even *rejoice* that we are counted worthy to suffer for Him.

—"Beloved, believe not every spirit." I. John 4: 1.

If we do it will be the most destructive sort of credulity—we shall surely get into trouble. There are those who are running after every sort of spirit, and they are carried about with every wind of doctrine. Such unstable souls bring reproach upon Christianity. If we would be pure, and save such reproach, we must not believe every spirit.

—"But try the spirits whether they are of God." I. John 4: 1.

That is the test—"whether they are of God." How are we to determine it? By His WORD. Do they speak according to that? And then the apostle gives us a specific and infallible test: "Every spirit that confesses that Jesus Christ is come in the flesh is of God." What honor do they put on JESUS? That is the question. Ponder it well.

—"For whatsoever is born of God overcometh the world." I. John 5: 4.

Do you claim to be born of God? Then you are surely an *overcomer*—an *overcomer* of the world. That is, the world in its sinful aspects. And what is the overcoming weapon? FAITH. Keep that in lively exercise and you will be a conqueror, and "more than a conqueror" according to the gracious New Testament promise.

OUR INQUIRY ROOM.

A PEACEFUL MESSAGE.—“If it be possible, as much as lieth in you, live peaceably with all men.” Rom. 12: 18.

JESUS AMONG THE INQUIRERS.

“Now about the midst of the feast Jesus went up into the temple and taught.”

“And the Jews marveled, saying, How knoweth this man letters, having never learned?”

“Jesus answered them, and said, My doctrine is not mine, but His that sent me.”

“If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7: 14 c 17.

Jesus made His appearance in the temple in the midst of the feast of tabernacles. In the midst of the feast, after it had been progressing some days. Probably he judged after they had spent some days in their booths, or tents, they would be better prepared to hear Him. No doubt He selected the most opportune time.

The subject of His discourse in the temple is not recorded. But it evidently impressed His hearers. The Jews acknowledged the ability which was manifested, but they questioned how he came to possess this ability, saying, “How knoweth this man letters, having never learned?”

The Master took occasion from this to declare His divine origin, and that His doctrine was not of men but of God. This being the case He needed not to learn, or to go through the usual scholastic processes.

And He gave them to understand that this was not a declaration unsupported by proof. He submitted the question to an infallible test: “My doctrine is not mine, but His that sent me.” Now, therefore, here is the test: “If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself.” Submit yourselves unto God, believe on His Son whom He hath sent, and you shall know of the doctrine. It is rather a *heart* than a *head*—process—faith then knowledge of the truth, as it is in Jesus.

Here we are taught a great lesson in dealing with inquirers. It is not so much by argument as by submission to the tests which God has given. *Knee-work* is far more effectual than fine-spun arguments. Ask the inquirer if he sincerely desires to “know of the doctrine” to come with you to the Divine footstool, and adopting the Divine method, submit the question thus to infallible arbitrament. This will determine the sincerity or insincerity of the inquirer. We need to study Christ’s example and learn how to deal wisely with all sorts of inquirers.

FROM A STUDENT.

WILBERFORCE UNIVERSITY,
Wilberforce, Ohio, August 10, 1891.

Christian friends and true laborers of Christ: I have been a constant reader of your very able and religious journal, *GUIDE TO HOLINESS*, since I have been a student of Wilberforce University, commencing August 26, 1890. I certainly have been so unmistakably benefited by the living words of truth and grace that I have found in each issue that I am seemingly spiritually forced to apprise you that your journal is not coming here to the Y. M. C. A. reading-room of Wilberforce without being highly welcomed, and read with much pleasure as well. * * * I have the privilege of reading your journal with a heart warmed by the fire of the Holy Ghost, and the words read therein cause my love to increase to a much higher degree. * * * I am so much pleased with the spirit of the writers and their God-given expressions, I can only say: “May God bless the editors and all the writers of the *GUIDE* to continue doing good work for our Lord and Saviour, as He would have it done by them and all of us. * * * I must say here that, in perusing the columns of the recent issue of the *GUIDE*, among the living contributions which I was pleased to see was one by Dr. Dougan Clark. Caption: “*The Inner Life of Holiness.*” I cannot elucidate in words, many or few, just how much I enjoyed that article. I certainly was raised nearer heaven and God in the time of my reading it. * * * One paragraph strikes me so directly, and takes hold of me so completely, that I shall have to quote it here.

It reads thus: “Now when the Christian believer passes the line that separates justification from entire sanctification, he also experiences a transition from the life of *desire* to the life of *faith*. Henceforth he desires not less ardently and powerfully than before, but his numerous and impetuous desires are now simplified and unified. His one desire now is that GOD’S WILL MAY BE DONE, (my emphasis) and when he reaches that point and says in all things, “Thy will not mine be done,” then in very truth he enters into rest, and into peace, and into joy.

Now, my dear Christian editors, when I can read and at the same time consistently and unmistakably witness such an experience as the one which says, concerning the will of God, “Thy will not mine be done,” I am certainly made to realize that which belongs to a true child of the heavenly King, and not as a child of the King at a distance, but near.

I am yours for the Christian religion and the Christian education,
D. S. MOTEN.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH.—"And make straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12:13.

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5:8; Isa. 34:17; Lam. 3:58; I. Chron. 16:25.
2. II. Tim. 2:16; I. Cor. 12:7; Psa. 119:170; Psa. 148:2.
3. I. Pet. 4:12; Job 5:19; James 5:13; Psa. 145:11.
4. John 3:13; I. John 4:4; Psa. 54:2; Psa. 61:5.
5. Zech. 8:19; Psa. 32:10; Lam. 2:19; Lam. 2:17.
6. Prov. 3:11; Deut. 33:25; Lam. 3:59; Col. 1:12.
7. Phil. 2:14; Prov. 14:22; Lam. 5:21; Lam. 3:38.
8. Col. 1:10; Eccles. 8:5; Psa. 119:31; Psa. 68:34.
9. I. Cor. 4:5; I. Cor. 4:5; Psa. 139:19; Psa. 92:8.
10. Ephes. 4:29; Heb. 6:14; Psa. 141:3; Psa. 119:171.
11. Matt. 5:37; Prov. 21:23; Psa. 119:17; Psa. 45:17.
12. Psa. 105:4; Matt. 7:7; Psa. 63:8; Psa. 40:16.
13. Gal. 5:26; Prov. 29:23; Psa. 10:17; Luke 1:40.
14. Matt. 20:26; Isa. 66:2; Isa. 26:13; Isa. 33:22.
15. Ephes. 6:6; Heb. 13:16; Psa. 57:2; Matt. 26:30.
16. Isa. 41:11; Deut. 33:29; II. Sam. 23:17; II. Sam. 22:31.
17. I. Sam. 12:14; II. Chron. 15:2; John 13:37; Isa. 60:18.
18. Deut. 8:2; Deut. 8:7; Deut. 9:7; Deut. 12:7.
19. Josh. 22:5; Deut. 11:27; Deut. 21:8; Deut. 11:25.
20. Col. 3:12; Job. 36:7; Matt. 11:26; Psa. 147:12.
21. I. Thess. 5:15; Rev. 3:5; Isa. 63:15; Psa. 16:11.
22. Luke 10:20; John 10:28; Psa. 119:43; Acts 2:46, 47.
23. Phil. 2:3; Isa. 58:9; Psa. 71:3; Psa. 72:19.
24. II. Tim. 2:22; Acts 15:11; Psa. 86:16; Ezek. 3:12.
25. James 5:7; John 15:16; Psa. 27:8; Psa. 50:14.
26. Rom. 13:14; Heb. 8:12; Jer. 31:9; Psa. 89:8.
27. Gal. 5:25; Isa. 30:18; Acts 8:15; Psa. 83:18.
28. II. Thess. 2:15; II. Tim. 4:8; II. Thess. 3:16; Psa. 47:6.
29. Heb. 13:5; James 5:8; Prov. 15:8; Luke 19:37.
30. James 4:8; Psa. 145:9; Psa. 57:11; Jer. 32:18.
31. Isa. 24:15; Job 34:23; Psa. 134:3; Psa. 148:13.

STUDIES FOR THE SABBATH.

Sabbath, October 4.—Love to Christ. Manifested by God the Father. Matt. 17:5; John 5:20, etc.

Sabbath, October 11.—His personal excellence is deserving of love. Song of Sol. 5:9 c 16.

Sabbath, October 18.—We should show love by obedience. John 14:15; 21:23, etc.

Sabbath, October 25.—Show it in bearing the cross for Him." Matt. 10:38, etc.

STUDIES FOR THE WEEK.

First week.—The use of money.—Gen. 23:9; 42:25; Jer. 32:9.

Second week.—Originally stamped with the image of a lamb. Gen. 33:19 (Marg.)

Third week.—THE PASSOVER. The paschal lamb a type of Christ. Exod. 12:3; I. Cor. 5:7.

Fourth week.—The lamb without blemish. Exod. 12; I. Pet. 1:19.

CLOSET PRAYER.

A PRECIOUS PROMISE.—"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psa. 50:15.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees. Matt. 6:1 c 15.

SING UNTO THE LORD, Hymn No. 534 in the Methodist Hymnal, commencing,

"Jesus, the sinner's rest thou art,
From guilt, and fear, and pain;
While Thou art absent from the heart
We look for rest in vain."

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

That the ministry in all the Churches returning from their vacations may be re-anointed for their holy calling.

SPECIAL REQUESTS:

New Jersey.—O—For a sister physically prostrated to be restored to health.

Arkansas.—For a Church to be revived.

West Virginia.—For a family to be saved.

New York.—P—O—For a sister to be filled with the Spirit and a son converted.

Michigan.—H—A Church to have the outpouring of the Spirit.

Wisconsin.—L—C—For a sister to be sanctified.

Canada.—P—I—For a family of ten unconverted to be saved.

L—For a revival.

Kansas.—For several friends.

VINEYARD SERVICE.

GREAT ENCOURAGEMENT.—"And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the son of God." Mark 3:11.

"Angels and men before Him fall,
And devils fear and fly."

Be encouraged then to attempt the rescue of the worst sinners, though possessed by a legion of devils. Although we may not be able thus to expel demons, yet we may be instrumental in leading souls to Jesus who can break the chains of their spiritual captivity.

WORK FOR YOU:

1. Do you know a backslider? Seek to restore him.
2. Help that drunkard's suffering family.
3. Go and pray with some family never seen in Church.
4. Ask your pastor if he can assign you to some autumn work in the Church.
5. Try to increase the attendance at the Sabbath School. The summer outings may have demoralized it.
6. Endeavor to get a book on holiness into some Christian family.

A PRECEPT AND A PROMISE.—"Draw nigh to God and He will draw nigh to you." James 4:8.

We are instructed to draw nigh to God—the one true and living God—draw nigh to Him, with a true heart, "in full assurance of faith." And the promise is, "He will draw nigh to you," graciously, in abundant blessing, precisely adapted to our need.

THE GUIDE PRAYER UNION.

Let our friends of The Prayer Union set apart

Tuesday, October 13th,

as the day for special prayer in behalf of our families, and for the universal spread of Bible Holiness.

The Scripture for the day is the 3d chapter of the Epistle of James, and the hymn is No. 724 in the Methodist Hymnal. Let us, in united prayer, claim the promised grace.

EDITORIAL BRIEFS.

A PROMISE.—"I will go before thee, and make the crooked places straight." Isa. 45:2.

A promise that was good for ancient Israel is good for us. Where need we fear to go if the Lord go before us, and especially if He makes the crooked places straight?

—ENCOURAGING WORDS.—Sister Harriet Whiting, of Maine, writes:

"I love the GUIDE more and more as I fail in health and am deprived of Christian privileges—it is next to the Bible. I seem to be mingling in the Tuesday meetings when I shut myself in with God alone on Tuesday afternoon. I am so glad we can have the ever-blessed Christ abiding with us in sickness more precious than in health."

See how much good can be done by a little money put in our GUIDE Benevolent Fund—sorrowful hearts are made glad.

Do you experience this: "The joy of the Lord is your strength?"

—A Sister in Hudson, N. Y., writes:

I visit a sick lady, when able, on Sabbath afternoon, and, in connection with the Bible, read to her the GUIDE. I rarely take any other book.

—Bro. John L. Merrick writes:

"The GUIDE is well received in the South wherever I have presented it. In addition to my labors for Temperance, Peace, etc., I have preached by request in the (Colored) Congregational Church in this State, North Carolina. A Holiness meeting was appointed to meet once a month at least."

"CHEERFUL SONGS," a late issue, under the direction of Profs. Kirkpatrick and Sweeney, and Rev. L. L. Pickett. It contains the cream of the song books and new pieces. A capital book. Price, 50 cents; \$5.00 per dozen. Order it.

—FROM JAPAN—direct.—Rev. J. H. Correll, one of our missionaries, writes:

"Our Conference Session, over which Bishop Goodsell presided with so much dignity and true Christian love, closed on the 15th instant (July). The Lord was with us. I have never known the workers in Japan to be more sincere in their devotion, thorough in their consecration, and trustful in the power and grace of our blessed Saviour. The future is full of promise. We are looking for a mighty outpouring of God's Spirit upon the work."

Is the fear of man entirely extinguished by perfect love?

—Dr. Carradine has written a stirring book on "*The Louisiana Lottery*," entitled "Danger!" Send for it. Price, 25 cents.

—WHISPERS OF THE COMFORTER.—This is a new volume of select poems just issued by *Abbie Mills*. It is full of the sweetness of love. Price, 50 cents.

—We publish this month another of the excellent sermons of Bro. Dunn from his volume of sermons on "*The Higher Life*." It is a good book to have in the home or library. Price, 90 cents.

—We are expecting to publish in our next number the able sermon of Rev. Wallace McMullen, of Springfield, Mass., preached at Ocean Grove on the first day of the Camp-Meeting. Our readers will be edified by it.

Dr. Palmer's way of driving Satan away was to say, "GLORY TO JESUS!"

—"THE AMERICAN SUNDAY-SCHOOL UNION" is a most valuable institution. Its headquarters are in Philadelphia. Its New York branch is No. 10 Bible House. Send for a catalogue. They have just sent us a beautiful little booklet, "*Vacation Memoirs*," a charming story of Christian experiences at *Silver Lake*, Vt. Price, 10 cents. Also some celluloid book-marks, with mottoes cut therein. Very choice.

—McDonald, Gill & Co., have issued "*Songs of Joy and Gladness*," No. 2. A choice compilation. Many new songs. Price, 40 cents; postage paid.

—R. E. Hudson has published "*Purest Gems*," Price, 35 cents. Excellent for social worship.

—Rev. C. C. Goss, long engaged in missionary work in this city, has gone to claim his crown. A fuller notice hereafter.

—Rev. John Parker, evangelist, may be addressed at *Mount Kisko*, N. Y. He is a successful worker.

—Everybody who can should take the *Ocean Grove Record*, Rev. Dr. A. Wallace, editor and publisher, \$1.50 per year, and be posted about what is going on in this great religious centre.

—Give more of your money to spread holy literature. The times loudly call for it.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Indiana Conference.* A year of unusual revival power.

—*Simpson Grove, Pa.* In charge of Bro. Swindells, good work, it is said, was done for the Master.

—*Rock, Mass.* Sister Abbie Mills, evangelist, reports a good Camp-Meeting at this place. Bros. Reddy, Lowrey and others aided.

—*Hatoff, Ga.*—Bro. D. Tasker, evangelist, has had a great meeting at Darsey Church—145 professed conversion, reclamation, or sanctification.

—*Abilena, Tex.* Br. B. Godbey, evangelist, reports that the Camp-Meeting here was a "wonderful pentecost of sanctifications and conversions."

—*Chester Heights, Pa.* This meeting was under the supervision of Bro. John Thompson. He had an efficient band of helpers. There was considerable saving work.

—*Eaton Rapids.* The meeting this year is said to have been the best of all. God wonderfully blessed Bros. Stubbs, Updegraff and Cole in preaching The Word.

—*Wytheville, Va.* Bro. J. B. Culpepper, evangelist, writes to the *Christian Standard* that in the meeting at this place there were several hundred conversions and reclamations—175 accessions to the Church.

—*East Ohio Conference.* Bishop Mallalien sent to the field at the last session more than two hundred itinerants richly anointed. A golden harvest has been gathered. The revival has been general—in some charges 300 to 600 conversions.

—*Landisville, Pa.* Supervised by Bro. J. F. Crouch. They had copious rains. But there were also "showers of blessing" upon God's spiritual heritage. The meeting is considered to have been one of the best held upon those grounds.

—*Silver Heights Camp-Meeting, New Albany, Ind.* Bros. Pepper, McLaughlin, Sheridan, E. F. Walker, B. Carradine, Isabella Leonard, and other workers were there. The word was given in power; the altar from time to time full of seekers, and many saved.

—*Vermillion, Ohio.* National meeting. Bro. McDonald in charge. At the opening service nearly all the congregation came to the altar for consecration. On Sabbath, from the early morning service till late at night, the power of God was manifested. Bros. McDonald, Bresee, and Harvey preached in the demonstration of the Spirit.

FROM THE FOREIGN FIELD.

—*Palestine.* An association has been established in London to send colonies of poor Jews to Palestine.

—*Italy.* The Evangelical Church has 29 Churches and 1,350 communicants. The total number of Protestant pastors, evangelists, and teachers in Gospel work is 553.

—*Germany.* The last Conference of the M. E. Church, presided over by Bishop Walden, was decidedly spiritual, and the reports of the work very favorable.

—The International Medical Missionary Society had under its care the past year 52 students.

—*Africa.* There are 650,000 Caffres in Cape Colony; about one-fourth of them have been baptized.

The Wesleyan Gold Coast Mission has about 6,000 communicants. The Bible has been translated into sixty-six of the languages and dialects in Africa.

—*China.* The N. Chinese Mission of the M. E. Church was established by 2 missionaries in 1865; now 15 missionaries and 58 native helpers. Members and probationers, 1,299.

—*Korea.* The latest news is full of promise. No year has had the evangelical success of the past one. The M. E. Church has four preaching places inside the city walls, and five outside in the country.

—Korea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.

—*India.*

Pundita Ramabai held the second anniversary of her "Sharada Sadhau," or widow's home, recently. Mrs. Ranade, the amiable and intelligent wife of a cultured native gentleman of Poona, a member of the Legislative Council, presided with grace and dignity; and another well educated lady with remarkable self-possession moved an address of thanks. This assuredly indicates progress in the conservative city of Poona, a stronghold of Brahminism. The Paudita delivered a long and eloquent extempore address with her wonted energy. She reports her work to be prospering.

Dr. Pentecost writes: "An astonishing feature of the National Indian Congress was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible Zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

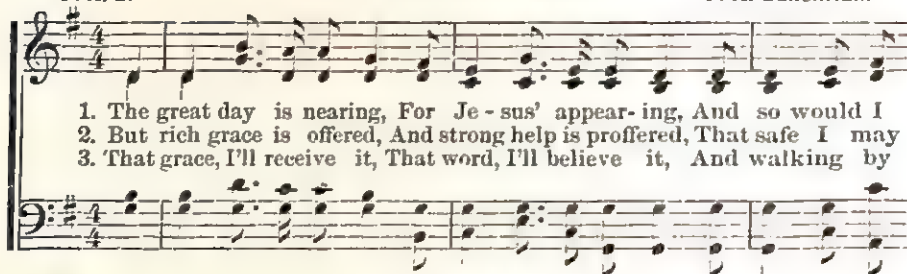
GUIDE HYMNAL

The Great Day.

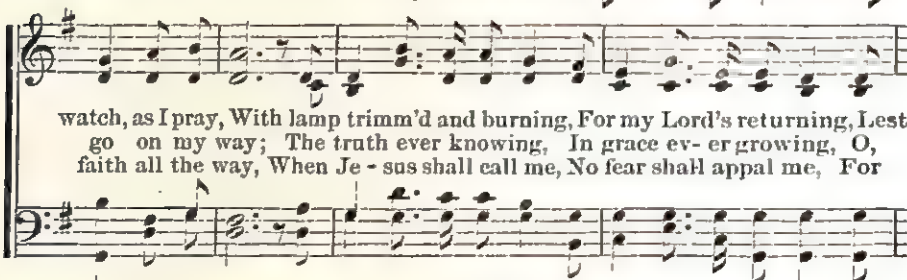
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F. A. B.

F. A. BLACKMER.

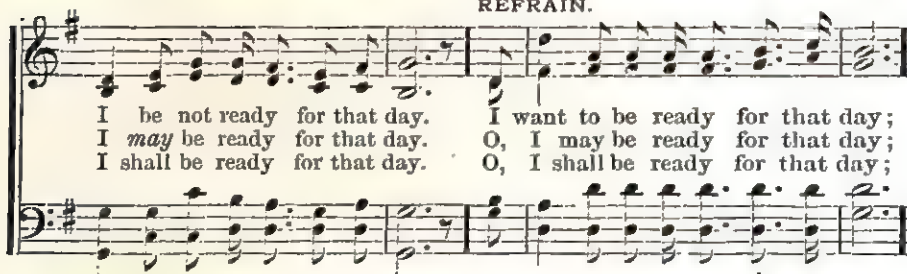


1. The great day is nearing, For Je - sus' appear - ing, And so would I
2. But rich grace is offered, And strong help is proffered, That safe I may
3. That grace, I'll receive it, That word, I'll believe it, And walking by

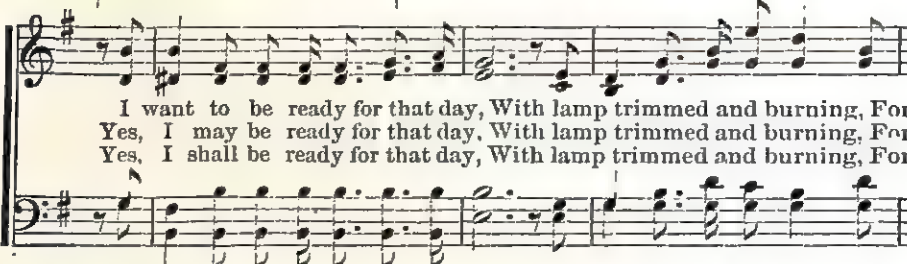


watch, as I pray, With lamp trimm'd and burning, For my Lord's returning, Lest
go on my way; The truth ever knowing, In grace ev - er growing, O,
faith all the way, When Je - sus shall call me, No fear shall appal me, For

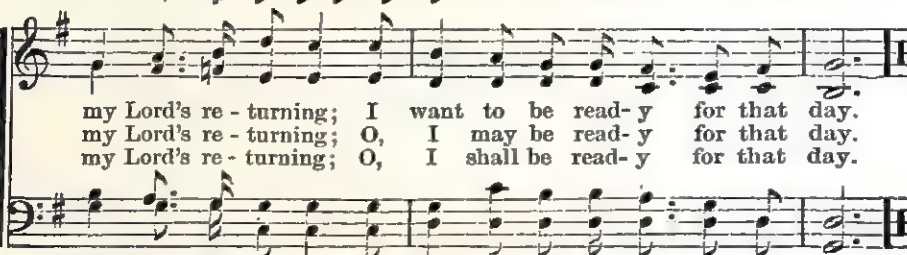
REFRAIN.



I be not ready for that day. I want to be ready for that day;
I *may* be ready for that day. O, I may be ready for that day;
I shall be ready for that day. O, I shall be ready for that day;



I want to be ready for that day, With lamp trimmed and burning, For
Yes, I may be ready for that day, With lamp trimmed and burning, For
Yes, I shall be ready for that day, With lamp trimmed and burning, For



my Lord's re - turning; I want to be read - y for that day.
my Lord's re - turning; O, I may be read - y for that day.
my Lord's re - turning; O, I shall be read - y for that day.

Copyright, 1891, by John J. Hood.

From "Radiant Songs," John J. Hood, Philadelphia, Pa. Price, 35 Cents.



NOVEMBER, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou has sent me."

"And the glory which thou gavest me, I have given them; that they may be one, even as we are one."—John 17: 21, 22.

THESE are precious words from the beautiful prayer of Jesus. It fills three chapters, commencing with the fourteenth.

It was a prayer for the disciples, as representatives of His visible Church on earth, for all that should believe on Him through their word. Not for the outer world, but for the Church. Why this distinction? Plainly to teach us that an unsaved world is to be brought to Christ by a *fully-saved* Church. Pentecost furnishes the grand illustration. How quickly the ungodly masses were reached by an impowered discipleship! One testimony given under the unction of the Holy Ghost, brought three thousand into the kingdom.

The two verses cited above are the subject of our Golden Lesson for the month. He prays for the unity of the discipleship, and of the whole Church, a unity as perfect as between himself and the eternal Father, a unity of *love*—mysterious indeed, but a real, conscious

verity. How wonderful that we should be brought into such Divine bonds!

And, not only so. He prays that they might have the same glory as the Father has conferred upon Him. *Glory!* What glory? The glory of saving lost men, the glory of bringing the world back to its forfeited allegiance to God. He proposes to have His disciples active participants in this work, and to be sharers of the glory. O, high employ!—O incomparable glory!

And then think of the marvelous, wide-reaching influence of this *unity*,—"that the world may believe that Thou hast sent me." Sectarian bitterness and controversies have held back the full triumph of the Cross. But a better day is dawning. The Christian family is coming into the bonds of love. Such a consummation will bring in the millennial day. Personally, let us have this union realized and so contribute to the unity of the whole body of Christ. The Lord hasten it for His name's sake. Amen.

THE WORD OF GOD

"Preach the Word; be instant in season, out of season. II. Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore;
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

ROBBING GOD.

BY REV. WALLACE MAC MULLEN.

Pastor of Trinity Methodist Episcopal Church, Springfield, Mass.

(Preached at Ocean Grove Camp-Meeting on Wednesday afternoon, August 19, 1891, to thousands of deeply interested auditors.)

"TEXT.—"Will a man rob God?" Malachi 3: 8.

THE idea is repugnant. Yet, in the case of Israel, the charge is easily sustained. In tithes and offerings, those stipulated belongings of God, He certainly had been robbed. With equal ease may the guilt of man, in this crime of theft from God, be established to-day. There are treasures which are indubitably God's, and of these men do unquestionably rob Him.

I. HE IS ROBBED OF HIS AUTHORITY.

I. *God's rightful sovereignty in the life.* Though materialism may make a great din in our ears and repeatedly assault our reverence, yet ordinary minds are simple enough and true enough to make room for God in existing forces and allow Him a voice in the disposal of events. Yet the very minds that find His authority in universal matter and force are oblivious to His presence and recreant to His authority in the control of the soul.

They are not materialists. They are "Egotheists." While willing to admit God as the centre of universal existence, they prefer to retain self as centre of individual existence. It is the old Ptolemaic theory of the universe applied to the firmament of the life. Such life-theory is foolish as well as false. The soul can never make known its astonishing, its Divine magnitudes; the life can never spread itself out in beautiful orderly array until God is recognized as the centre of the being, any more than the glorious immensities of the ancient heavens could be known when they were interpreted by the old puny conception of their measure. To rob God of His authoritative place in the life is to rob the life itself of its grandeur.

The soul in its normal state acknowledges God's sovereignty. Lowell pictures the first man in his naturalness as God-conquered with his face upturned to the heavens. The Greek word for man means "the upward-looking one." This native attitude of the soul we return to when in experience we come to our vision of God. The soul and God are definitely set over against each other; the will turns from its exile of rebellion or indifference, and, yielding, is mastered. It may be in flashing, blinding way, as with Paul; it may be quietly, like opening leaf or dawning light. No matter about the method, so that the result be the choice of God as the soul's ruler. Of this rightful sovereignty men rob God. In neither plan nor motive is there any place for God or His glory. Though in the processes of selfish living, obedience is given to God's unescapable laws—laws vital, chemical, social, industrial, yet such obedience has been no tribute to God, but rather an offering to self, an offering made because such laws are preservative—ruling in realms of blood and muscle, energy, intercourse, trade. Alas, that in the culture, the comfort, the plenty of overflowing lives, ordinary honesty should be absent! God has a right

to supremacy in our souls. There are moments of experience in most lives when the Divine right is acknowledged. When the soul, in its retrospect, notes the evidences of guidance in a wisely ordered past, and worships; when it stands "glory-smitten" in the solemn calm of nature's sublimities, and these momentary submissions of the life which experience holds, are gleams of a glory in which the soul should evermore stand.

2. *God's authority in conscience.* It will be claimed that the indictment for theft belongs only to those whose lives are mean and selfish and sordid; that if one is obedient to the moral law found in the soul then God is not defrauded. This may be granted if the real glory of conscience is understood and all her leadings honestly followed. But there are those who deny that conscience enshrines God; who tell us that conscience is just the product of social experience. The choice of virtue is a simple matter of policy—the choice is made because of some benefit or fancied benefit involved therein, and so the loftiest human goodness is disguised selfishness. Love and truth and sacrifice are but the expressions of an intolerable egotism. Those who believe in the true greatness of man will not brook this insult to his moral nature. And this assault upon the dignity of conscience is easily repulsed. An appeal to experience will teach us that conscience works instinctively, and always has so worked if history may be trusted. Her approvals or condemnations have not been the tardy results of labored reasoning. They have been rather as sunbursts or thunderbolts to the soul. Voltaire, surprised into prayer in a thunderstorm in the Alps, is good evidence that the moral consciousness is instinctive and not acquired. Even though he immediately cursed his devotional folly, his curses did not alter the fact that in an emergency of his life his spiritual instincts mastered him. Take the higher ranges of moral feeling. Think of the sponta-

neous pity which the sight of suffering calls into life; of the unswerving, uncalculating fidelity to truth which history records. When Paul, knowing that bonds and imprisonments awaited him, said "none of these things move me," was the splendid old hero a selfish, sordid calculator, planning new benefits for self? When Luther declared he would go to his trial if as many devils aimed at him as there were tiles on the roofs, was this brave warrior for the truth a trader for profit? When Christ stood in steady, unfaltering patience, waiting for the scourge to torture Him; when, in His miraculous goodness, in the midst of the anguish of the cross, He prayed "Father, forgive them," and in triumphant love cried, "It is finished," was that Divine character—so marvelous in its unflinching fidelity, so overwhelming in its sacrificing love—the outcome of selfish motive? The theory of utility as explanatory of conscience leads us to blasphemy. It makes Jesus a selfish schemer.

But you say "we have not such low views of conscience. We find in its deliverances something higher than selfishness. And because we believe in the majesty of conscience we yield to its authority, and are honestly wishing and working to do right because it is right. High principles of truth and justice and mercy govern us." Such a claim, if made, is a lofty one. Yet, even with its truth granted, you may still be open to the charge of robbing God. If the moral life has in it no prayer, no praise, no worship, no reverence, no love for God, no loyal allegiance to Him, it is treasonable. Any fair analysis of conscience yields the presence of the Eternal. If the great Lawgiver is present in the moral laws you obey, shall His presence be ignored? Loyalty to goodness must mean something better than the worship of impersonal law and become rather the positive passionate movement of your soul to the living God. Not mere assent to the righteousness of His law. Not mechani-

cal conformity to His will—but a positive attachment—a union of your troubled wayward heart with His strong loving heart. A union that never brings a thought of His authority being a burdensome thing. For the authority recognized is the authority of love, and the obedience given is but the spontaneous response of the soul to the wish of its lover, and the goodness of the life is no mere calculated and treasured result of accurate obedience to righteous commandment but rather the inevitable result of his presence—God's answer to the "jubilant pining and longing" for Him with which the soul is on fire. Be sure of this—If the authority which has its home in conscience is not recognized as having its source in God, He is defrauded. Will a man rob God?

II. HE IS ROBBED OF HIS GRACE.

1. *In personal restoration.* Grace is God's richest treasure and highest right. Helpfulness is His special prerogative. Love is His brightest glory. We are not to fancy that God's grace is a passive thing; that while his executive power is ceaselessly active in innumerable forces, and His wisdom unweariedly works itself into matchless plans; His love, on the contrary, simply reveals Him as quietly, patiently, waiting for the appeals of need to reach Him. This would be narrowing His love to the false limits of our own languid conceptions. Have we sufficiently thought of His love, not merely as a readiness to help but as a passion for helping? Have we believed in the searching eagerness of His love? When we think of the ministering heavens; when we look upon the bursting grain and ripening fruit of our harvests; when we marvel at the manifold appliances and adaptations which make every day of life a miracle do we find no suggestion of the eager, impetuous kindness of God? And if in material things we see His face sweet with thoughtful care, and in material forces feel His hands minister-

ing tenderly to these bodies, is there no form, no voice, no power through which we may learn of His perfect care for our souls? Thank God, yes! Nature has no such emphatic statement of God's care for that which is mortal in us as the life and death of Jesus Christ have of His care for that which is immortal. In the face of our Brother we see the face of our Father. In His tireless ministry and suffering death is the picture of God's eager grace, yearning to take our poor, broken souls and heal them. Have we given room to this grace in our lives? Have we let it play among all our needs? Have we received its pardon, its comfort, its holiness? If not, then we must plead guilty to this charge of robbing God. To solve the mighty problems of the soul's life is His wish and His right. To deny him the joy of saving us is robbery. The conflict with sin is not an optional thing. The conflict is already upon us. It is not a mere question of sinful acts. It is sin within—a stain—a poison—a plague—an inner spiritual wreck—an inferno in the soul. From what quarter may deliverance be expected? The very elements of the necessary triumph suggest the answer. Forgiveness is the first element. Our sin blackens our history. The past is unescapable. Reconciliation with it is necessary to harmony. It cannot be viewed with any degree of calmness unless robed with mercy. God has been dishonored and practically defied. His will has been outraged. It is not merely true that "he that sinneth wrongeth his own soul,"—that the sinner does violence to none but himself. This is, indeed, true. The laws violated in sinning are not merely laws graven on stone tablets or written in statute books, but laws written in the soul itself. The chief danger of sin is, indeed, in depravity rather than penalty. But because the law which sin is a transgression of is a law of self it is none the less a law of God. A foul character is the soul's loss, but, too, it is the soul's theft from God.

The sin that has been wasting the soul's time and destroying the soul's substance has therein been putting its thieving hand into the coffers of the most High. "Forgive us" should be in the forefront of the soul's plea. Forgiveness is the offer and accompaniment of grace. But forgiveness—at least in its limited sense of freedom from penalty—is of minor importance among the sinner's needed benefits. Deliverance from sin itself—how shall that be wrought? What method have you chosen for victory? Is your method that of natural development? Do you say "there is a law of progress within? If the soul is resigned to its workings, time, the essential factor in the process, will bring triumph?" Bushnell has well shown the inadequacy of such theory—which makes blameless holiness just the inevitable ripeness of ordinary growth. Why not follow the method in other disasters of the life? Here is a shattered bone. Will physical development restore its wholeness without the intervention of other power? Here is a raging fever. Will natural development cool its fires and expel its poison? Here now is a moral life, its forces in anarchy, its ruler dethroned, its depths shaken by tempests; will moral development, without the entrance of any new controlling force, still the storms, restore unity and peace? Will you then find victory, not indeed in the uncertain outcome of an onward movement in which there may be no progress but in the determined effort of your own will? That is a weary way, an impossible task. Will the patient perpetual imprisonment of sinful forces issue in free spontaneous goodness? Though your will be strong enough to forge prison bars for your passions, will the grim prison which holds your sullen soul be a fair substitute for the free, open heavens through which it might wing its way, on wings of faith and love, to the throne and heart of God? The problem is not how may your soul be dwarfed, repressed, chained, so that

its sin may be prevented; but how may it be brought into liberty, unity, glad, joyous, exultant, enthusiastic holiness. Can your will solve that problem? Your poor, fettered will bring freedom? Ah, no! Yet here stands a deliverer, and His name is the Son of God. Freedom is in His hand, and He says, "If the Son shall make you free ye shall be free indeed." If you choose the prison house of evil when the Deliverer urges freedom upon you, you rob Him of a coveted opportunity for the action of His liberty-giving grace.

We who love Him are not guiltless in this matter. When grief has settled like a pall upon the soul; when a bright, happy past makes present pain the keener by its contrast; when the life's prospect is full of the gloom of sorrow and the terror of loneliness, where have we gone for comfort? Have we just wearily waited for the passage of time to dull grief's pain by weakening love's strength? Have we hoped simply that busy occupation would beguile us into forgetfulness of our loss? Dreary comforters are such hopes. Treasonable, too. Have we any right to rob God of His right to take our bruised souls into His own hands and heal them? Shall we seek lower comforters when the Father is "the God of all comfort" and "the Son is the consolation of Israel," the Holy Ghost is the abiding "Comforter?" If we have trusted our God with our sins shall we keep our sorrows from Him? And then again in the fiery searching that has come in some time of solitude, and unsuspected corruption has been revealed, what has been the result? As we have found self with its "miserable omnipresence" in the motives of deeds that we fancied were pure; as we have been filled with loathing and longing by the disclosures of our innermost meanness and littleness—what then? Has despair settled upon us? Have we tried to settle down into a patient endurance of some necessary sinfulness? Have

we assured ourselves that our prayer for deliverance cannot be answered till death comes? Have we? Then we were traitors to the grace of God. Dare we deck death with the trophies of triumph which belong to the King? Grace is equal to this task. Be sure that the soul given to God in an absolute, unalterable consecration will be cleansed and kept.

2. *In possible revelation.* God's design is a perpetual revelation of His grace. And the method of the revelation does not change. When God would make known the mystery of the ages, the solution of sin's problem—His own entrance into human life—He did it not by any clear logic and persuasive rhetoric of statement, but by incarnation. "God was in Christ," and the revelation of God in the life of Christ is the glorious sufficient promise of God in us. To-day, as then, it is true that the convincing statement of God's saving power is a Divine life. Still it is true that the "*life is the light of men.*", Christ in you is the hope of your soul's glory, and, too, the hope of the world's glory. Your spirit is God's candle, and ought to flame with His life. Do you withhold yourself? Can God put no reliance on you? Must the weary world, in its search for help, turn disappointed from you? If with burning plea it says, "Sir, we would see Jesus," can you make Him known? Are the varied sides of your life in power and plenty and wisdom just so many clear lenses through which the life may shine, so many syllables through which the truth may speak, so many hands through which help may come? Can you say "yes"? or must the answer be "alas, no; I live for self, I simply utter myself. The voice of my life has no Divine tone in it, the flame of my life has none of God's glory in it." If this be your confession then you plead "guilty" to this charge of theft. You are robbing God. Your service is His right. "Will a man rob God?" Mournfully comes the answer, "Yet ye have robbed me."

Robbery! A terrible indictment. A disgraceful, humiliating charge. Honesty we regard as one of the simple, ordinary virtues; yet we are dishonest if we steal from God our obedience, our trust, our love, our service. The charge may be easily sustained. "Guilty" must be the verdict of our own consciousness. Yet all the crime may be forgiven, all the past be mercy-covered, all the soul be mastered by God. The grace we have dishonored by neglect or partial trust is ready to grant us a blessing that more than answers our prayers and more than matches our longings.

SATISFIED.

BY MRS. L. F. BAKER.

So satisfied! The blessed hours go by, One Love,

Hallowed by thoughts of Him, my soul's
Tenderly drawn to things unseen, above,
Counting the world but loss for His dear sake,
My tranquil soul its happy path doth take
Homeward unto the Father's House of rest,
Leaving earth's toilers to their idle quest.

Not mine the things that perish! but such gifts

And rare, and wonderful my portion are;
Faith that on holy wings my heart uplifts,

And tender joy that shineth as a star
When days are darkest, and pure charity
The greatest of the all-abiding three,
Lo! these the riches Christ hath given me!

Only a "little while," and all beyond

The veil I shall behold, and look upon His face,
"Marred more than any man's"—and that for me—

Meanwhile upheld by all-sufficient grace,
I work, and watch and pray, and keep the faith—
The buckler of my soul this word—"God saith."

GRACE IN GOD.—He who garnishes the heavens beautifies the soul; He who renews the face of the earth, also restores the forfeited powers of the mind: for "not by works of righteousness which we have done, but according to His mercy, hath He saved us, by the washing of regeneration and the renewing of the Holy Ghost." As no human skill could beautify the earth with the treasures of spring, so no mortal power could have provided the robe of righteousness with which every soul must be clad ere it can enter heaven.—*Sc'l.*

HOLINESS IN PROVERBS.

SPIRITUAL FULLNESS.—"But the soul of the diligent shall be made fat." *Prov. 13:4.*

The other member of the passage is, "The soul of the sluggard desireth and hath nothing: but the soul of the diligent." *Ac.* Sluggishness does not belong to the Christian life—but diligence, tireless activity—and this is remunerative.

One truly says, "Diligence will not be content with DESIRING, but possessing. The exercise of godliness tends to health and profit. Useful habits are formed—dormant energy is excited. The conflict of faith, the violence of prayer, become sources of enjoyment. God honors the trading of talents, where He has the full revenue of His gifts." Beloved, learn to live the life of holy diligence, and eat of the fatness thereof.

THE BLOOD OF CHRIST.

WHAT IT IS AND WHAT IT DOES.

BY REV. THORNLEY SMITH.

III.

ANOTHER sprinkling of the blood is spoken of. On the great day of atonement the High Priest sprinkled the blood of the bullock and of the ram on the mercy seat in the holiest place. (*Lev. 16:14, 15.*) And what did our High Priest? He entered the holiest place of the temple not made with hands, and there He sprinkled the throne of grace with His own blood, thus rendering our access to it open and free. (*Heb. iv., 16-19.*) Moreover the legal high priest sprinkled the entire tabernacle and all its vessels called in *Heb. ix., 22*, "the patterns of things in the heavens," for they were made after the models which God showed to Moses on the Mount. Were they purified with blood? So also were the heavenly places themselves, but with the blood of Christ who entered them once to appear in the presence of God for us. (*Ver. 24.*)

It is a mysterious thought, but it seems that even the supermundane holy

of holies, the eternal uncreated heaven of God was in some sense affected by human sin, "for," says Delitzsch, "mankind, through sin, had rendered unapproachable to themselves this their spirit's natural and eternal home, until by a gracious renewal of God's forfeited mercy it should have been once more transformed into a place for the manifestation of His love and power.

And it was so transformed by the resurrection-life of Christ. His life, streaming from His glorious person, filled it with life, and fills it now without intermission. Bengel, in his exposition of *Heb. xii., 24*, argues at length that the material blood of Christ was glorified and carried by himself into heaven separate from the body, a theory which was adopted by some few others. But it is wholly untenable. It was His life, not His natural blood, that He carried there, and the central idea of our Lord's presentation of Himself in heaven is a continued presentation of His life, as a life which has accepted death, which has passed through death, and is now and for ever an offering and a sacrifice to God for an odor of a sweet smell. (*Eph. v. 2., Milligan.*)*

Further, Christ's blood is called "the blood of an eternal covenant." (*Heb. xiii., 20.*) God made a covenant with His people on Mount Sinai—a covenant of grace by works—and they promised to obey its commandments. Then Moses took the blood of certain sacrifices which had been offered and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning these words (*Ex. xxxiv., 6-8*). But these sacrifices could never make the worshipers perfect, so that even the priests themselves were never pure in virtue of them. With us God has made another covenant—a covenant of grace by faith, foretold by the

* "The Resurrection of our Lord," lecture v.; and C. R. Benson, "The Life Beyond the Grave." See also Dr. Paget, "The Hope of the Body."

prophet Jeremiah, ch. xxxi., 31-34; and, according to Heb. x., 16-29, is now in actual operation. But it was made and ratified, not with the material blood of Christ, but by his life, which is to be communicated to us by the Holy Spirit that we are said to be sprinkled with it, not externally, but inwardly, and thus the law is written upon our hearts, and we are cleansed from our idols and from all the filthiness of our sinful nature. The more of Christ's life we have the more our old nature dies, for the two cannot co-exist, though the remains of the latter will cling to us for a time. Sinless perfection is not ours, even under the covenant of grace, yet the blood, or life of Christ, cleanses from all known and voluntary sin, so that each of us may say, with St. Paul, "I live, yet not I, but Christ liveth in me."

And this covenant of life is not a national one meant only for the Jews. As St. Paul's epistles prove, it is made with all nations, and the entire Gentile world may participate in its blessings. The missionary annals of the Church prove that Christ's life can enter into and renew the most degraded African, the wildest Red Indian, and the most superstitious Buddhist or Hindoo. It is the one grand panacea for the spiritual maladies of our race, maladies which neither culture, nor science, nor philosophy can touch. We cannot define the life; natural life is a mystery; but this life, the life of Christ, is a much profounder one, yet even a child can experience it and grow up in possession of it with increasing power. The sacraments are signs of it—baptism of the new birth—the Lord's supper of its continuous efficacy; but they are not the life itself, nor in themselves have they any value, even when administered by priestly hands. In the eucharist we eat and drink the body and blood of Christ, but only by faith, for without faith we cannot discern them, nor can they be effectual to the nourishment of our spiritual life. The

bread and the wine are the symbols of Christ's death and resurrection, and in partaking of them by faith we realize the virtue of His glorious life in heaven.

And Christ's life is an indissoluble life. It can never cease to exist; it can never experience any change. The Son of God is one with the Father and the Holy Spirit, and from the triune God life flows both to angels and to men in one continuous and unbroken stream. Some astronomers think that the light of our sun is gradually waning, and will, in the far distant future, cease to shine; but the Sun of righteousness will never wane, but will be as bright and glorious in the ages of eternity as He is now. And the countless millions of the redeemed will never die, because they will be in fellowship with life's great source. Temptation will never assail them, foes will never reach them, sin will never soil their robes. They will dwell in the pavilion of love, where they will rise constantly into loftier stages of intelligence and power. But the theme is inexhaustible, and these are but a few of the innumerable benefits that we shall derive from the resurrection life of Christ.

I have already said that the life of Christ is communicated to us by the agency of the Holy Ghost, but the fact needs yet further elucidation. The three persons of the blessed Trinity are one, and as the Father honored the Son, so both honor the Spirit, for Christ said expressly, "He shall glorify me, for He shall receive of mine, and shall show it unto you." (John xvi., 14.)

It was the office of the Son to reveal the Father and thus to glorify *Him*, (John xiv., 9; xvii., 1); it is the office of the Spirit to reveal the Son, and so to glorify *Him*. This He does on earth by manifesting to those who believe His resurrection life, and thus filling them with vitality and power. In John xvi., 13, 14, the Saviour promised that the Spirit would declare, or reveal to His disciples the things that related to *Him*—

self, and this was the subject of their testimony on the day of Pentecost when they received that power which enabled them to testify of His resurrection from the dead. (Acts ii., 13, 14.)

And this gift of life was not confined to the disciples of that or of any succeeding generation. It is a gift for all ages, for all generations, for all nations and tribes of men. The Spirit gives life—the life of Christ—to every one who asks for it in sincerity, and we may all receive a constant supply of it, and in richer measure than we have ever yet known. The prophet Amos asks in his day, “By whom shall Jacob arise, for he is small?” (viii., 2). And we may ask the question now, for the Christian Church is yet comparatively small, “What will lift her to a higher level?” Not science, not philosophy, not ritualism, nor human agencies of any kind, but only the effulgence of Christ’s life poured into the hearts of her members by the Holy Ghost. No life but this is real, spiritual, eternal life, and if my voice could reach the Churches of Christendom, I would urge and entreat them to read and study the inspired Word with that violence of prayer which takes the kingdom of heaven by storm.

In Coleridge’s Poem of the Ancient Marine, dead men were seen working the ship, dead men pulling the ropes, dead men toiling, but with no effect, and I heard an eloquent preacher say, some time ago, in referring to that poem, “I have seen dead men in the pulpit, dead men in the school room, dead men in the Bible Class”—and I fear there are not a few.

But, on the other hand, there is life that is life indeed in many of our Churches, and there are living men and living women who are working both within and outside our Churches with intense energy both of mind and body. There is life in our social meetings for prayer and consecration, life in much of our Christian literature, life in many of

our colleges and schools, and life in hundreds of our pulpits on both sides of the Atlantic. Our home and foreign missionaries are proof of it, as are also the plans devised for benefiting the working classes, promoting temperance and social piety, and breaking down the sectional barriers which separate Churches and Christians one from another. Yes, there is life, spiritual life, flowing through all evangelical Churches, and the tree is rising higher and yet higher, and we shall witness grander conquests of the cross ere long than we have ever thought of or have ever had faith enough to expect.

CHRIST IS COMING.

Christ is coming, Christ is coming,
He will come to earth again ;
Though no angel may announce Him
To the shepherds on the plain.
In no lowly Bethlehem manger
Shall the King of glory be :
Christ is coming,
With a shout of victory.

Christ is coming, Christ is coming,
Not to bear our sin and pain ;
Never as the “Man of Sorrows”
Shall he tread our earth again.
Cruel men shall not deride Him,
Thorns will never pierce His brow :
Christ is coming,
Earth before her King shall bow.

Christ is coming, Christ is coming,
To this sinful world again ;
Not in form a lowly servant,
As a King he’ll come to reign.
Then His enemies will tremble
When they see their Judge appear :
Christ is coming,
Lo ! the King is drawing near.

Christ is coming, Christ is coming.
Sing with joy the glad refrain ;
To His chosen ones the Saviour
Soon is coming back again.
He our mansion is preparing,
Soon His voice will call us home :
Christ is coming,
Even so, Lord Jesus come.

HOLINESS IN PROVERBS.

THE TRUE LIGHT—"The light of the righteous rejoiceth." Prov. 13 : 9.

A holy life is full of light and full of joy. One such life, with its bright shining light, is invaluable. It is the splendor of heaven in contrast with the gloom of earth. And were every member of the Church living such a life the aggregated light and joy would make her mighty to accomplish her predestined work. The world would confess the majesty of her advance. Reader, let your life be that of the righteous, or the holy ones; a life that rejoiceth, that is full of joy.

THE OUTER LIFE OF HOLINESS.

BY DOUGAN CLARK, M.D.

Second Paper.

THE outer life of holiness is shown moreover by a complete regulation of all the appetites, propensities and affections. This is what Paul calls keeping under the body, and bringing it into subjection. Observe that we use the word *regulation* and not the word *eradication*. It is the great mistake of asceticism, whether it is found among heathens or Christians, that it attempts to *extirpate* the natural sensibilities of the human heart. The ascetic makes it a point to torture and torment himself. He refuses a thing simply because it is pleasant. He chooses another thing simply because it is unpleasant. He is afraid of everything that gives him any gratification or any joy. His one object is to destroy every natural feeling. This he finds to be impossible, and therefore he is ever wearing a yoke of bondage grievous to be borne.

Such Puritanic, long-faced, sanctimonious Christians are to be found in every Church. May the Lord bless them, and He does. But Paul tells us that we have been called unto liberty—not license, not the liberty to do everything wrong, but the glorious liberty to do everything right—and He tells us to rejoice evermore

as well as to pray without ceasing, and in everything give thanks. "Rejoice in the Lord always, and again I say rejoice."

The natural affections and propensities are not in themselves sinful. They appertained to our first parents before they fell. They will exist and be active so long as we are in the body. Some of these natural propensities, such as the desire of happiness, the desire of knowledge, and the desire of esteem, will probably continue with us in the glory of the millennium and in heaven itself. And the affections will certainly survive the short period of our lifetime on earth. Love will be the very atmosphere of the glory land, and whilst we shall love God there supremely and perfectly, we shall also love one another forever.

It is sin that has so marred the physical appetites and the mental propensities of our fallen race that they have been allowed to usurp the empire of our being, and either to run riot in every form of excess, or to be altogether perverted from their rightful and legitimate use. And the work of entire sanctification, so far as these sensibilities are concerned, is not to eradicate them, but to purify them and take the sin out of them, and then leave them to flow on in the channels and with the restrictions which God has appointed for them.

The holy man, therefore, may partake in moderation and with thankfulness of such animal and vegetable food as is found to strengthen and sustain his physical health. And if such food is agreeable to his palate, he is not bound, on that account, to turn away from it. He does not need, like some of the mystics and ascetics, to mingle ashes with his bread. It is true that he does not live to eat, but he does eat to live, and if he enjoys his food, so much the better and so much the more glory will accrue to the Heavenly Father, who provides for him all these things richly to enjoy.

The holy man may drink freely of

pure water, or of the "cups that cheer, but not inebriate," but he should have nothing to do with stimulants, narcotics or intoxicants of any kind whatever. The appetite for such noxious beverages is not natural but acquired. It arises from Satan without and the flesh within. All such sinful appetites may and should be *regulated not extirpated*, by Christ's baptism with the Holy Ghost and fire.

The holy man and woman as well as others *may*, and most holy men and women *ought*, to marry and rear families in the nurture and admonition of the Lord. "Marriage is honorable in all." Holy people are not at all debarred by the law of God from the joys of conjugal endearment and the sweets of parental affection. But all Christians, whether entirely sanctified or not, *are* debarred by the law of God from all licentiousness, from all impure acts, from all wandering of the desires into forbidden channels, from all cherishing of secret and sinful lusts.

The holy man is permitted, as well as others, to seek his own happiness, and to love himself, provided this seeking and this love are kept in their subordinate and legitimate position. The Bible, by its invitations and appeals to sinners, and by its promises and threatenings alike, sanctions the calling of men to Christ for the sake of their own happiness. For this purpose both the fear of punishment and the hope of reward are constantly employed in the inspired word.

This appeal to a lawful self-love, however, is chiefly applicable to the *incipient* stage of Christian experience. It generally turns out that when the love of God is made perfect in the consecrated heart, there is such a retrocession of self—even innocent and lawful self—that the great all-comprehending motive of obeying and serving God is not to promote our own happiness, although that result always follows, as a matter of course, but the soul-absorbing desire of promot-

ing the glory and building up the kingdom of Him whom our soul loveth.

From that inordinate and perverted action of the implanted principle of self-love, which is denominated *selfishness*, the holy man is absolutely prohibited. Selfishness makes self in its gratifications, or its preferences, or its interests, the very centre of our being. The selfish man lives for himself alone. But holiness makes God the centre of our existence and lives for Him alone. The two things, therefore, are altogether incompatible. The selfish man cannot be a holy man. And it is precisely in the principle of selfishness—ramified as it is through our whole nature in the fall—that we find the "root and centre of all moral evil." Inbred sin is entrenched in the selfish heart, and will abide there as "the strong man" until the "stronger than he" shall cast him out. O, for the death of self in every Christian heart, so far as *sinful* self has an indwelling there! O for the liberalism of the lawful and innocent self from all the bonds of sin, that it may find its own highest happiness in doing and suffering the sweet will of God. Let us lose ourselves, beloved, that we may find ourselves. Let us die to our self-life that we may live with a life that is eternal.

The holy man, like other men, is bound by his duty and obligation to his fellow-creatures to spend some part of his time in social intercourse. But this must be a subordinate thing and not the principal thing. The holy man has, like others, the principle of curiosity, or the desire of knowledge, as an implanted propensity; but the holy man knows that there are many things of which it is even better that he should remain ignorant. He feels that he should ask God to counsel him as to what he should know as certainly as to what he should do.

And thus all lawful desires are kept in their proper place of subordination in the outward life—because they are first so kept in the inner life of the holy man.

HOLINESS IN PROVERBS.


"HEAVINESS"—"A GOOD WORD"—WHICH ?
—"Heaviness in the heart of man maketh it stoop ;
but a good word maketh it glad." *Prov. 12 : 25.*

"This maxim," as one says, "points out an easy and cheap way of being useful—the cheering efficacy of a GOOD WORD to a stooping heart. Precious, indeed, is the privilege, when a Christian strengthens the weak hands with a GOOD WORD of God ; when he takes his chair by the mourner's side and comforts him with the same comfort wherewith he himself is comforted of God." If the heart be PURE we shall be ever prompted to such consoling and uplifting exercises.

LIFE AND LETTERS OF MRS. PHŒBE PALMER.

BY REV. E. DAVIES.

II.

ANUARY 1, 1856, she wrote :
"I feel that my union with
God is *inward, vital and real.*
Most consciously do I feel that
all my interests are identified with the
interests of Christ's kingdom. I know
that God can so subdue the soul as to
bring it into *joyous obedience to Christ.* I
have been called to endure, but I have
victory through our Lord Jesus Christ.
The profession of holiness has been fear-
fully assailed by those who ought to have
defended it. I painfully feel that the
sacrifice is being *consumed*—

"And I enjoy the glorious shame,
The scandal of the cross."

It is blessed to feel that He takes our
entire being and lays it upon His own
blessed heart of love, and causes all its
pulsations to flow out in unison with His
own nature and purposes, and my prayer
is answered,

"My spirit to Calvary bear,
To suffer and triumph with Thee."

Never have the words seemed so sig-
nificantly glorious to me as of late.
"*If we suffer with Him we shall also be
glorified together.*"

She was such an *active* worker that she
could not let an hour pass unimproved.
She was constantly

"Betwixt the mount and multitude,
Doing and receiving good."

Always following the directions of the
Spirit, and yet crying out

"Quick as the apple of the eye,
O God, my conscience make ;
Waken my soul when sin is nigh,
And keep it still awake."

She had a *passion for soul-saving*, and
realized that *one soul outweighed the uni-
verse.* Hence she labored with great zeal
and wisdom, often wearied *in* her work,
but never wearied *of* it.

The Tuesday Holiness Meetings, which
have been held so many years in various
places, were removed to No. 316 East
Fifteenth street, New York, November
29, 1870. Their prayer was at the dedi-
cation,

"Here let the Holy Ghost abide,
The pentecostal gifts be given ;
And Christ, the living Christ reside,
In human hearts made meet for heaven."

This spiritual meeting has been con-
tinued ever since, and is a great center
for God and holiness, where the saints
gather to sun themselves in the winter
and to refresh themselves from living
springs in the summer.

To maintain her intense spiritual life
she sought for *uninterrupted communion
with God* by *early rising.* She first com-
plained, but she became accustomed to it.
Like the Son of God she rose while it
was yet night to pray. She writes, "*Rose
a little before day-break this morning.
Enjoyed a refreshing from the Lord.*"
Then she could go on singing through
the day,

"Careful without care I am ;
Nor feel my happy toil.
Preserved in peace through Jesus' name,
Supported by His smile."

Yea, sometimes she would arise in the
night season and lift up her voice in
joyfulness and in supplication. Like
David she could say, "*At midnight I will
arise to give thanks unto Thee, because
of thy righteous judgments.*" This pre-
pared her for the ordeal of spiritual and
mental conflict.

HOLINESS IN PROVERBS.

GOOD FRUIT.—“A man shall eat good by the fruit of his mouth” *Prov. 13: 2.*

If the Christian is in close union and fellowship with Christ, working in love, the fruit of his mouth will be excellent. It will minister grace to the hearer. And, though in some cases he may be repulsed in making his holy communications, yet his own soul will be warmed and refreshed. As has been said, “Never shall we carry upon our lips that BELOVED NAME to our fellow sinners in simplicity, but its ‘savor’ to our own souls will be ‘as ointment poured forth.’” We shall feel ourselves in the Christian distribution of the heavenly manna. Let the fruit of holy lips abound.

A WORD ABOUT WORK FOR GOD.

BY MRS. JENNIE FOWLER WILLING.

MANY a noble Christian worker is held back from the best service by a sense of incompetency. When such fearful ones do get under way it is a trick of the tempter to crowd them, to make up in quantity what they think their work lacks in quality. He holds them back as long as possible, and when he finds that they will go on he lashes them into getting ahead of God’s plan, and so in the way as to hinder more than they help. To hold us steady let us settle a few principles that underlie success in this service.

1. *We must all work.* God means every child of His to be a Christian worker. It is not optional. It is enjoined. It is not a question of ability. He used an idiot in Maine, going from house to house with one question, to set a whole village in a blaze of revival. He can use any of us. We rob Him of service every hour that we hold back. To be consistent, we must never again pray, “Thy kingdom come, Thy will be done,” till we have settled to do at once, and with our might, what our hands find to do.

2. *We must see clearly the purpose of our work.* If we have the slightest notion that it is to bring us money, friends or

influence, we shall probably be disappointed. Our God supplies all our need; but He does not reward the best service with this world’s base coin. Our one object must be to “present every man perfect in Christ Jesus.” We must hasten the time when “they shall not teach every man his neighbor, and every man his brother, saying, ‘Know the Lord,’ for all shall know Him from the least to the greatest.”

3. *We must work by the Lord’s plan.* It is not the amount of talk or prayer, giving or writing, that counts most on the cause. It is that which is directed by Him, wrought in Him, and made effective by His power. “To obey is better than sacrifice.” This will must be done to the letter. Then we can leave all responsibility with Him. We can trust Him to produce the desired result.

4. *We may work with comfort.* He is not a hard master. If we “hearken diligently” to Him we shall “eat that which is good, and let our soul delight itself in fatness.” We may “rejoice evermore, and in everything give thanks.” Paul and Barnabas seemed to fail in Antioch and Pisidia. They were driven out; yet they “were filled with joy, and with the Holy Ghost.” He knows no failure. Doing His will in obedient trust, we will always be caused to triumph in Christ Jesus.”

5. *We must give God all the glory.* He does all that is done. He plans; He executes; He brings to pass. We are only the instruments He uses. “Chinese Gordon spoke of the Great Master Workman as standing by His bench, where lay all manner of tools, each made to do its own work. He used one, and then another, as the need was.” To be used one must be passive in His hand and bide His time, remembering that He is nothing, and God is all.

“If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.”

HOLINESS IN PROVERBS.

A MARKED CONTRAST.—*Only by pride cometh contention; but with the well-advised is wisdom.*"
Prov. 13: 10.

It has been well remarked, "Most accurately is CONTENTION here traced to its proper source. All the crudities of the day—all the novelties of doctrine producing contention—originate in the PROUD swelling of the fleshly mind. But with the modest, WELL-ADVISED, there is the WISDOM that is from above, 'which is first pure, then peaceable.' Many a rising contention has it quelled. Christian wisdom will keep us within our own line, knowing our own measure and bounds." Let us be rid entirely of that abomination, PRIDE, and be "well advised in WISDOM."

THE HAPPY ISLANDS; OR, PARADISE RESTORED.

BY REV. J. E. AYARS.

II.

This volume is pronounced superior in its literary and religious authorship to any of its class, rivaling "The Prince of the House of David" and "Pilgrim's Progress." The purity of its style, added to quotations from the best authors, ancient and modern, illustrations, etc., contribute to make the work one, like our Bible, which, to the spiritual mind, loses not interest nor grows old. Send on orders for it. Price, \$1.00. *New Edition.*



HERE was one feature of the climate of the Happy Islands I had not expected to find. Every day since my arrival the sun had arisen with unsurpassed splendor and unobscured by a cloud. The nights were as delightful as the day. The moon and stars shone in splendor, and the whole land was flooded with a mild radiance. It seemed a fulfilment of Is. lxi.: 21. "The sun shall no more go down nor thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." It reminded one of Rev. xvii.: 5. "And there shall be no night there * * * for the Lord God giveth them light and they shall reign forever and ever." It had been given the soul,

With the deep transported mind, to soar
Above the wheeling poles and at heaven's door
Look in.

A DARK DAY IN THE HAPPY ISLANDS.

It was well there should be a day of trial. And I learned from the inhabitants that occasionally the islands were enveloped in darkness, when neither sun, moon nor stars could be seen; a midnight strange, such as nature shuddered to behold. It was observed one morning, after a brilliant sunrise, the sun grew pale. This continued to increase until, through the haze only, the outline of its disc could be discerned. The heavens were still, all nature was silent. There were no clouds that rushed angrily across the sky, no storm raved around. At length the sun disappeared and the eye could not trace its position in the heavens. It became dark, and objects could be seen with difficulty. * * * There was such a day in Palestine, and the world eighteen centuries ago—a dread eclipse without opposing spheres. The people called such seasons the Darkness of naked Faith.

In this midnight gloom the soul was assailed by the spirits of the darkness, which I had thought had no existence in this happy region. While wondering at finding myself surrounded by principalities and powers, and wicked spirits, a voice seemed to roll through the past, "Think it not strange concerning the fiery trial * * * as though some strange thing happened unto you." 1 Pet. 4: 12. The reason the powers of darkness were permitted to invade these peaceful scenes was afterwards more fully understood. It is the aim of the divine administration to produce the greatest amount of holiness and consequent happiness. This is kept in view, and the inhabitants desired to avail themselves of every means to reach the highest degree of holiness. And the most exalted form of virtue is seen in its struggle with opposing powers. Hence Adam was tempted in Paradise. Hence Jesus was assailed by all the forces of hell. In this struggle the soul grows strong, just as the inhabitants of the Sandwich Islands believed

the strength of an enemy slain in battle passed into the victor. The object of probationary discipline is the establishment of fixed habits of holiness. * * *

He who desires to be holy, and sees in temptation a means, will obey the precept: "Count it all joy when ye fall into divers temptations:" like soldiers striking their spears against their shields, and rushing to battle with shouts and songs.

* * * The Christian life, in its profoundest import, not outwardly, is a following of Christ. It is a reappearance in the disciple of the different states of the Master. It is a putting on of Christ, an expression borrowed from the stage. It is Christ formed within. We must pass through the childhood of Jesus, the believing, humble attributes of the child Jesus are to be restored. * * *

As Messiah in the first of his ministry was led into the desert, so every one in the first stage of life, of holiness, must pass into a wilderness state to be disciplined for a higher, holier flight. Our love must be refined from taint of self, so it may ascend a pure, seraphic flame, without smoke or earthly vapor, and the heart become a golden lamp, burning perpetually before the throne of God. Pure love is not so much an emotion as a mind and will in harmony with God. There is a more exalted form of religion than the pleasurable emotions—inward from the circumference toward the great central Life. We must learn to love holiness for its intrinsic excellence rather than for the bliss which it brings.

The first feature of the wilderness state is a cessation of all joy. * * * There may be no emotion, no conscious peace, or misery, or guilt. A desert is not more destitute of flowers than the soul of emotions. It is not necessarily an unhappy condition. The spirit is like the clear blue vault of heaven on a winter day, when no breath of wind is stirring. * * * Or, as the traveler on a mountain may be terrified at the very silence that reigns. This state is often attended

with a restless, painful longing, having mistaken the gifts of God for himself. If we would enjoy the highest results of Christian experience the question must now be settled whether we love God as a means of enjoyment, or for *His own sake*.

* * * We should aim to realize what Fenelon terms a love of *order, absolute beauty and perfection*, superior to, and which can act in the absence of the consolations of grace. * * * This is a happy condition, and if the will holds the soul, emptied of desires and emotions, true to God, if this rubicon be crossed, victory and empire await us in future. * * * Alas, how many stumble!

During this day of darkness, at the Happy Islands, there was a harmony between the outer and inner world. When God withdraws His conscious presence, nature is clothed in gloom, and nothing—not even the smile of angels—can cheer the soul. I patiently waited the time when the creative word should go forth, "Let there be light." * * * The last tie that bound the heart to finite good was broken. I was dead and my life hid with Christ in God. It was ever deemed the best day of my life.

* * * During this horror of great darkness there were occasional flashes of light. Among the promises that began to break through the gloom, this flashed through the darkened heavens, "There is but a moment in His anger; in His favor is life; weeping may endure for a night, but joy cometh in the morning." Ps. xxx. : 5. * * * At length the dismal veil exhibited numerous rents. The celestial light burst through. The dark pall was lifted and the Divine Artist painted on the canvas the sign of the covenant, the symbol of peace,

Confusion hears His voice, and wild uproar
Stands veiled, and at His bidding darkness flees;
Light shines, and order from disorder springs.

* * * Above the melody of the spheres there came a voice to my soul, "God is all."



"Thy word is very pure: therefore thy servant loveth it. Psa. 119: 140.

"What glory guilds the sacred page!
Majestic, like the sun.
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. John XI. 1-16. Nov. 1.

VERSE 2. *He cleanseth it.* Although the disciples were "already clean," as the next verse plainly says, they needed still further cleansing. They were clean up to their present capacities and understanding. They were bearing some fruit, as much as could be expected considering the little time they had been in the way and the limited opportunities for growth, but there was need of more cleansing that they might bear more fruit, and that cleansing speedily came. In like manner now fruit-bearing Christians require that the process of pruning or purging or cleansing or sanctifying be considerably extended subsequently to conversion if they are to measure up to the full degree of usefulness that God has in store for them.

7. *Ask whatever ye will.* The declaration that all our requests shall be granted seems like too much power to put into the hands of weak fallible men, but when we look more closely we see that the condition attached implies that this man will only ask for what is in accordance with God's will. He cannot ask anything else in Christ's name, or as voicing Christ's desire and spirit and thought.

8. *Much fruit.* Fruit here refers quite as much to internal qualities as it does to external success in bringing others to Christ.

10. *I have kept my Father's commandments.* It is a great saying, but ought we not also to be able to say it, at least for much of our lives?

11. *My joy in you.* What was his peculiar joy? That springing from his close union with the Father, and his consciousness of that Father's full approval; the joy that comes as the inevitable result of doing the work and will of God.

12. *Even as I have loved you.* He says in the 9th verse that he loves us as the Father loves Him, and now He bids us love one another as He loves us. It is a high standard, but His biddings are also enablings. It is sometimes said that Christ's teaching is that we are to love all men as He loved us, but that seems to be a mistake. This is a special love which we are to have for one another, we Christians. It is enough if we love one who is simply our neighbor as ourselves. "Honor all men, love the brotherhood." (I. Peter II. 17) implies the same distinction.

Lesson VI. John XVI. 1-15. Nov. 8.

VERSE 2. *Shall think.* A degree of sincerity must be allowed to very many persecutors, beginning with Saul and Tarsus. Their guilt consisted not in going contrary to their convictions, but in failing to reach the right convictions through some bias of passion or prejudice or self-interest.

9. *Of sin.* One main work of the Holy Spirit is to convict men of the heinousness of the great root-sin of unbelief. If they do not believe on Jesus, as God so many times bids them, that is, if they do not personally surrender themselves to His rule and accept His leadership and trust in His atoning death, no matter how high their moral character, they are rebels and sinners of the deepest dye.

10. *Of righteousness.* The Holy Spirit will show men that the only true standard of righteousness is to be found in Jesus Christ, His life and teachings, and hence that all their righteousness in which they are so prone to trust is no better than filthy rags.

11. *Of judgment.* There is no reference here to the judgment to come, as it is often erroneously quoted. The judgment meant is that which goes on all the time. The Holy Spirit will show men the great principles on which judgment in God's administration is based, the principles which control the sentence of His court both now and hereafter and always. The prince of this world hath been condemned, his cause is a lost one, and all who side with him shall come to grief.

12. *Ye cannot bear them now.* Most considerate is Christ in His teaching always, never hurrying on his pupils faster than they can profitably go, training them well in the elementary truths before they are advanced to the higher grades. But the trouble with most of our modern Christians is that they keep in the primer too long.

Lesson VII. John XVII. 1-19 Nov. 15.

VERSE 1. *Glorify Thy Son.* This petition, repeated in the 5th verse, is the only personal one in this wonderful prayer, which has been well called the holy of holies in gospel history. And this petition has all of even seeming selfishness removed by the closely following object, "that the Son may glorify thee," by which it is qualified and dominated. If every personal request we make is thus carefully conditioned on God's glory, we shall be preserved from harmful asking.

3. *This is life eternal, to know God.* We know a person only when we become so much like him that we enter unconsciously into all his thoughts and feelings. He who thus knows God already has eternal life abiding in him, and if he continues in this experience shall never see death.

6. *I manifested Thy name.* Earth had never really known God by the name of Father or the name of Love until Christ came to declare it. In a subordinate sense it is also our work as it was Christ's, to show forth and make plain the name, that is the character and spirit, of God to the people around us who so constantly misunderstand Him. And the best way in which we can manifest it is by our life.

11. *Holy Father.* Righteous Father (verse 15) is the same as Holy Father here. People are glad enough to be told that God is their father, but that He is a holy and righteous God, hating sin and punishing it, is not such pleasant news; but the two words should always be coupled.

15. *Keep them from the evil one.* Note Christ's petitions for His disciples. He does not ask riches or fame or freedom from suffering or any temporal blessings, but He asks for much greater things, the only things of real importance, that they be kept from sin, that they may be one even as the Father and the Son are one, "that they may be in us," that they may be "with me and behold my glory." Surely these are the things for which we also should pray and strive.

17. *Sanctify them in the truth.* "I sanctify myself," Jesus says in verse 19. The word sanctify here evidently means set apart to a special divine use, but of course in the case of the disciples it included an inner purification so as to fit them for their work, a purification not needed in the case of the Saviour.

18. *Even so sent I them.* Missionary means simply one sent, and this present verse closely corresponds with XX. 21, "As the Father hath sent me, even so send I you," in other words, as the Father made me His missionary so have I made you my missionaries to go forth into the wide wicked world and proclaim the good tidings that shall change its wickedness to righteousness. It is John's form of the great commission given in other languages in the final chapters of the first three gospels.

Lesson VIII. John XVIII. 1-18. Nov. 22.

VERSE 1. *A garden.* The next verse tells us that Jesus oft-times resorted thither with His disciples. It is pleasant to think of the pleasure that little company of kindred spirits must have taken in those quiet shades and flowery paths. We may commune with Jesus while communing with nature.

3. *Judas.* This traitor in the chosen band is in some respects a mystery. He was of those whom God had given unto the Son (XVII. 9, 11, 12), and it seems clear that he perished not through any lack of keeping or guarding on Christ's part, but because of his own unforced free will, which chose the evil part and fell away into everlasting destruction. Let us beware of covetousness, for this is no doubt the sin which undermined and wrecked his character.

8. *Let these go their way.* His first thought was for His disciples, to provide for the safety of those who had put their trust in Him, and were now for a season to be so bitterly disappointed and so keenly tempted. In the same spirit of tender mercy does Jesus regard us.

11. *The cup which the Father hath given me.* In a spirit of perfect submission to the Father's blessed will Christ met this hour of sorest anguish. The Father presses to our lips many cups that are not pleasant to the taste. Shall we not drink them? Yea, verily, and not simply because we must but because it is the Father's hand that with unerring wisdom and matchless love has mixed them.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our comes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR NOVEMBER.

"For the Lord will not cast off His people, neither will He forsake His inheritance." Psa. 93 : 14.

HOME BIBLE READINGS.

JESUS IN HOME LIFE :

IN THE RULER'S HOUSE. "*And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought Him that He would come into his house*"

"*For he had one only daughter, about twelve years of age, but she lay a dying. But as He went the people thronged Him,*" &c.

Luke 8 : 41, 42, 49, 56.

JESUS is again before us in His saving work. We see Him in His boundless love and compassion bringing light and joy into an abode of sorrow. The scene is full of attractiveness.

Jairus, a ruler of the synagogue, was in deep affliction. He had an interesting daughter of twelve years of age who was, apparently, sick unto death. The father was in an agony of grief and fell down at the feet of Jesus, imploring His kindly aid. He "besought Him that He would come into his house."

While he was yet presenting his plea to the Master there came a messenger, saying to him, "Thy daughter is dead; trouble not the Master." What a blow to the parental heart—how the fountain of grief must have been broken up! But the cloud, dark as it was, had a silver lining.

Jesus had words of light and comfort for the sorrowing father. As he poured the tale of his bereavement into the ear of the blessed Redeemer, He answered him, saying, "Fear not: believe only, and she shall be made whole."

What a rift in the clouds at this announcement! How must his soul within him have leaped for joy! The Saviour went with him

to his house, and as he entered he found all bewailing the one that was dead; but He said, "Weep not; she is not dead, but sleepeth." This excited their derision; "they laughed Him to scorn, knowing that she was dead." The proofs that the enemy had done his work were palpable. And they understood not the saying of the Master, "She is not dead, but sleepeth." He knew that He had power over death, and that the grasp of the enemy would soon be unloosed, so speedily that it might well be said, "*She sleepeth.*"

And so, He proceeded to demonstrate His sovereignty. "Putting them all out"—they were too full of incredulity to be witnesses of His power—"He took the maid by the hand, saying, '*Maid, arise!*'" And, obedient to His omnipotent voice, "the spirit came back again, and she arose straightway, and He commanded to give her meat—that they might know that a veritable miracle had been wrought." The parents were astonished, "but He charged them that they should tell no man what was done;" no doubt for prudential reasons. He did not always allow the blazing abroad of these material miracles. It is well to note this.

This case gives a new proof of the deep interest which Jesus has in family affairs, especially when the deep waters of affliction break in upon the domestic circle. And we see His readiness to heal and to comfort. It is our privilege, therefore, to fall at His feet, as did the ruler of the synagogue, and invoke His aid. And, whatever is for His glory and for our good He will surely do. For it is written, "No good thing will He withhold from them that walk uprightly."

LETTER TO CHILDREN.

A COMFORTING WORD.

DEAR LITTLE ONES: How often, when our hearts are burdened, do we long for some true friend to whom we can open our minds. Jesus never turns any away; tears from the aching heart are precious to Him, and the sorrows of little children are just as truly sympathized with as those who are older. Did you ever read in the precious Bible "Jesus wept!" Others who are near and dear cannot always help us, but He can, for it is written, "The eyes of the Lord run

to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." What does that mean? It is when our hearts (in all their weakness) are wholly yielded to Him that He will be strong for us. But even should it be otherwise, He will always help us when we look up to Him. Blessed be His holy name.

PHEBE M. ANNIN.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH. "I rejoice at Thy word as one that findeth great spoil." Psa. 119: 162.

"All nature sings Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
Diviner wonders of Thy grace."

The members of the "GUIDE Study" will please commit to memory the above Scripture selection and the stanza from one of our hymns. And we would have them read over the 113th psalm and note how highly the psalmist speaks of God's Word, declaring its purity, its riches and its power. From this let us learn to put a high estimate upon it and study it with all care and constancy. If we would be well instructed, fortified against the temptations that assail us, and amply qualified for all the duties of life, we must be diligent students of God's Word.

WORD FOR NOVEMBER.—Find out during the present month how many passages contain the word KINDNESS and send us your answer as soon as possible. We hope during the present month to hear from many of our young friends. Let the letters come.

THE LOST LAMB.

One evening in 1861, as Gen. Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff and announced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. The lanterns were brought, and old officers of many a campaign started off full of zeal to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendant found him in bed fast asleep. The attendant waked him. The general rubbed his eyes; and so did his attendant, when he saw the old warrior take from under the covering the lost lamb and bid him convey it to the shepherd. The general had kept up the search through the night until he had found it. Even so doth the Good Shepherd go in search of His lost sheep until he finds them.

LOVED ONE GONE BEFORE.

MRS. ANN WILLETT TURNER, of Burlington, Ia., closed her earthly pilgrimage June 13, 1891, in her 79th year. She was born in England, 1813, and was of the best stock of English Methodism, being the daughter of Rev. Thomas and Mary Willetts, of blessed memory. At the age of eight years she was converted, united with the Wesleyan Connexion, and for seventy years was an exemplary Christian. In 1835 she was united in marriage to Rev. Wm. Turner, to whom twelve children were born, six of whom with her aged companion survive. For fifty years she lived in the enjoyment of perfect love, of which her life gave full proof. Next to the Bible she prized the GUIDE TO HOLINESS—she was a constant reader of it for thirty-five years, and the last two numbers received before her departure were placed in her coffin.

"Grandma Turner" was a true friend of the Church. She was the leader of a children's class, and while she had strength met the "precious lambs," as she called them, and they lovingly cherish her memory. Her presence in the sanctuary was always an inspiration to the preacher, as she had such a bright countenance. For eighteen months she was a great sufferer, but her faith triumphed, and she said, "It was all right!" It is true of her that "Her children rise up and call her blessed, her husband also, and he praiseth her." The writer, in connection with the pastor, Rev. W. R. Styker, conducted the memorial service. She calmly sleeps in Jesus.

MRS. EMILY ARNOLD COE, of Ancona, Ill., entered her eternal home August 4, 1891, in her 45th year. She was married to Daniel T. Coe, October 27, 1864. Mrs. Coe was of a quiet, modest and retiring disposition, an excellent housekeeper, a faithful wife, a loving mother and a devoted Christian. Her place in the prayer meeting and Church service was never vacant when health permitted her presence. She was never without a testimony or word of prayer when opportunity offered. Though a sufferer during the past twenty-five years of her life, she bore it patiently and without a murmur or complaint. She met death like a Christian, bravely and without fear. When informed that she could not live, she calmly asked her daughter to play and sing, "Thy Will be Done." She made arrangements for the funeral, selecting the pieces to be sung, "Safe in the Arms of Jesus," "Gathered Home," "Asleep in Jesus," "Go to thy rest in peace." At the last she bade her friends at her bedside an affectionate farewell, and with a face wreathed in smiles, she winged her way to heaven, where she is forever with the Lord. She leaves a precious inheritance to her friends and a life of Christian devotion.



"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah.
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

IN the absence of Mrs. Palmer, Rev. W. G. Browning was in charge. He opened by announcing Hymn 532, commencing

"God of eternal truth and grace,
Thy faithful promise seal," &c.

Requests for prayer were read. Some were made by persons present, for themselves or others.

Bro. B. said the smallness of the attendance was due to the absence of many of the friends from the city, but that need not hinder the manifestation of Christ's presence. Christ, in His earthly ministry, withdrew from the multitudes, and gave some of His most precious teachings to the disciples alone, and to the woman by the well of Samaria.

Mrs. Dr. Dennler led in prayer.

Singing—"Come, thou fount of every blessing," etc.

Bro. Browning then read and commented on 3d chap. Malachi. This book, he said, was written four hundred years before the coming of our Saviour. "Behold, I will send my messenger, and He shall prepare the way before me. . . . But who shall abide his coming? . . . He is like a refiner's fire." How often the most important truths are brought before us in the form of a figure.

"He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver." . . . We recognize the ministers as the sons of Levi. When purified the offerings will be acceptable unto the Lord. The only thing

that is pleasant to the Lord is that which is offered to Him in righteousness. From the days of the fathers ye have departed from mine ordinances, yet ye say, "Wherein have we departed?" Will a man rob God? Yet ye have robbed me." How difficult it is for the carnal mind to understand the workings of God's mind. The answer comes back, "Ye have robbed me in tithes and offerings." Here was a people in trouble, and God says here, "Ye are robbing me," and they say, "Give us better crops." No, no; bring the tithes and offerings and prove me, and see if I will not do my part. The Lord condescends to say "prove me herewith—with tithes and offerings—do not rob me, but prove me and see if I will not open the windows of heaven," &c. This passage is often spoiled by adding, "scarcely room enough to receive it." It does not say that, but it is full Gospel measure. His love is overflowing, and it is the overflow that is to save the world—the overflowing testimony of the subjects of His salvation. O that God will give us this blessing this afternoon! Let us get beyond the idea that there is any kind of venture in relying upon God—(referring to the 4th verse of the hymn sung.) Shall we test the promise this afternoon? How many can give us, without waiting for others, this assurance? O, what mighty displays of Divine power may be realized here this afternoon if each one will be properly exercised.

A NOTE OF PRAISE.

A Brother.—I am glad to be here this afternoon. My desire is to praise God, my Saviour. In the language of the psalm, I will bless thee this day. I am an Armenian, from Russia. I was converted, and then came to this country to learn how to preach the Word of God, so that I can be sent to the heathen. I love to tell the story. I cannot explain the love of Jesus. I have not words to tell it; you must have it yourself, if you would know. I praise His holy name. Do you know the Lord? How can we call ourselves the children of God unless we give our whole heart to Him? O that the dear Lord would bless and sanctify me wholly, as I go to tell my people of this great salvation.

Singing—"Jesus is good to me."

LANGUAGE TOO WEAK.

Mrs. Dennler—I sympathize with the brother in saying he is unable adequately to describe the blessing of entire sanctification.

I had only been a Christian a few months when I sought it. Seated in this room, twenty-two years ago, I said, through the Lord Jesus Christ, I will be wholly the Lord's. It is by my Spirit, saith the Lord. It is the great thing to be like Christ. We are partakers of the Divine nature through Christ. We may appropriate the prayer of Christ, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." O that some might come into this faith this afternoon! Jesus is the one who was dead, but He is alive again. He lives and reigns in me to-day.

Singing—"I'm satisfied with Jesus."

THE LORD MY PORTION.

A Sister—The dear Lord has been so much to me since I was here last, yea, even more than I could ask. I have been wearing braces to support me, and I thought I should never be straightened again at my age. One day, however, a voice said to me, *Straighten up!* and I did, and I am now straight. I praise the Lord, who is able to care for the body as well as the soul.

Singing—"Hallelujah, hallelujah," etc.

BLESSEDLY SAVED.

A Sister—I feel that I have a right to speak in this meeting. I have not had the opportunity before of testifying to this work of sanctification. I was connected with the Universalist Church; had never heard of the Methodist doctrine. About twenty-five years ago I was led out into this full salvation. I was reaching out for this, not knowing that it was so wonderful, and I wanted to know more about it, and on my knees I sought it. I have been kept through suffering, and while shut away the promise has been fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." If we are Christ's we must suffer somewhere and somehow that we may glorify Him. The way grows brighter all the time. All the way along it is Jesus."

A RESCUE.

A Sister—In the 107th psalm it is written, "Hungry and thirsty, they cried unto the Lord in their hour of trouble, and He delivered them out of their distress." When I came to Him willing to give up all—to sell out—then the Lord gave me a clean heart.

LOSING SIGHT OF SELF.

A Brother.—When we lose sight of self, and are willing to make a complete surrender, God saves us, and we should trust Him.

JESUS IS ALL.

Mrs. Field—It is Jesus Himself that we need. Consecration is letting go of self, and He does the work. Many desiring to know the fulness misapprehend the way on account of its simplicity. Everything is resolved into that one word, Jesus. This little text is precious, "I do always those things that please Him." (John 8:29.) It is blessed to have the testimony that we please God, even in little things. The secret of a happy life is to have this consciousness away down in our hearts, that we please God in little things. To take Him definitely as being all-sufficient, then our lives would be all sunshine.

CHRIST THE LIGHT.

Bro. Pyle—I have not had an opportunity to speak in this meeting for years. Why is it that all Christians are not purified? The question came to me, "Are we preaching less than a whole Christ? It is Christ, and only Christ, that we need." "I am the light," said Jesus. Anything that is short of the light is darkness. It is not our own, but God's work. It is simply to let God have His way. We can then go through the world and we shall find we have a work to do, and the world will know that we have been with Christ.

Bro. Browning—When I pray I say, "Lord, I am Thine, Thou knowest." Make out of me the best you can. In taking "The Blessing" I have the blessing.

TESTIMONIES AT ANOTHER MEETING.

Rev. A. P. Graves, evangelist—I thought when I left the city, five years ago, that it would not be so long before I should be here. But it is not in man that walketh to direct his steps. We cannot pray with liberty if there be any iniquity within us—if we are in league with anything that God cannot approve. Twenty-seven years ago I visited this meeting longing for liberty, and God brought me out into a large place. God has greatly blessed me—have never visited a town without conversions, but I am afraid of trusting these things rather than to trust the power of Christ. To-day I realize there is nothing so sweet as to hold the hand of Jesus. I am going to St. John's and the South. Pray for me, that God's blessing may be mine.

LOVING KINDNESS.

Rev. A. C. Morehouse—I praise the Lord for His loving kindness to me. I am more and more in love with my Saviour. He has been with us at Sing Sing, and I have come back to do what I can for Him. I want to see souls converted. It is a wonderful privilege to live in this age of the world.

FOUND HIM PRIVATELY.

A Sister—I desire to praise the Lord that I felt some time ago I must have a clean heart. I went to Ocean Grove, sought it, and God revealed Himself to me in my own room. I went to the altar one day and some one asked, "Have you received it?" I went again and again, and the dear Lord gave it to me. I was afraid of what people would say—our Church is not very outspoken on holiness. Jesus is now married to me. I cannot praise Him enough. I do not have to hold Him. He holds me. The marriage ceremony is over. He will not leave me. He is mine and I am His.

Singing—"I am coming to the cross."

INSTRUMENTS OF RIGHTEOUSNESS.

A Brother—We are instruments of righteousness, risen with Christ. Our life is "hid with Christ in God." It is wonderful how the Lord brought me on this line of salvation years ago. The Lord has blessed me in working for others, even among Catholics; did not know anything better than to preach the Gospel to them, and His promise has been verified, "My presence shall go with thee." Our sufficiency is of God. Many times I wake up in the night and am full of peace. We are called to His glory. I am a new creature in Christ Jesus—it is joyous to be a Christian. No changes of season or place make any change in my mind. I am walking in the light, and Jesus is all to me.

THE SAME STORY.

Rev. I. M. See—Many years ago I came here telling the story of His love. I am still telling the same story, but not in the same way. He is the one that works—the Lord Almighty, and unless He does it is not much. All our experience from beginning to end is to make us like Him. He is the same yesterday, to-day, and forever. He is the infinite One; let it be Him alone. My later experiences in reading His Word, in dipping down into the well, are very precious. "My joy," says Jesus, "remaineth in you." I believe

in holiness, but He is in me. All alone in the house, in the family, everywhere, Christ with me.

ACCEPTED HIM.

A Brother—I have accepted Jesus, and it gives me satisfaction.

Singing—"I do believe," &c.

Sister Murdock—It was a happy day when Jesus washed my sins away. He has led me by His hand.

A Sister—My sister professed holiness, and I saw she had something that I had not. I read Mrs. Palmer's works, and I obtained the blessing of a clean heart over twenty years ago. God used me first among the Catholics, and gave me souls. Praise His name; I do know He is a loving Saviour.

Singing—"The soul that on Jesus," &c.

The meeting closed with singing, prayer and the benediction.

HOLY LONGINGS SATISFIED.

Mrs. A. Southworth, Honeyeye Falls, N. Y., writes:

I have been a reader of the GUIDE nearly seven years. I started seven years ago to serve the Lord. For the past fifteen months I was all the time longing for holiness. During that time some one asked Sister Earl to take the GUIDE, and, as I live across the road, we united in subscribing for it. I cannot tell you how earnestly I prayed for the blessing of holiness, and you know God does not withhold any good thing from them that walk uprightly. So, as soon as I was willing to lay my all upon the altar, God came and took out all inbred sin and set me free. It was on the holy Sabbath, July 4th, five years ago. Praise His holy name! As I read the GUIDE I think how much I should enjoy being at your Tuesday meeting. Our Church has 300 members, but only a few enjoy full salvation. Our pastor attended the Ocean Grove meeting last year, and he told me all about it, and said he thought how much I would have enjoyed it. My heart is all aglow with desire for spiritual things. This life of perfect trust grows better and better as I advance. I am trying to reach the heights that God has prepared for His true followers. I cannot join with the vain and the foolish things some of our Church members do now. I have profitably read the life of Mrs. Carter and Mrs. Bella Cook.

GIVE what you can. To some one it may do better than you dare think.

OUR SOCIAL MEETING.

MOTTO.—"Loce as brethren; be pitiful, be courteous." I Peter 3: 8.

"My life in Thee, Thy life in me,
Make heaven forever mine."

OCEAN GROVE LOVE-FEAST.

Those who have never attended an Ocean Grove Lovefeast can have no conception of its wondrous interest and power. Perhaps 5,000 people are in attendance. After the opening exercises, President Stokes states that in consequence of the large number present, the usual distribution of bread and water, in token of Christian fellowship, will be omitted, and in place thereof he proposes that each one shake hands with the person sitting next to them. Instantly the multitude arise and such a scene of *hand-shaking* as is witnessed is deeply impressive. Then follows a waving of handkerchiefs, which adds to the interest, and at the opportune moment, Professor Sweney and his effective choir pour forth a tide of melody, in which the great congregation unites, and it is surely like a little heaven below. Then testimonies follow quickly, and at times a dozen persons are upon their feet eager to get in a word for Jesus. The following will serve to show the pith and point of the utterances:

—"I am from Germantown—fully saved in Christ."

—"The Holy Ghost lives in me."

—"I believe in the personality of the Holy Ghost."

—"Washed in the blood."

—"I have touched Jesus."

—"I've Jesus with me all the time."

—"I have been on the way nineteen years—happy in the Lord this morning."

—"Mrs. Lankford Palmer. "Seventy-two years intimacy with God."

—"Chauncey Shaffer—"A little more faith than a year ago."

—"Glory fills my soul."

—"Bishop Wilson (M. E. Church, South—"We know Him; we have tried Him. In the name of the M. E. Church, South, I bid you God-speed."

—"I am from Indiana. I am also from the fountain."

—"Jesus saves me to the very uttermost."

—"I know that my Redeemer liveth."

—Grace Weiser Davis sang, "My Beloved is mine," and said that was her testimony.

—"I am all ready to step into the chariot."

—"I am very happy in the Lord."

—"Rev. W. N. Ogborn—"This is that, and I have it."

—"Well, glory to God; Jesus saves me this morning."

—"I have moved into the state of grace."

—"I am sweetly saved."

—"The Lord is my strength and my salvation."

—"I want to say hallelujah, from a hallelujah religion, from a hallelujah conference, the old Baltimore Conference."

—"Nearly thirty years ago the Lord saved me."

—"Dr. Hanlon—"I thank God for full salvation." He asked how many enjoyed it, and the hands went up in all directions.

—"I feel glad for a full and free salvation."

"I am glad that the infirmities of age do not diminish my joy."

—"Dr. Reddy—"I love Jesus, hallelujah! I was converted when eighteen. I began to read Bramwell, Hester Ann Rogers, etc., and was sanctified."

—"Hallelujah this morning. He saves me to the uttermost."

—"I am a child of the King, and belong to the royal family."

—"Rev. R. J. Andrews—"I rejoice that I have the witness that these things are so."

—"Prof. Sweney said every one that has not spoken can express their experience in these words: *Jesus saves*," and while he was singing hundreds of hands went up.

JESUS, I WANT THEE.

Our valued correspondent, Mrs. M. N. Van Benschoten, writes—not for publication—but we cannot refrain from giving the precious testimony:

"My heart has been longing and asking for a new uplift, and it has come. I never was more busy and had so little quiet and leisure—but amid it all my heart continually says, "*O Jesus, I want thee!*" and He comes. A few mornings ago I awoke with the word "Peace, Peace" on my lips and repeating it in my mind over and over, so I said, "*Yea, Lord, I take it.*" And still came the echo, Peace, and then I looked clearly into the face of a new trial that bore down upon me, and I said, "Lord, all this day, as I walk this thorny path, help me to claim my heritage, this peace of Jesus." And beyond my thought, beyond any former experience my heart just leaned back and was at ease.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

ADORATION AND PRAISE.—The evangelical prophet Isaiah, says, "O Lord, Thou art my God; I will exalt Thee, I will praise Thy name, for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth." Note here, 1st Appropriation, "Thou art my God," 2nd Adoration,—I will exalt, etc., 3d Sufficient reasons—Thou hast done wonderful things, etc.

"WITH ALL MIGHT."

"There is a passage in Paul's letter to the Colossians of great fulness and significance. It reads thus: 'Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.'" Col. 1: 11.

In view of such a passage as this we are led to see that God does not design that His people should be weak, but on the contrary strong—strong for duty and for trial. The language here is very peculiar—"strengthened with all might." The Greek literally is, "Being made mighty with all might,"—divinely panoplied, armed at every point. And the standard or measure of this strengthening is here given: "According to His glorious power." All the manifestations of His power are glorious, but His "glorious power" is its manifestation in the realm of grace, in the provisions made for the strengthening and empowerment of saintly character and life. The pre-eminent provision is the gift and indwelling of the Holy Ghost. This puts in the heart of the believer infinite resources of power upon which he may draw in all the exigencies of life. Hence, in writing to the Ephesians, the apostle expresses it as being "strengthened with might by his spirit in the inward man."

Then we are to note the design of these communications of strength—"unto all patience and long suffering with joyfulness;" a truly sublime end. We are thus equipped that we may be ready for the fiery trials to which we are exposed and be triumphant therein. It is to be a triumph of "patience and long suffering." Here there is again a fulness of expression—"unto all patience" an eminent Biblical authority says: "Unto all patience," so as to attain to all patient endurance; persevering, enduring continuance in the faith, in spite of trials and persecutions, and seductions of false teachers. And *long-suffering* towards those whom one could repel—patience and endurance is exercised in respect to those whom one cannot repel." Dr. Clarke says, of *long-suffering*, "that it is long mindedness; never permitting a trial or provocation to get to the end of your patience." What a mind is that—nothing short of the Christly mind—that is a mind to the end of which neither trials, nor adversities, nor persecutions can reach—a mind that stretches beyond them all and sets them at defiance.

And here comes the climax—"with joyfulness" having a bright countenance in the furnace; strengthened so that the leaping flames cannot hurt, not even leaving the smell of fire upon the garments. There is the intermingling of hallelujahs with the hot blasts—the *hallelujah step* "walking unburnt in fire." This is not strained endurance, but patience and long-suffering in holy exultancy. The martyr-fires have lighted up our Christianity so that it has appeared in glory—glorying in tribulation—"taking joyfully the spoiling of goods," and rejoicing in being counted worthy to suffer for His name?

Surely this is *full salvation*—Divinely full—wondrously full. Upon its exercises of patience and long-suffering, with joyfulness, angels look admiringly over the heavenly battlements; fellow-sufferers interchange the glad hallelujahs, and an astonished world confesses the potency of the cross. We need more of these illustrious examples of "patience and long-suffering with joyfulness." Their multiplication will silence proud infidelity and give our Christianity a measureless sweep of power and glory. This is the logic of the life—logic on fire—the fire of a holy life. Reader, let it be yours to have such a life.

"FAITH will make our nights the fruitful mothers of brighter days."—SPURGEON.

CONFERENCE FIRES GLOWING!

By invitation of the Committee of Arrangements we have been privileged to make another visit to the Des Moines Conference, which convened in the Wesley Church, Des Moines, September 16th. We left New York on the 3d by the Pennsylvania Railroad, and after a magnificent trip, in *twenty five hours* arrived in Chicago. A smooth track, freedom from dust, and comfortable appointments make a journey like this delightful.

A week before Conference we spent quietly in the home of our son at Logan. On Sunday he asked his father to preach *three times*, in the afternoon at a country appointment five miles distant, and he was fresh enough to hold a prayer meeting, after preaching, in the evening.

Sabbath 13th was spent with Rev. J. H. Senseney, pastor of Wesley Church, Des Moines. We preached morning and evening, held a children's service in the afternoon, and went over to the Salvation Army meeting on a lot near by and gave them a word of encouragement. At night we had a good altar service, the altar and front seats being full of seekers. Under the labors of the devoted pastor, this Church is alive, and there is a constant revival, sinners being converted and believers sanctified. It was our joy to tarry under the roof of Bro. Senseney, and to enjoy the generous Christian hospitality of himself and excellent wife, until Conference closed, and we shall cherish their kindness in grateful remembrance.

Monday afternoon we had a profitable social meeting, and at night Bro. Nye gave us a stirring sermon, which was followed by good altar work. On Tuesday the monthly *All-Day Service* of the "Des Moines Holiness Band" was held. There was a good attendance of representative men and women of different branches of the Church. We enjoyed giving them a gospel message in the afternoon. At night a praise meeting was held, many members of the Conference being present, and a Church full of people. *Healthful hallelujahs* were born, and put in circulation, as the brethren told of the blessed revivals of the past year. No

wonder, after the Pentecostal visitation of the last Conference. That is in the Jerusalem order.

Conference opened on Wednesday morning with the usual sacramental service, Bishop Foss presiding. The Divine influence was realized. Each evening throughout the session we had preaching followed by altar work, excepting Saturday night, which was given to missions, and Chaplain McCabe well improved it. A large canvas tabernacle was erected across from the Church, and Bros. G. F. Detweiler, of the Conference, and George W. Wilson, of Illinois, evangelist, manned the Gospel batteries, and kept up a brisk fire upon the enemy, and the saving work went on. We had John Wesley meetings at 5½ A. M. which were precious. "A Prayer Roll" was formed by pasting sheets of paper together covered with written requests for prayer for unsaved friends. It was long enough to reach from the alcove behind the desk to the front of the altar. *Satan*, we believe, did not like the appearance of that *Roll*. Eternity will declare the result.

We preached before the Conference on Wednesday night; it was intensely hot—had a thorough *sulphur bath*—but there was an intenser glow inside than outside. Bro. Detweiler gave us a clear-cut sermon on *Gospel liberty*, in its fulness, on Friday night, and spirited altar work followed.

The sermon of Bishop Foss on Sabbath morning was a grand presentation of Christ the Messiah of God—unctuous and powerful. His calm, devout and gentlemanly bearing throughout the Conference strongly testified for Jesus, and enshrined him in many hearts. The love-feast preceding the sermon was a memorable one. Among the witnesses was a venerable preacher of African descent over a hundred years old. We will give his, and a number of other testimonies, in our next.

On Monday morning the last of our "*John Wesley meetings*" was held. It was a melting time. At the close we formed a circle of Christian love around the lecture room, taking hold of hands and singing

"Together let us sweetly live, &c.,

One gray-headed minister, who that morning had entered "*Beulah land*," stood with the tears flowing thick and fast, and said, "Brethren, I have an humble confession to make. I have been a moral coward on this subject. I have wanted

this blessing, but now I have it, and am going home to tell my people about it." The brethren and sisters promised to pray for each other daily. It was a sweet and not to be forgotten hour.

Despite the election of General Conference delegates, extreme heat—we never suffered so much in our lives—and other unfavorable circumstances, we may set this down as *another Conference on fire!* Glory to God! If, last year after the Pentecostal Conference, brought nearly 7,000 souls and \$26,000 for missions, what of this year? They ask for *ten thousand souls!* God grant them their desire!

To add to the pleasantness of this visit, we spent an agreeable afternoon in company with our son and his wife, with Brother C. C. Mabee and his family in their quiet and restful home. We also had the privilege of hearing our son discourse on Sabbath evening on our own loved theme, the gift of the Holy Ghost.

Before leaving Des Moines we called in at the N. W. Publishing House, and found things in good working order. The printing rooms are well equipped, the presses run by electricity, and the promise of success is cheering. We were sorry not to see our good brother, Isaiah Reid.

THE ECUMENICAL CONFERENCE.

As we write, the Ecumenical Conference, representing the various Methodist bodies throughout the world, has convened in Washington. Bishop Hurst was honored in being elected president. About 500 candidates were enrolled.

The program, we are sorry to say, was lamentably defective in one essential particular. There was no provision made for the examination of matters relating to the spiritual life of the Church—nothing respecting that which Mr. Wesley said was the special object for which the people called Methodists were raised up, viz. "*to spread Scriptural holiness over these lands.*" At the first Ecumenical Conference in London ten years ago, a day was given to "*entire sanctification*," and Dr. Newman, now Bishop Newman, presented an able paper. Why our American committee has omitted this great theme we know not. May God overrule the omission in some way so that His glory may be secured.

"Keeping Christ's commandments keeps the eye clear and the temper sweet."

AMONG THE BAPTISTS.

At the invitation of our good friend, Rev. L. S. Brown, pastor of the Baptist Church on Block Island, R. I., we went the latter part of August, accompanied by our beloved companion, to attend the Baptist Camp-Meeting. As we stepped ashore from the steamer we met Rev. Dr. Levy and wife, and Deacon Geo. M. Morse, who had given their messages and were homeward bound—sorry, indeed, we were to part with them. Pastor Brown escorted us to the "Ocean View Hotel," the finest house on the island, where we found superb quarters. Mr. Nicholas Ball, the proprietor, has a good Baptist wife, and so we were in excellent hands. The house is, in all respects, first class.

From Friday until Sabbath night we waited on the Lord in the Tabernacle by the sea, with the friends of Jesus. Sisters M. J. Reed, of Mass., Clara Tear, of Houghton, N. Y., and Rosa Williams, of N. H., were our efficient co-laborers in testimony, in preaching and in holy song. Sister Reed gave us two unctuous Gospel messages. The writer had three opportunities of declaring the truth.

Sabbath was a very stormy day, but three times we went through it to the hallowed place. It fell to our lot to preach in the morning. Sister Reed followed in the afternoon with a profitable discourse on "The excellent spirit which Daniel had," and in the evening we had "an open meeting" for testimony. It was, indeed, delightful to hear the good *Baptist deacons* testify so clearly of *full salvation*. One of the most interested attendants was a *Roman Catholic*, whose acquaintance we made at the hotel. He said "*he believed in holiness*," and reminded us that Madam Guyon and Fenelon were bright lights. Three times that stormy Sabbath day our Catholic friend was with us. May we not hope to see him in heaven?

At the close of the evening service we formed *A Christian Union*, striking hands together and singing,

"Blest be the tie that binds."

And angels surely were there as witnesses. We shall remember "*The Baptist Camp-Meeting*" on Block Island, and we trust the effect will be to greatly enlarge the borders of Zion.

"Love is the refreshing water, and the spring is the bosom of God."

THE GUIDE CATECHISM.

QUESTION 33.—Is this grace of perfect love to be publicly professed?

ANSWER.—Undoubtedly. The Scriptures teach that we should make grateful and open acknowledgement of the good gifts which we have received from our Father's hand. Both the Old and New Testaments agree as to this. The Psalms are full of invitations and injunctions to praise the Lord. For instance: "O magnify the Lord with me, and let us exalt His name together." "His praise shall continually be in my mouth." My mouth shall show forth thy praise," &c. Then the New Testament makes calls upon us for testimony equally explicit. But ye are a chosen generation . . . to show forth the praises of Him who hath called you out of darkness into His marvelous light." I. Peter 2 : 9. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." Philemon, 6. Note the words "every good thing."

QUESTION 34.—What is the common practice of the Church touching this matter?

ANSWER.—There is in all branches of the Church an increasing disposition to encourage Christian testimony. This is one of the hopeful signs of the times. In our denomination it has been the custom from the first to encourage young converts to confess Christ at the outset—and also for advanced believers to testify of the richer and fuller experiences. For this purpose class meetings and love feasts have been instituted, and in other Churches "Conference" meetings are held.

QUESTION 35.—Is our testimony concerning the experience of perfect love to be specific?

ANSWER.—Most assuredly. As perfect love or entire sanctification is a specific gift, so also should the testimony be specific. And it is preferable in giving this testimony to use the words of Scripture which are employed to describe this particular blessing. Jesus, it is to be observed, promises not to be ashamed at His final appearing of those who are not ashamed of *His words*. Let us then be explicit, giving a reason for the hope that is within us with meekness and fear.

"As you learn, teach; as you get, give; as you receive, distribute." SPURGEON.

SWORD-POINTS.

—"Now, therefore, ye are no more strangers and foreigners." Ephes. 2 : 19.

That is the dark and dreary condition of those who are out of Christ—"strangers and foreigners." How piteable! But, see, how grace changes it—"but fellow-citizens with the saints, and of the household of God." This is a joyous home-bringing, a change of relationship and blissful realizations.

—"Who being past feeling have given themselves over unto lasciviousness." Ephes. 4 : 19.

What a doleful condition—"past feeling" and given over to lasciviousness, to work all uncleanness with greediness." A mind benighted, a conscience seared, and pollution wrought with "greediness." This was the condition of the Gentiles—from all this the apostle calls the Ephesians. And we must stand aloof from all such abominations, and have our hiding place in "THE ROCK."

"Neither was guile found in his mouth." I. Peter 2 : 22.

This is spoken of Jesus. He was a guileless man. His speech was ever in simplicity and purity, without a tinge of guile. Are you like Him, beloved reader? Is your speech ever in guilelessness?

"When He was reviled, reviled not again." I. Peter 2 : 23.

Here is another characteristic of the adorable Christ. Who can stand in such a presence without wonder, love and praise? "When reviled, He reviled not again,"—no retaliation. How many say, "I will give as good as my enemies send." That is up to the high point of carnality—but it is not Christ-like. It is a better way to return blessing for railing. Can you? Do you?

"Which have forsaken the right way?" II. Peter 2 : 15.

This is descriptive of a certain class of Christian professors. They were *in the way*, walking therein, and finding rest for their souls. But they have forsaken the right way. They have returned to the dark mountains, their steps take hold on death! Who will hasten to rescue them?

OUR INQUIRY ROOM.

GOOD NEWS.—“And this is the promise that He hath promised us, **EVEN** eternal life.” 1. John 2 : 25.

JESUS AMONG THE INQUIRERS.

“And they asked Him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass.”

“And He said, Take heed that ye be not deceived, for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not, therefore, after them.”

“But when ye shall hear of wars and commotions, be not terrified, for these things must first come to pass; but the end is not by and by.”

Luke 20 : 7 c 9.

Jesus had been foretelling the destruction of the temple, saying, “There shall not be left one stone upon another that shall not be thrown down.” Then the inquiry was made, “When shall these things be,” &c. And the answer is before us. They were ever asking for a sign. The Master was pleased at this time to notify them of some of the precursors of the approaching calamity. There would be those who would claim to be “Christ,” and there would be wars and commotions. In these things, however, they must not be “terrified.”

So also will it be before the end of the world. False Christs will arise and there will be wars and commotions. We see the fulfilment of these predictions in part, now. There are those in this land who claim to be Christ, and the wars and commotions are existing. But the end is not “by and by,” or immediate.

God’s purposes, which are of great compass, must have time for their complete fulfilment. Not a “jot or tittle” shall fail.

“God is His own interpreter,
And He will make it plain.”

We are not to be “terrified” by the multiplied alarms and commotions, but to wait patiently. It is enough for us to know that we are upon the Rock, and shall be safe in the destroying shock. So secure are we in *Him* that we may

“Smile to see a burning world.”

Let us abide in Him and trust, and not be afraid. We, as the followers of Jesus, may well say in the language of the Psalmist: “Therefore will not we fear though the earth be removed and the mountains be carried into the midst of the sea.”

Let us not then spend precious time in endeavoring to solve difficult Bible problems about the advent, but let us occupy till He come, and be found of Him in peace. That will indeed be a glorious and eternal consummation, filling angels with wonders and delight. Let us give all our diligence to make it sure. Praise the Lord.

“AN EVIL HEART OF UNBELIEF.”

This is often fostered by dwelling unconsciously or thoughtlessly on perplexing and unsolvable questions. The thoughts may be directly injected by the evil one, or be presented through the agency of a person. “Hidden things belong to the Lord our God!” This, in a thousand instances, would be a sufficient answer. But genuine personal experience is many times the best answer to ourselves or others. For ourselves it makes doubt flee away like the mists before the glorious rising sun; to others it is the best possible proof of our honesty, and of the truth of our holy religion. Indeed, nothing will keep the evil-omened bird of doubt out of our own hearts, but frequent baptisms of the Holy Ghost. It may seem very strange, that one long experienced in the things of God should ever be induced to doubt seriously or distressingly on Scripture truth. We need, however, only to refer to our own experience to convince us how troubled it is possible to become, at least for a season, with an evil heart of unbelief—that is, if we have become but a little cold or careless.

“Take heed,” says the apostle. Ah, we may well listen to the warning, for who has not had battle after battle with insinuating doubt, especially before becoming grounded and settled in the truths of the Gospel?

This is here given as the cause of “departing from the living God!” Faith is the only effective shield, and if this is once dropped, only for a moment, how the death-dealing arrows pour into our defencelessness!

Aye, this evil, stony heart needs to be entirely taken away, and a heart of flesh on which the statutes of the Lord can be impressively written given in its stead, according to the precious promise of God in Isaiah. Let every one seek to keep his heart in the lively exercise of faith.

S. M. PALMER.

PRAYER ASSIMILATING.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence, and being much with God in this way, it is powerfully assimilated to Him by converse with Him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is molded further to the likeness of God, is stamped with clearer characters of Him, by being much with Him, becomes more like God, more holy and spiritual, and, like Moses, brings back a bright shining from the mount.—*Archbishop Leighton.*

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH. "Let all your things be done with charity (love). I. Cor. 16: 13.

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6: 27; I. Kings 6: 13; Lam. 3: 56; Psa. 115: 18.
2. Exod. 34: 21; Isa. 56: 2; I. Cor. 14: 15; Jer. 10: 10.
3. I. Sam. 7: 3; I. Kings 8: 23; Psa. 119: 144; Psa. 86: 10.
4. John 16: 33; Jer. 33: 3; Psa. 51: 8; Psa. 89: 5.
5. Phil. 2: 16; II. Tim. 2: 19; Psa. 88: 13; Psa. 95: 3.
6. II. Chron. 20: 15; II. Chron. 25: 8; Psa. 31: 4; Psa. 103: 22.
7. Psa. 105: 2; Rom. 8: 31; Psa. 119: 34; Psa. 115: 1.
8. Titus 3: 2; I. Peter 3: 10; Psa. 119: 37; Sol. Song 2: 4.
9. Deut. 13: 17; Psa. 24: 5; Psa. 19: 12; Psa. 48: 10.
10. Ephes. 5: 8; II. Cor. 5: 1; Isa. 65: 24; Psa. 46: 7.
11. Rev. 1: 17; Isa. 30: 15; Jer. 17: 14; Psa. 27: 6.
12. Eccles. 9: 10; Prov. 11: 28; Psa. 94: 3; Psa. 103: 20.
13. I. Tim. 3: 9; Psa. 37: 29; Heb. 3: 6; Jer. 31: 12.
14. Ephes. 6: 7; John 7: 17; Ephes. 1: 17; Psa. 100: 5.
15. James 1: 22; Isa. 59: 1; I. Kings 8: 39; Zeph. 3: 17.
16. I. Thess. 5: 22; Mark 6: 50; Judges 10: 15; Dan. 4: 2.
17. Ephes. 5: 10; Luke 1: 35; Rom. 15: 13; I. Chron. 16: 35.
18. Gal. 6: 2; Job. 22: 28; Hab. 3: 2; Psa. 119: 52.
19. I. Peter 4: 1; Psa. 149: 1; II. Sam. 7: 18; Rev. 12: 12.
20. Gal. 6: 1; Prov. 10: 12; Dan. 9: 19; Luke 1: 64.
21. I. Thess. 4: 11; Heb. 10: 36; Col. 1: 9; Psa. 108: 1.
22. Joel 2: 13; Isa. 54: 8; Psa. 119: 76; Psa. 116: 19.
23. Rom. 14: 1; Rom. 14: 4; Psa. 99: 8; Rom. 15: 9.
24. Col. 2: 6; II. Peter 1: 11; Psa. 5: 3; Psa. 13: 6.
25. II. Peter 3: 8; II. Peter 3: 9; Matt. 6: 6; I. Chron. 16: 10.
26. Jer. 51: 10; Acts 1: 8; John 20: 22; Acts 9: 31.
27. Mark 11: 25; Luke 6: 37; I. Kings 8: 50; Neh. 8: 17.
28. Prov. 4: 23; Isa. 45: 17; Zech. 8: 24; Isa. 63: 7.
29. Zech. 1: 3; Psa. 72: 14; Psa. 119: 149; I. Tim. 6: 16.
30. Col. 3: 17; Matt. 28: 18; Psa. 45: 7; Exod. 15: 6.

STUDIES FOR THE SABBATH.

Sabbath, Nov. 1.—Love to Christ. Promises to. II. Tim. 4: 8; Isa. 1: 12.

Sabbath, Nov. 8. Commanded by Christ. John 13: 34; 15: 12; I. John 3: 23.

Sabbath, Nov. 15.—Those who have it are loved by the Father. John 14: 21; 16: 27.

Sabbath, Nov. 22.—Are loved by Christ. Prov. 8: 17; John 14: 21.

Sabbath, Nov. 29.—They commune with God and Christ. John 14: 23.

STUDIES FOR THE WEEK.

First week.—MEEKNESS—Christ set an example of. Psa. 45: 4; Matt. 11: 29.

Second week.—A fruit of the Spirit. Gal. 5: 22, 23.

Third week.—Saints should seek. Zeph. 2: 3.

Fourth week.—Should exhibit in conduct. James 3: 13.

CLOSET PRAYER.

A CHEERING ASSURANCE.—"For this I know shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Phil. 1: 19.

ON YOUR KNEES.—Occasionally, during the month, let us read on our knees. Matt. 6: 16 c 8.

SING UNTO THE LORD, Hymn No. 706 in the Methodist Hymnal, commencing

"Prayer is the breath of God in man,
Returning whence it came, etc."

UNION IN CLOSET PRAYER.

GENERAL REQUEST:

That as the result of the Ecumenical Conference, held in Washington, the baptism of the Holy Ghost may be richly bestowed upon all branches of Methodism.

SPECIAL REQUESTS:

Ohio.—S—For a family to be saved; living near the Church but never attending.

Vermont.—L—A sister in trying circumstances to have Divine help.

New Jersey.—S—A sister to have clear evidence of entire sanctification.

Dakota.—N—That a minister may be filled with the Spirit.

Canada.—For a brother laboring under strong delusion.

VINEYARD SERVICE.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3: 15.

What a ruler—the peace of God in the heart—a peace springing from the actual presence of God in the heart! And this, too, by actual design—to this we are "called." Being in possession of this peace, it will be easy to obey the injunction, "And be ye thankful"—a cause of thankfulness transcending all other.

WORK FOR YOU:

1. Have you a child unsaved? Pray and work specially for his or her salvation this month.

2. Have you any one in your employ, in your home or in your business unconverted? Devote yourself earnestly to that one.

3. Strive to get that moralist in your congregation to Christ.

4. Attend to the street corner loungers.

5. Watch for serious countenances in the congregation. Follow up the dart of truth.

6. Are any unsaved in your Sunday School class? Pray and work for their conversion.

7. Be active. Work for Jesus—solely for His glory, and in reliance upon His strength. Let it be your constant aim to be a sole winner. Thus will Christ be eminently glorified in you.

THE CHRISTLY SPIRIT.—"Being reviled, we bless; being persecuted we suffer it." I. Cor. 4: 12.

Human nature, unsanctified, will not do this. But, by the power of the indwelling Christ, we can, and ought to do it. Unbelievers, observing this Christly spirit, will be favorably impressed.

THE GUIDE PRAYER UNION.

The day for special prayer this month is

Tuesday, November 10.

The Scripture for the day is Hebrews 11th Chapter, and the Hymn for the day is No. 316, in the Methodist Hymnal.

EDITORIAL BRIEFS.

"Looking into Jesus the author and finisher of our faith." Heb. 12: 2.

Here is the great object, JESUS, worthy to fill the whole compass of our vision. Fix your eye steadily upon Him. Your faith will gather strength thereby.

—A NEW TRACT.—We shall print the sermon of Rev. Wallace MacMullen, given in this number in tract form. We want it to be scattered broadcast. This able young minister has been brought out into a clear experience of entire sanctification, and God is using him. Price of the tract, 3 cents each; 30 cents per dozen.

—Miss Isabella S. Leonard has returned to England. As we parted with her on the ship, "City of Berlin," she wrote the following testimony and handed it to us:

This morning Jesus is mine in all His cleansing and sanctifying power. Glory to His name! Twice, in my early wakings, the precious words have been sweetly in my mind—"Around thee and beneath are spread the Everlasting Arms." As I go to England again I rejoice to be going for His work—whose I am and whom I so gladly serve. He is all and in all to my soul. Hallelujah!

IN ENGLAND.—Bros. McDonald, Watson and Gill have been holding meetings on the line of holiness with good success. Their work has been chiefly among the *Primitive Methodists*.

—*It is well for the holiest to have a getting-down time frequently.*

—POWER IN THE PULPIT.—We listened last month, one evening, to the eminent Scotch minister, Rev. John McNeil. It was his closing sermon in this country, for the present at least, and was preached in Dr. Hall's Church, the spacious audience room being crowded. The sermon was a mighty presentation of Gospel truth, based on I Sam. 22: 1, 2. A memorable hour.

—"OLD ASHBURY."—"This is the familiar name by which one of our Churches, situated on Washington Square, is called. Dr. J. S. Stone is the pastor. He is making it a great centre of missionary operations. That is the way to do with Churches that cannot otherwise be sustained. We were there at his "mass meeting" on a late Sabbath afternoon. Dr. Stephenson, president of the British Conference, made an interesting address, and his daughter, "Sister Dora," as she is called, a deaconess in connection with his Orphan work in London, sang some very sweet pieces, her father playing the organ, which was interesting to us. In the evening we returned to the "men's meeting," at 6½ o'clock. The lecture-room was full. They give them tea and follow it up with a Gospel meeting. We heard some blessed testimonies. At 7½ we listened to Dr. Stone giving one of his stereopticon sermons in front of the Church to a large audience. Success to this valiant worker. Go and visit the Church and help the pastor.

—PRACTICAL HOLINESS.—A sister in Des Moines, Ia., during the Conference, said to her next door neighbor, "You would like to go to some of the meetings during Conference, but you have a baby. I will come and take care of it half the time, so you can go." That looks like the pure article.

—DENY YOURSELF.—Sister Laub, wife of H. C. Laub, of Denison, Ia., who knows what holiness means, preferred to remain at home instead of going to Conference, in order to have the money to use for good purposes. She sent a check for \$100 to the W. C. T. U. at the Conference anniversary, the result of some of her *savings*. Reader, in what do you deny yourself?

—A QUESTION.—How much can you, by economy and a wise disposition of means, lay by you in store to devote to the circulation of holy literature before January 1st? *How much?* Suppose you try to make your one dollar usually spent for this object, *five dollars*—or, the five dollars twenty. Pray about this and see how the Lord will direct.

—THE FORCE OF EVANGELISTS ENLARGING.—Our dear brother, S. A. Kean, of the Cincinnati Conference, has retired from the pastorate to engage in evangelistic work. He proposes to visit Conferences and charges as he may be invited. We believe this is of God, and that our brother will be crowned with abundant success. He has already a number of invitations to Conferences. Let the Conference fires blaze all around. Bishop Warren has lately uttered his voice, strongly, for revival Conferences. Address Rev. S. A. Kean, care Cranston & Stowe, Cincinnati, O.

—A MESSAGE OF LOVE.—While we were in the battle at the Des Moines Conference, Bishop Ninde, presiding in another Conference, sent his love to us. It gave us new inspiration.

—ANOTHER EVANGELIST.—Rev. P. S. Butts, twelve years a successful pastor, is devoting himself to evangelistic work. His address is Gallipolis, Ohio.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Jersey City.* At a meeting in a Chapel, a gracious work. Bro. Osborn and wife aiding.

—*Woodstock, 161st Street, N. Y.* A Home Camp-Meeting has been held here with saving results. R. Pierce, pastor.

—*Round Lake, N. Y.* This meeting was in charge of Rev. Thomas Harrison, and many professed conversion.

—*Santa Paula Camp-Meeting.* About 150 conversions are reported, and 100 received the baptism of the Holy Ghost.

Iowa. Bro. Bruce reports to *The Highway*, that the Tabernacle Meeting, at Hubbard, was attended with good results. Quite a number were converted and some sanctified.

Washington, Md., Grove, Camp-Meeting. There is said to have been a very solid work there. The last night was one of "victory, power and joy." 26 penitents received the joy of salvation.

—*Juniata Valley, Pa., Camp-Meeting.* This year has taken on new life. "The power of the Lord was present to heal." Sinners were converted, backsliders reclaimed, and believers entirely sanctified.

—*Sing Sing, N. Y., Camp-Meeting.* This meeting, this year, was in charge of Rev. W. C. Willing. A good work in getting sinners converted and believers sanctified was accomplished. The Swedish services were very effective.

—*Sea Cliff, N. Y.* The German Camp-Meeting was a season of great spiritual power. Quite a number professed to find Christ, and there were some conversions of remarkable power. The work of entire sanctification was gracious.

—*Ohio Conference Camp-Meeting.* The Epworth League did effective service. Every evening a round about prayer meeting was held. About 200 Leaguers would itinerate from one part of the camp to another, holding short services with profit.

—*Camp Meeting, Sterling, Mass.* The meeting this year was in charge of Rev. J. Mudge, on account of the physical disability of the presiding elder. The meeting, though interfered with by the rain, is reported as a good one, and a number of conversions occurred, among them that of a Roman Catholic girl.

—*Women's Union Holiness Camp-Meeting.* A correspondent gives us an interesting account of this meeting at Mount Tabor, N. J. Sister Isabella Leonard, Amanda Smith and other good workers were there. The work of soul-saving went on graciously—our correspondent gives an account of interesting cases.

FROM THE FOREIGN FIELD.

—*Japan.* The Japan Conference voted in favor of having a bishop resident in China or Japan. An interesting Wesley Memorial Service was held. Bishop Goodsell and others made addresses.

—*Germany.*—The Conference was held at Heilbronn, (well of salvation) Wurttemberg, Bishop Walden, presiding. Many revivals had occurred during the year, and 1,256 probationers were reported.

—*South America.* Rev. Mr. Wood and Rev. Dr. Drees, who are at the head of our missions in South America, propose to prepare for the World's Columbian Exposition and exhibit showing the progress and results of the evangelical missionary work on that continent, and it is believed the other denominations will unite with them.

England.—The Church of England has a membership of 15,000,000, and its gifts for foreign missions approximate \$3,000,000 annually.

General Booth announces that he has already received \$50,000 more than the \$500,000 asked for, and besides has a pledge for \$50,000 additional, and so is at liberty to begin the execution of his colossal social reform scheme in behalf of the poor of the cities of England.

The London "Society for Promoting Christianity among the Jews" has 130 agents, of whom 78 are Christian Israelites. In the United Kingdom there are about 5,000 Christian Israelites.

The British and Foreign Bible Society circulated last year 4,000,000 copies of the Scriptures, in whole or part.

—*Africa.*—The Livingstonia Mission of the Scottish Free Church, the first one founded in Central Africa, dates from 1875, and now, at the end of fifteen years, has 44 stations, 121 missionaries, and 1,800 adult converts.

JAPAN.—There are 92 Christian Churches in the city of Tokio. The first one was erected only twenty-five years ago.

INDIA.—The Mission to lepers is doing good and the British Society is extending its operations. It has in India over twenty centres of activity. It asks but £6 a year to support one leper, and £20 for the same period to furnish a Christian teacher to any of its asylums.


"The Anglo-Indian Temperance Association" is a vigorous agency, helpful in many phases of Hindu life. In the last winter campaign above 100 meetings were held, attended by audiences aggregating 200,000. It is rejoicing in the decreed abolition of the out-still system, the closing of 10,000 liquor shops in Madras, and their diminution in the Punjab. It is expected that the Association will exert a wide influence.

GUIDE HYMNAL


Unutterable.

C. T.

CLARA TEAR.



1. Oh, that I had power to ut - ter, Je - sus, what thy beauties be !
 2. Help, oh, help, angelic voic - es, Yet ye miss the crowning theme ;
 3. Who, my soul, throughout creation, More than thou shouldst praises bring ?
 4. Oh, the pain, the bliss of try - ing To express with stam'ring tongue ;



Breaks my heart to tell the gladness That thy presence brings to me.
 Ye were pure, it was the sin - ful Je - sus suffered to redeem.
 Once a slave, condemned, forsak - en, Now companion of the King.
 What in feeble human language Nev - er can be said or sung !

CHORUS.



Chiefest one among ten thousand, Lamb who bled on Cal - va - ry ;



Thou art al - to - gether love - ly, Thou art all in all to me

5 Pain for words that seem so meager ;
 Bliss, as with each burst of praise
 Clearer visions of his glory
 Dawn upon the wond'ring gaze.

6 Hasten, Lord, the blessed morning
 When the stam'rer shall be free ;
 When this bursting heart more fitly
 May express it's love for thee.

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From "Radiant Songs." John J. Hood, Philadelphia, Pa. Price, 35 Cents.



DECEMBER, 1891.

GOLDEN LESSONS FROM THE GREAT TEACHER.

"Father, I will that they also, whom Thou hast given me, be with me where I am ; that they may behold my glory, which Thou hast given me : for Thou lovest me before the foundation of the world." John 17 24

THE WILL OF JESUS, how comprehensive—how grand ! It was breathed into the ear of the Eternal Father on the eve of Christ's return to the glory which He had with Him before the foundation of the world.

His will, as here expressed, has reference to the saints, given to Him of the Father, and redeemed by His own precious blood. He asks that these may be with Him, in His eternal kingdom, in blissful union and communion with Himself. That will surely be a grand termination of earth's sorrows and conflicts, to be admitted to His presence and to be forever in fellowship with the adorable Redeemer.

And the purpose of this exaltation is distinctively declared "*that they may behold my glory.*" There have been some revelations of His glory to men on the earth which have been overpowering. To the prophet Isaiah, to disciples on the mount of transfiguration, and to John in the

Isle of Patmos, there was an unfolding of the splendors of His personal character and appearance which brought each of them to a posture of utter prostration and expressions of admiration. But what of these revelations to the eye of sense in comparison with the glory which will be manifested in the realm celestial. The glory of His personal presence, of His ineffable character, of His mediatorial triumphs, and of His eternal dominion, will be rapturous indeed.

All this, and more than human or angelic mind can conceive, or language express, belong to the everlasting inheritance of the saints. His will has been made known to the Father, and we may be sure the Father will grant His request. Lift up your heads then, O ye saints of the Lord—the day of your redemption draweth nigh. Be patient and persevering amid all the afflictions and conflicts of earthly life. Endure hardness as good soldiers. Victory is assured—it will be complete, glorious and eternal.

THE WORD OF GOD.

"Preach the Word; be instant in season, out of season. II. Tim. 4: 2.

"Jesus, thou all redeeming Lord,
Thy blessing we implore:
Open the door to preach Thy Word,
The great, effectual door."

THE SERMON.

THE LIFE MORE ABUNDANT.

BY REV. E. T. CURNICK.

TEXT:—"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

THESE great words of Jesus well demand our closest and most prayerful study.

At the outset we are met by the question: What is life? The answer must be: Life is an unknown mystery. It is an essence so potent and necessary that without it conscious existence would be impossible; and yet so secret and elusive, that the chemist cannot weigh it in scales, the artist cannot photograph it, the philosopher is unable to trace it to its hiding place. However, while we are ignorant of the life-principle, even natural life is such an inestimable boon that no man willingly parts with it, unless under extreme circumstances.

Two thoughts are contained in the text:

I. Jesus comes to give to the world spiritual life.

II. He provides for his followers also the more abundant life.

I. No truth is more clearly revealed in the Bible than that Christ is the only fountain of life in the human soul. "In him was life; and the life was the light

of men." John 1: 4. "I am the way and the truth, and the life." John 14: 6. "I am the resurrection and the life." John 11: 25. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." II. Tim. 1: 10.

In his marvelous discourse to the Jews in Capernaum, as recorded in John 6th chapter, our Saviour emphasizes this thought. He says: "The bread of God is he which cometh down from heaven, and giveth life unto the world." Again: "I am the living bread which came down from heaven; if any man shall eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Christ here distinctly states, that He giveth life unto the world. Apart from Him then, the world was, and is, morally dead. Let us examine this matter. When Adam fell in Eden he forfeited that life which otherwise would have descended to his children through all the generations.

"In Adam all die." Now Christ gave His life for the life of the world—that is, the life which he surrendered is equal in value, and more than equal, to all the life of humanity which was lost in the fall. So, thank God, "in Christ shall all be made alive." The sacrifice on Calvary answers to man's loss in Paradise.

The conclusion logically follows: if we are utterly without life, and Jesus communicates his life to our souls, then it is the Christ that we have within us. Let me illustrate. We say, all vegetable life in the world depends upon the sun. Now suppose for some cause the earth is removed from the sun, so that his rays fall not at all upon this planet. Everything will suddenly and surely die. But again, the sun bursts forth, and we see a return of forest and grass-land, fruit and flower, sparkling brook and flowing river. Is not all this life and beauty the gift of the sun; and the earth lives by the sun?

So man by nature is utterly removed from Jesus, the Sun of Righteousness, and is dead and dark and desolate. When by faith he receives Christ into his soul, he at once has light, beauty and life.

We must remember that the Christ life in the soul is not separate and apart from the soul itself. The very fibers of man's spiritual nature are shot through with the glorious light of the Divine life. To use the figure Jesus employed: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." When a man partakes of physical meat the food becomes a part of his body, and his body becomes one with the food. It is impossible to separate the two, so perfectly are they adapted to each other, and so completely are they assimilated together.

So it is with Christ and the soul. Our Saviour uses a material figure to illustrate a most important and spiritual truth; namely, that when He gives life to the soul—especially the fulness of life—His nature so blends with the human nature, that when you see one you see both; the Divine comes into the human, and the human is taken up into the Divine.

The Christ-life coming into the human soul—first in the new birth, and later in a richer manifestation—constitutes him a marvelously reconstructed being. It is more than a revolution, it is a new creation. The greatest fact of all is, the dead soul is alive in Christ. This is the base of all other states and transformations. When a man has this life he is "a new creature, old things have passed away, behold all things are become new."

His relations to the universe are changed at that moment; to God the Father, to Jesus Christ, the Son, and to the Holy Spirit. Before, he was in the world and of it; now he is chosen out of the world, and he loves it not.

The instant the life from above is im-

parted, his name is written in heaven, and he has escaped the torments of endless death.

The greatest change is in himself. Before, the carnal nature reigned in his flesh and spirit; now, the spiritual man dominates the fleshly nature, and he keeps his body under.

II. *Christ is the source of the more abundant life.*

If the beginning of Christ's life in the soul be glorious, what an excess of glory belongs to the more abundant life which he gives! The degree of spiritual life and power in the Christian is measured by the amount of faith he possesses. Without faith in Jesus there is no moral vitality; a weak faith denotes feeble life; but a mighty trust claims and insures the fulness of religious life and potency.

Many believers, mature in age, like the Corinthians Paul addressed, remain in the babe-state of heart. Moral debility and abnormal tendencies, unremoved through a want of faith in the promises, retard the incoming of the complete life of Jesus in the soul.

1. The more abundant life consists in the perfect cleansing of the soul from all outward and inward sin by the blood of Christ and the fire of the Holy Spirit, and the perfect filling of the heart with the nature of the Son of God. Now every fiber of the purified being pulsates with heavenly vitality. The effulgence of life has forced out the latent evil, has pulled up and cast out the roots of bitterness; only healthful currents flow through the channels of the soul.

When the Christ is fully formed within the Christian, the hope of glory, there is no weakness, no antagonism to his nature, but such a oneness that the redeemed can say, "I live; yet not I, but Christ liveth in me."

2. When this life enters into a man, how he grows! The conditions are all favorable. He is like a perfectly healthful tree planted in some tropic clime; soil inexhaustible, the waters of a mighty

river laving its roots, the bright sunshine drawing the sap into leaf and fruit. Psalm 1: 3. He increases in knowledge. The obscuring power of sin being removed, the all-illuminating Spirit reveals to him the words of Jesus, and he appropriates them to his needs and comforts.

He strives like a man of might. Within his soul the life powers surge and leap as though they would break through their bounds. Like the stamping war-horse, hearing the noise of battle, he is eager for the fray. Conscious of the Divine strength within him he cries: "A bow of steel is broken by my hand; I can run through a troop of the enemy, or jump over a wall of opposition."

Imitating the Christ within him, he is strong, not to destroy, but to save. Ever he goes about doing good; comforting the distressed, feeding the hungry, clothing the naked, ready for every work of faith and labor of love.

Better than all, having the mind of Jesus, he shows it in his life; hence he is lowly and humble, patient in tribulation, meek before the oppressor, tender, forgiving, longsuffering and kind. At last he mounts to the skies, where seated on the throne with his Saviour, the Divine life within him expands through a blissful eternity. Amen.

There are many who estimate their life on earth by their sorrows and misfortunes. Through a great many lives the plowshare hath gone very deep, turning up a terrible furrow. You have been betrayed and misrepresented, and set upon, and slapped of impertinence, and pounded of misfortune. The brightest life must have its shadows, and the smoothest path its thorns. On the happiest brood the hawk pounces. No escape from trouble of some kind. And so sometimes through taste, and sometimes through learned menace, and sometimes through physical distress, ay, in ten thousand ways troubles come to harass and annoy. And yet it is unfair to measure a man's life by his misfortunes, because where there is one stalk of nightshade there are fifty marigolds and harebells; where there is one cloud thunder-charged, there are hundreds that stray across the heavens, the glory of land and sky in their bosom. —*Talmage*.

HOLINESS IN PROVERBS.

GOD'S OMNISCIENCE.—"The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3.

This is a terrible passage for ungodly men—they dislike to think of it. God's eyes are in every place beholding the evil and the good, as to them a cause of alarm. But to the holy, those who are steadily walking in the way of God's commandments, and keeping themselves unspotted from the world, to such it is a source of the highest encouragement. They know that God thoroughly understands them, whether men do or not. His eye discerns all their secret springs of action, and He knows the purity of their intentions, that they seek His glory, and His only.

THE BLESSEDNESS OF FAITH.

BY REV. JOHN PARKER.



ON the testimony of Jesus Christ to Thomas,—faith is compensated for all it loses by lack of sight.—that the highest blessedness does not come along the line of the senses. "Blessed are they that have not seen, and yet have believed." The men of this world live within the limitations of a realm of sense only. They can only accept what by the senses can be estimated and understood, what they can see, or touch, or taste or measure. To them the infinite realm above the eyes and ears and other senses is distant and uncertain. Jesus said of the unsearchable treasures of the Holy Spirit—"the world knoweth Him not because it seeth Him not,"—it cannot know what it cannot see,—“but ye know Him.” How do believers know the Holy Spirit? As they know all other spiritual things—by faith. The world has no knowledge of an unseen realm—the Christian has. Thus the man of the earth-life only, is living under the most painful limitations, for he is rubbing against and is just led by the myriad mysteries—not to be estimated by the senses and therefore not by him fully believed, because not understood. Life to him is a mystery, without any great purpose or value. God is a mystery—distant, dark and to be

dreaded. The incarnation and person of Christ is a mystery, for he can see no need of His atonement. The Holy Spirit is the greatest of all mysteries—for he can see no place for His operations in the kingdom of nature, and of the realm of grace he knows nothing. But to faith nothing is a mystery which God has revealed. It may not be fully comprehended by him,—and may not yield to the analysis of reason, but it is, and is reasonable, because God says so. Faith asks no signs, is not impatient for demonstration, it can wait to see, or rest on God's word without seeing forever. "Blessed are they that have believed,"—for to them eternal things are so real, they become facts and such facts are motives to a holy life. And faith has immeasurably widened the realm of existence. This realm is more now than in the incalendered infinity of space—in which suns burn and worlds move to the harmony of inflexible law. It is the Infinite beyond infinity. It is being and blessedness—in Divine fellowship beyond the boundaries of time and earth. It is God, and my poor selfhood now redeemed, recovered and home again, in as real companionship as if I had never sinned.

How blessed the realm of faith also, because all the promises of God are so real there. To sense the promises are nothing but shadowy possibilities. Sense says,—“If there is a God—He may have said these things, and He may fulfil them to some one at sometime, but my life's burdens are made no lighter by these presumptions, for how can I know if God has spoken them at all, or if he has, how can I know they are intended for me.” But to faith all the promises are in Him (Christ)—yea and Amen, that is certainty. They are real staves on which weariness finds real support, they are pledges of Divine sufficiency and prophecies of Divine success. They are pledges of God's munificence, who is inclined to be infinitely richer in His gifts

than our deservings, but to faith fed by obedience they are all and always certainty.

In this life every one is a captive or a conqueror. You may not hear his chains,—its links may be silken and noiseless—but you will know his captive state by his consent to bear his bondage without resistance. The true Christian is known by his resistance to sin, to the flesh and the world, influences that would reconquer him. He was a captive, his chain is broken, but the enemy is alert to enslave him again. Hence he wrestles but not against flesh and blood,—his equals—but against principalities and powers and evil spirits,—the rulers of the darkness of this world. “He fights—not as one that beateth the air.”—a shadowy, but a real enemy. He “takes unto himself the whole armor of God”—because he absolutely needs it. He watches a vigilant foe. He “so runs” subjecting himself to the discipline and laws of the course that he may win. But his running, watching, fighting, are all occasioned by his faith, and by this he conquers. This is the victory that overcomes the world and all its allies, even our faith. The faith makes real and present, God and His care for us; Christ and His love to us; the Holy Spirit and His purpose and interest in guiding and comforting us,—faith sees the coming judgment and the parting heaven, it believes victory possible and obtains it.

Thus everything dear to a Christian's heart is apprehended and obtained—not by sight, but by faith. In pity for poor, sorrowing Thomas Jesus indulged the sense of sight and feeling, but declared that the highest blessedness was not given to such kinds of credence. As if He had said all cannot see and feel my pierced hands and spear-gashed side—but neither is it necessary to salvation. Spiritual devotion and lasting blessedness come not to sight as evidence that I am risen, behold my hands and my feet, and doubt no more; but to

the uttermost limits of time men will reach a blessedness greater than thine Thomas. They will behold, in my resurrection and light, but without sight, the infinite King and Saviour. They will abandon idols seen and believe in the unseen, and my peace shall attest their pardon and the beginning of a new life. For being justified by faith they shall have peace with God. For "He that believeth hath everlasting life." "He that believeth hath the witness in himself." Men believe in a personal God of providence and power, and yet their hearts are filled with fear and despair, because they are full of sin—"believe in me and let the troubles of your heart cease."

To faith all things are possible says our Divine Lord, to it all misgivings as to the truth of Christianity yield, all doubts as to God's love for and interest in us; all uncertainty as to the great mystery of the future life, and apart from the resurrection of Christ and His revelation how dead the silence and how dark the uncertainty which wrap in cold blackness this most far-reaching theme. To a life of mere sense it is appalling, but to faith it is radiant certainty, as the morning at the empty tomb of Jesus. "I know that my Redeemer liveth and after decay has dishonored my flesh, and all evidences are lost that I once trod this earth—I shall see God, see Him for myself."

It takes a heart in sympathy with Christ to appreciate His real character. Even a little child may know and love Jesus. Dannecker, the famous sculptor, made a statue of Christ, and when it was finished called in a child and asked her who it was. She said it was some great man. Then the artist studied the life of Christ, and put into the face of his statue tenderness and beauty as the Scriptures reveal them. Again he called the child to the unveiling, asking, "Who is it?" At once she answered, "It is, 'Suffer little children to come unto me.'"—*Selected.*

Welcome such hours when the Scripture is open with a new meaning.

HOLINESS IN PROVERBS.

HEART STUDY.—"The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things." Prov. 15: 28.

Here is a strong contrast. The wicked have an open mouth, an unbridled tongue, ever ready to pour out evil things. But the righteous are careful, they have a watch set at the door of their lips. Before they answer in any matter they ponder it in their heart so that the answer shall be in wisdom and in the fear of the Lord. Holiness directs their judgment, and their tongue uttereth excellent words. Hence, James tells us that a well-ordered tongue is a mark of perfection.

THE OUTER LIFE OF HOLINESS.

BY DOUGAN CLARK, M.D.

Third Paper.



THE outer life of holiness is manifested by the *habit of believing God*. We all know that what is done repeatedly, or very frequently becomes easy by the mere fact of repetition. This is the law of habit. All the powers of the mind, as well as those of the body are influenced by this law. And what is true of memory, reasoning, walking, riding and all other mental and bodily operations, is also true of believing. There is such a thing as a *faith-habit*, to which the individual who is possessed of it, naturally and easily, and as a matter of course, believes God's promises, and as a consequence naturally and easily obeys His commands.

To form this blessed habit and to sustain it, we must employ our will-power. We must accept the dictum of the poet, that

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

And so we must determine and resolve, and act upon the determination and resolution that whomsoever or whatever else we may believe or not believe, we *will believe God*.

In his excellent work "The Life of Faith," the late Thomas C. Upham, D.D.

D., quotes from "a pious person who is said to have died in the triumphs of faith," these expressions, viz. "I have given God my undivided heart; believing that He does accept of it, and believing that the blood of Christ cleanseth us from all sin. Like a stone which the builder takes, and puts on the foundation, so do I lie on Christ's blood and God's promises; giving God my soul and body, a living sacrifice, and covenanting with Him never to doubt more. My language is, *I will believe, I will sooner die than doubt.*"

But here some one may interpose an objection. He may say belief is not a matter of will, it is a matter of evidence. Produce sufficient evidence and we can not withhold our belief. Withhold the evidence and we cannot at all believe by mere force of will.

We admit the force of the objection, but it is no longer tenable, when we reply that the will-power we are recommending is not to be employed in the absence of evidence, nor contrary to evidence, nor independently of evidence, but strictly in accordance with evidence, and for the purpose of giving to the evidence its just appreciation and acceptance.

It is not for want of evidence that any sinner is failing to believe that God is willing as He is surely able to save him now. It is not for want of evidence that any Christian is failing to believe that God is able and willing to sanctify him now. It is because, on account of a long habit of doubting, and of the unbelief that is a part of inbred sin, he is failing to give the evidence its due weight, and to act upon it by actually believing. And in such a case the will must be brought to bear in aid of the enfeebled and paralyzed faith, that it may act as it should do, not in the absence, but in the presence of sufficient evidence.

The outer life of holiness is shown by its possessor being careful not to judge unfavorably or uncharitably the failings

of others. If his fellow Christians do not walk uprightly according to his standard, his first inquiry is "Whomakes me to differ?" and his first care is not to spread the story of their wrong-doings, nor to rebuke them with intemperate zeal, but to pray for them.

The holy man accounts everything that comes to him in his outward life as a manifestation of God. It may not come directly from Him, it may come from Satan, or from wicked men—but God's hand is present in it, either to cause it or permit it, and for what God sends or permits he can still be thankful, knowing that He doeth all things well. Therefore whether joy or sorrow be the portion of his cup, his first thought is of God, and whether He gives or whether He takes away, the holy man can say with Job, "Blessed be the name of the Lord."

As the holy man exhibits in his outer life a constant exercise of faith, so he exhibits also a continual consecration. It is only by surrender that we can come on to believing ground. "How can ye believe" said the blessed Saviour, "who seek the honor that cometh from men, and not the honor that cometh from God only? And this question implies that while the heart is unsundered to God, while it is seeking for earthly honors and endowments, and not making the will of God its supreme choice, it is not in a condition to believe God." "If our hearts condemn us, God is greater than our heart," by which the beloved apostle seems to mean that in such a state of heart God will condemn us also. But "if our hearts condemn us not, then have we confidence towards God." In other words, when we become fully consecrated to the Lord—and assume just that attitude towards Him which He desires and demands—then we have confidence in Him, then we believe Him, and so the continual outward life of the sanctified believer is a life of continual surrender, and continual trust. His desires are all

merged in the one desire, *God's will be done*, and his faith constantly takes it for granted that while he maintains this position of heart, God's will, so far as he is concerned, *is done*.

The outer life of holiness is exhibited also by a want or absence of undue eagerness, or restlessness of spirit. The holy man is seldom heard exclaiming, I do so want this or that, at least in reference to worldly things, and the same is true to a large extent, even in reference to spiritual things. The reason is that he has learned to accept, and even to love all the arrangements of God, and to so prefer God's will to His own, that in everything he *chooses* God's will, and the expression of his own preferences is guarded by the desire usually uttered, and always implied, *if it be His will*.

The outer life of the sanctified man or woman is manifested by his or her willingness to confess with the mouth what God has done within the heart. That the blood of atonement has been applied by faith for the forgiveness of past sins, that the same blood applied by the Holy Spirit now cleanseth from all sin. They are ever ready to confess their own weakness and unworthiness, and yet ready to confess also that Jesus by His Holy Spirit keeps them *without condemnation*. All the glory is to Him. They are nothing—Christ is all.

The sanctified believer is careful to guard against taking undue satisfaction or complacency in his own good deeds. He walks, and works, and fights always behind the shield of faith. He trusts all to Christ. He attributes all that is good in his own character and life not to his unworthy self, not to his own righteousness, which he knows to be nothing but filthy rags—but to the grace of God in the Lord Jesus Christ. Like Paul he acknowledges that it is by the grace of God that he is what he is. And so while he is far removed from boasting in or of himself, yet his soul does make her boast in the Lord. Hallelujah!

HOLINESS IN PROVERBS.

AN IMPORTANT TRUTH.—“*And before honor is humility.*” *Prov. 15:1.*

It requires no effort to comprehend this proverb. Worldlings are in a restless haste to secure honor, position, and power. These are the highest gifts of their nature.

How different the holiness estimate. He puts the highest estimate upon CHARACTER, especially Christly character. The image of His Son reflected in a man is the greatest delight. HUMILITY is a prominent trait of the Christly character. Hence, the image of the Son of God must be in you, which was manifested in His Son. He humbled Himself. In comparison of this the highest crown is insignificant.

THE CURE OF THE BLIND-BORN

BY MRS. JENNIE FOWLER WILTING.

A Bible reading given in Twenty-Fourth street church New York.

JESUS and the twelve were in Jerusalem. The crowds that the Feast of Tabernacles had brought were somewhat thinned, yet He stayed about the temple teaching the people.

The high light of that cloudless, autumnal, Syrian sky fell upon His plain, peasant dress, or the columned porches shaded Him from the sun as He moved hither and thither about his Father's business.

The thirteen had stopped for a moment before a blind beggar—a stout, resolute man, a typical Jew; nose, large, unyielding, hooked like an eagle's beak, as if to seize everything in which was found power, eyes that, blind though they were, had a steady, patient lift. Men and women with such features can be cast out of a synagogue, or driven from an empire, without flinching. A Jew he was, and a Jew he would remain, even if it rained red hot plowshares. His face wore that deep sense of sacerdotal aristocracy, that belongs to a chosen race, one that is sure, by endurance, by fineness of perception, by will, by conscience to come to the top.

When the beggar felt that the Great Rabbi had stopped, and was looking at him, he caught his breath sharply. He did not ask for his sight, though his heart longed for it almost to breaking. He simply raised to *that face* his sightless balls. "My misfortune will plead its own case, talk will be of no use."

Christ did not give him a word of promise. He simply moistened the dust of the pavement with saliva, and plastered it on the man's eyelids, telling him to go and wash in the Pool of Siloam.

Meanwhile the twelve were off on a metaphysical sidetrack. It was easier to talk about something quite out of their reach, than to apply themselves to the work in hand,—learning to do mighty things in His name. Poor children! Never quite ready for the set task; always wanting to do something beyond their skill.

An old Scotchwoman when asked what is metaphysics, replied "When ye dinna ken what ye say, and I dinna ken what ye mean, that is metaphysics."

Satan holds this metaphysical switch open to side-track people who have neither time nor talent for such study. Many a one is thus turned into the quagmires of doubt, who might by plain, loving service for the Lord, have done worlds of good.

Our blind beggar with the mud on his eyes, stumbled across the city to the pool. The place can be found to-day, though its columned arches are in ruins. Its stone walls have stood the battlings of centuries. It is, as it was then, a rectangular reservoir, between fifty and sixty feet long, eighteen or twenty wide, and as many deep.

The beggar tucks his old ragged gown about his bare feet, and bends to dip his hands in the water. How his strong features work! His face is the battleground of hope and fear, doubt and trust. He washes off the mud, and lifts his eyes, His bronze, seamed face is livid with wonder. The sunrise of joy bursts full

and clear over every line. He sees! he sees! Sky, trees, the people that have been watching his strange movements, or following him with their jeers. No more begging for him! He can see! And it is all through Jesus. Bless Him! A soft light, like the look of love in a baby's face, steals over his rough countenance. His soul is full of a new peace.

Let us learn some lessons from this miracle.

I. *All are born spiritually blind.* Paul says, (I. Cor. 2:14), "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

II. *Only God can cure the spiritually blind.* Hard thinking can no more cure spiritual, than physical blindness. Aristotle, a king of thinkers, said "I was born in iniquity, I have lived in misery, I die in uncertainty." When such giants of thought have lost their way, our modern cheap "metaphysicians" are sure to fail.

Sacraments and good works cannot open the spiritual eyes. Wesley was in orders, full of self-denials and charities, eleven years before he was even converted.

We cannot open each other's eyes. A mother, of herself, can no more teach a spiritual truth to her darling child than she can to a stranger eighty years old.

A lady who had been from home in evangelistic work, had learned a beautiful new lesson, which she was very anxious that her husband should see. They were so united in the spiritual life, she could make it plain to him at once. The day after her return she could think of but little else. She waited for their usual, twilight chat, and while he was lying on the lounge, and she sitting beside him, she told him what the Lord had been teaching her. He did not seem at all to apprehend the truth. She exhausted every metaphor to make the matter plain, but it was a sealed book. At length, quite to her disappoint-

ment, he said, "I believe I'll sleep a while, if you'll excuse me." She left him to his nap, and, lying down in an alcove near, she gave herself to prayer. The Holy Spirit showed her that she had been trying to do *His* work. "Thou didst not depend on Me to teach My own truth." "I see, Lord; forgive me. I will leave it all with Thee." She had been praying a while about something else, and it had grown dusk, when she heard her husband's voice. "I see it now, dear. It is as plain, and as beautiful as it can be. The Lord has made it a great blessing to me." He had not been asleep at all. The Holy Spirit had been showing him the truth that she had failed to impart. Our Lord's counsel led the Laodiceans to buy of *Him* gold and raiment; and and anoint thine eyes with eye salve, that thou mayest see." Rev. 3: 18.

3. *Christ uses means, inadequate, yet pointing toward the end sought.* All the miracles of the Bible illustrate this point. Take one, chosen at random. (Exodus 15: 23-25. God healed the bitter waters of Marah by means of the branch of a tree. Everybody knew that water flowing over mineral beds could not be made fresh if a whole forest had been thrown into the stream. Throwing something into the water, while it had no power to heal, directed and steadied the people's faith; yet they knew they were indebted to God for the sweet waters.

The ancients believed that saliva and clay were both good for weak eyes; but no one ever dreamed that they could open eyes blind from birth. Christ used them to draw attention to the cure, and to give the man's faith a little start. That was all.

We must say, and do, and write, as the Lord directs; though our work is as powerless for results as clay on the blind eyes. If we stop work we lose our chance to be used of God.

4. *Christ pours eyesight on those who obey and trust.* This blind beggar obeyed at once. He was a resolute fellow, yet he

let Christ put the mud on his eyes. He did not wait for a promise. The Master never trifled. His commands, obeyed, become promises. The man had the sense to see that. What if Christ had healed other blind people with a word? Had He not a right to choose His own methods?

That was a long half mile over which the poor fellow stumbled, with the ridicule of Jesus' enemies stinging his ears, and stirring his doubts. He knew that the storm was rising against the Great Teacher. He took the risk of utter isolation, and even starvation, if he confessed Christ, for they had threatened all who followed the Nazarene, with excommunication. No matter; he must have his sight at all costs. His faith grew with every stumbling step. He needed every minute of that waiting to subdue his fiery, independent soul, and bring him to the humble faith that could receive the great gift of God. Trustful people are indolent. Energetic people have to do a great deal before they get to the end of their doing, so as to believe well. By works faith is made perfect. It takes plenty of their easy works to perfect faith.

No doubt this poor man had tremendous temptations to turn back every stumbling step of the way to the pool. Satan never fights so desperately as when he sees one about to escape from his grasp.

God wants to open the eyes of every soul on the planet. We must *do our utmost* to present every man perfect in Christ Jesus."

Our own vision must be clear and strong. We are His workmanship. It is no credit to Him when we are only half cured. He delights to do a perfect work. Let us give Him the chance.

The clearness of our spiritual insight will be exactly according to our obedience and trust. We may live in unclouded sunshine, filled with the fulness of God's love, if we will obey to the letter, on the instant, and trust unwaveringly. (Acts 5 : 32).

HOLINESS IN PROVERBS.

THE HIGHWAY.—“The *highway* of the upright is to depart from evil; he that *keepeth* his way preserveth his soul.” Prov. x. 1.

There is a highway which leads to the Lord to walk in. It is the way which is called the way of life. It is the way which is unimportant when compared to the way of the Lord. God Himself is the way of life. That way, the upright walk in, and they are preserved—will depart from evil, and they will be preserved in soul preservation. It is the way which is the brink, but an undeveloped part of the narrow way.

GRACE FOR GRACE.

BY HENRY BARKER.



AS one who has a lively remembrance of the Tuesday afternoon meetings in Stuyvesant Square, but who *at present* is unable to renew his attendance there, I wish to send you a thought on John I: 16, with special reference to the last three words.

“Grace for grace.” What is meant by these words? I *used* to think that it was grace *added* to grace, and so an exemplification of the truth asserted in Matthew XIII: 12; XXV: 28-29; Mark IV: 25; Luke VIII: 18; XIX: 24, 25, 26; John XV: 2. But though the truth of grace for grace in the sense of *added* grace is clearly taught in Scripture, God has shown me that it is not the truth taught here.

The words “grace for grace,” are clearly allied with and refer to the truth taught in Eph. III: 19; IV: 13; II. Cor. III: 18; I. Tim. III: 2.

Let us connect the verse with verse 14, and the passage may then be clear. (connecting verse 15 as parenthetical).

“And the Word was made flesh and dwelt among us, full of grace and truth, and of this fulness have all we received, and grace for grace.”

Let me illustrate:

An artist is employed to paint the por-

trait of a beautiful and graceful lady. He studies her pose and characteristic attitudes that he may know her features and catch an idea of her gracefulness and charms. Having done this, so far as his work is a success, he reproduces on his canvas the grace and beauty of the original, and we can understand in connection with this illustration that “grace for grace” and “beauty for beauty” are one, grace in the lady, grace on the canvas; beauty in the lady, beauty on the canvas. Each grace and beauty of the charming lady is faithfully reproduced in the picture.

Now then, let us think of the Holy Spirit as the Divine artist that is engaged in drawing or producing in the heart of the believer the image of Christ, and let us remember for our comfort that like the human artist, but far more accurately and skilfully, He will perfect that image and presence in the heart of the child of God—every grace that is seen or exists in the fulness of Christ himself.

Brethren, are you charmed with Christ, do you see in Him beauties and graces ever new, unfolding themselves one after another in unending successions according to the infinite fulness or “promise.” Remember these words “grace for grace,” and verse 16 for your comfort. Give yourself to the mighty power of the Divine Spirit, and the graces that you have learned to love and admire in Christ shall, with the mighty and glorious power of the same blessed Spirit be all and each reproduced in you. You shall receive “grace for grace” out of His infinite fulness, so that you shall attain to the measure of the stature of the fulness of Christ, and you shall have grace *corresponding* to the grace that dwells in Him.

“The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle but conquering in it; not resting from duty, but finding rest in it.”

HOLINESS IN PROVERBS.

EXCELLENT COUNSEL.—“*Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.*” *Prov. 3: 27.*

Love to our neighbor is here enjoined. There are those who have special claims upon us—we owe them something—love and good works. Now when the opportune moment comes we are not to let it slip. Our conferment of good upon those to whom it is due, is to be measured by our ability. We are not to deal with a slack but with a bountiful hand. And this, our work of faith and labor of love will be held in Divine remembrance,—whatsoever is done for His sake and in His name, shall not lose its reward.

THE SPLENDOR OF HOLINESS.

BY ALICE M. BALL.



NOTHING less than the above caption can give fit expression to our conception of the gift of perfect love in Christ. We know that splendor implies magnificence, but the splendor of holiness is so much greater than anything the natural eye or hand can reach that we bow with reverence and uncovered heads in the presence of this subject. Who among us has touched the borders of this land? Who has had granted even a glimpse at its magnificence, at the silvery ripple of its water?

It is not heralded by pomp or show. There are no flaming torches, no flower-decked arches, no swell of orchestra to engage the attention or captivate the senses. But in many a lowly cottage, in many a secluded corner—as well as in loftier realms where, like Wordsworth's violet, the weary soul may seem “half hidden by a stone,” the splendor of holiness has been recognized and obtained. Holiness is a modest flower. It does not vaunt itself or behave unseemly. Its beautiful fragrance is softly and oftentimes silently wafted through every room in that blest home where it abides. Its mellowing and refining influence can illumine the darkest scenes and adorn the plainest faces. “God is love.” We

delight to recall the golden words of John Wesley to his people. He says:

“It is well you should be thoroughly sensible that the heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else. If you look for anything but more love you are looking wide of the mark; you are getting out of the royal way. And when you are asking others “Have you received this or that blessing?” if you mean anything but more love you mean wrong; you are leading them out of the way and putting them on a false scent.”

Holiness is love. The more intense our desires become for this experience and life the more ardent become our prayers for it.

The husband and father needs it in his business, in the shop, on the farm, and behind the counter,—and morning, noon and night at home. The wife and mother needs it at all times and in all places. And O, how the little children need to be reared in this atmosphere, inbreathing it into the very fibre of their being!

Then at home and abroad, in their dealing with their playfellows and school-mates, the very smile upon their faces and their gentle tones will declare that God is love. And what a home it is where this gift of love has entered and has been anointed king! Tell me no more of princely palaces or rich estates. The grandest palace without the seer's gift is a dungeon; with this heavenly gift of love it is a palace. And what shall we say of the sick room?

Recently, one charming morning, amidst the songs of birds and the bursting buds and blossoms, that put forth every inducement to woo one from the shadows of retirement, there came to the writer a kind invitation to take a drive. I was obliged to decline the longed-for indulgence, for my thirty years' experience behind the scenes of this world's pleasure grounds has long since accustomed me to self-denial, and has given me also many blessed compensations.

A little later, by the same kind lady who forwarded the invitation to drive, there was left for me in the hands of an attendant at the door, "Rifted Clouds," the life story of Bella Cooke. What a revelation of the power of perfect love was unrolled before me by the perusal of this book! The most charming drive imaginable would not compare with the pleasant and profitable hours spent in the presence of this elect lady by the perusal of this work. We speak with enthusiastic praise of the heroism of the early martyrs, but it is but a transient glory that fires one's zeal and leads one up to the cannon's mouth. How much greater are these higher energies of soul that call for patient endurance in the sick room—week after week, and year after year, when the last flickering ray of hope of release, until death, has expired. And when in a person such as this the splendor of holiness brightens and hal- lows all, it requires no stretch of imagination to believe that angelic ministers are continually in attendance there. "He knoweth the way that I take"—the room I occupy, the very place where I am waiting. He who once said, "Call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose home is by the sea-side," knoweth well every sea-side lodger. Let us constrain Him to abide with us. If He abide with us we shall be led to say:

"Where Thou lodgest I will lodge." And where shall this be? Harken to the answer? "To him that overcometh will I grant to sit with me on my throne."

And, O, how sweetly along the corridors of heaven sounds the music of the prayer: "Father, I will that they also, whom Thou hast given me, be *with me where I am*, that they may behold my glory."

Each day, each week, each month, each year, is a new chance given us by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.

HOLINESS IN PROVERBS.

LOOKING RIGHT ON.—"*Let thine eyes look right on, and let thine eyelids look straight before thee.*" Prov. 4: 23.

We are to make straight paths for our feet. And in order to do this our eye must be right fixed—we must look right on, right on to the mark for the prize. Jesus is to fill the compass of our vision, and looking unto Him, we shall have a straight and steady course, we shall "ponder the path of our feet, and our ways shall be established." And walking in His ways we shall "find our heaven on earth begun." Instead of being numbered with those who "make crooked paths," let us be among those whose jumps are established.

LIFE AND LETTERS OF MRS. PHOEBE PALMER.

BY REV. E. DAVIES.

III.



MID hard service for God, and much bodily weakness, she could sing,

"Labor is rest and pain is sweet,
If Thou, my God, art here."

She found time to write a series of articles for the *Christian Advocate*, which were afterwards put in book form and called "*The Way of Holiness*, which was a spiritual feast to tens of thousands of readers.

For many years she and Dr. Palmer were editors of THE GUIDE TO HOLINESS, which demanded much of their time and energy. The readers thereof will recall readily the fluency of her pen and the freshness of her living articles, and so extensive were her writings that her articles embellished this excellent magazine for years after she was dead. So that she lived a life of incessant toil and constant usefulness, and almost had the prayer of Charles Wesley answered in her experience,

"O that without a lingering groan,
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

Many ministers and others carried their troubles to that saintly home, and obtained a lasting benediction. She was very successful in personal work, and greatly aided by the Holy Ghost in leading men to the fountain of cleansing.

She was a great Philanthropist, engaging in the distribution of tracts, visiting the sick, and ministering to the prisoners in the Tombs, helping beneficent societies; establishing domestic missions, projecting a mission to the Jews, besides taking great interest in foreign missions. Indeed it is marvelous how she could attend to such a vast variety of useful labors for God and suffering humanity.

At the same time she was doing the arduous work of an evangelist that would keep some people from doing any thing else. Surely she made full proof of her ministry. After laboring in many parts of this country and of Canada, she spent four successful years in evangelistic labors in the Old World. This is a marvelous, Paul-inspiring record of the triumphs of the cross of our Lord Jesus Christ. I have just opened to one place where, in Sunderland, England, two thousand and eleven names were taken in the vestry by the secretary. On the same page we read that in thirty-four days in another place thirteen hundred decided for God.

Many marveled that a woman should have such power in public ministrations, so she awoke one morning with this topic in her mind, "Has the spirit of prophecy fallen on woman?" This led to her writing that very profitable book called "*The Promise of the Father*." Her books were made such a blessing that they were reprinted in Canada.

This book, "*The Life and Letters of Mrs. Palmer*," contains numerous references to that mighty man of God, Bishop Hamline, and his excellent lady, which greatly increase the value of its pages. Besides it gives a somewhat running history of the times in which this active, vigorous lady lived.

She was simply convicted upon the reality of an eternal heaven and hell, and that moral conduct determines the abode of the immortal spirit forever. Hence she felt to labor for their eternal salvation. She writes:

"My thoughts on awful subjects roll."

I do not know but that I think almost as much about the bottomless pit, and the fruitless and eternal wailings of lost spirits, as about the unending, upward soaring and songs of the saved. I think of many who have been banished from the presence of God and from the glory of His power; who, after the thousand years have been ten thousand times told, will take up the lamentation, "The harvest is past and the summer is ended, and we are not saved." To enable Christians to labor successfully in soul-saving she urged them to accept "*the gift of the Holy Ghost*," that they might be endued with power. She writes: "We have, for over thirty years past, been earnestly pressing upon believers as an immediate necessity an endowment of power available to all by an *act of faith*, and a hallowing power, that must be obtained by all who would be true to the duties of their heavenly calling. Between thirty and forty years we have been urging upon the religious world, with *consuming earnestness*, these cardinal doctrines of our Divine Christianity. It seems due to the grace of God that we should say, with all humility, that a *divine constraint* has been laid upon us to endure our experimental convictions of these momentous fundamentalities."

She contended for a life of *entire unselfishness* like that of the Son of God, who lived not to please Himself. Holiness is that state of soul where all the powers of the being are given to God through Christ. Entire consecration must precede the faith that brings entire sanctification. She wrote a series of articles for the *Christian Advocate* upon "How may we Enter into the Enjoyment of Holiness?" And those became a book called

"*Entire Devotion.*" She urged people not to rest without the witness of the Spirit, realizing that

"The things unknown to feeble sense,
Unseen by reason's dimming haze;
With strong commanding evidence,
Their heavenly origin display."

"He that believeth hath the witness in himself." God's word bears its own evidence. He that believeth shall have the knowledge of salvation.

"Faith lends its realizing light.
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye."

To return this blessing man must confess it. She writes, "Woe is me if I do not profess this blessing, and urge its attainableness and reasonableness upon others. I saw (referring to a past season) what a wilful turning either to the right hand or to the left would expose me to, so harmoniously have the rays of divine truth lit up my path. The way was not to be mistaken. My influence is in the hands of the Lord; duty is mine, results are His."

She looked to Jesus, the Author and Finisher of her faith, and relied upon Him steadfastly and constantly, and could sing,

"In Him, my strong tower, for safety I fly,
The Lord is my power, the Lord will provide."

She was crying out for more of the Divine image, for entire self-abnegation, like that of Christ.

She was very exemplary in her dress, laying aside "gold and pearls of costly array," meanwhile wearing "the ornament of a meek and quiet spirit." She considered dress as an index of the mind.

Three of her children had gone to glory, and she lived on the verge and was waiting for a translation. The weary wheels began to stop. On her last day on earth she awoke and said, "I thought I saw a chariot, and it had come for me; and O, it was so *glorious*, GLORIOUS! Thanks be unto God who giveth us the

victory through our Lord Jesus Christ." O death where is thy sting; O grave where is thy victory? Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost." Amen." Suddenly she was escorted to the realms of glory, almost before her friends knew that she was dead. She died October 2, 1874, in sure and certain hope of a glorious resurrection. "Blessed are the dead that die in the Lord." Be sure to read the Book.

THE MORNING.

BY MRS. L. F. BAKER.

"Weeping may endure for a night, but joy cometh in the morning."—Psa. 30: 5.

The morning! the morning! the radiant, the perfect!

Not the dim dawn of our earth's shadowed days—

Thou comest! our Light! lo, the wheels of Thy chariot,

Gleam white thro' the cloud rifts, O, "ancient of days."

The thrones of this world totter swift to their fall,

But thine ever sure, on their ruins shall stand;
While minstering thousands shall run at Thy call;

And to judgment men gather from ocean to land.

Dominion and glory—a kingdom eternal—

The saints shall possess, for the word cannot lie,
They that be wise shall shine as the firmament;

The winners of souls as the stars of the sky.

To and fro haste the wicked as chaff in the whirlwind,

And knowledge increaseth, Thy people are tried;
Thy prophet hath spoken—"He is blessed who waiteth."

Art waiting, O Church? Art thou ready, O Bride.

His servants shall serve Him—the Name over all,
The Name ever great in their foreheads shall shine;

The grapes of the vineyard are ripe for the pressing,
The sacred of the kingdom shall dring the new wine.

All tears shall be ripened, and the former things past,

And death rise no more from the red lake of fire;
The wheels of Thy chariot their glory have cast
On earth's hill-tops—O haste Thee, "all nations desire."



"Thy word is very pure: therefore thy servant loveth it. *Psa. 119: 140.*

"What glory guilds the sacred page!
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson 1X. John XIX. 1-16. Nov. 29.

VERSE 1. *Pilate.* Moral cowardice is so great a fault with nine-tenths of people, including most Church-members, that Pilate's miserable example should be made the most of in the way of warning, at every opportunity.

5. *Behold, the Man.* An ever-increasing number of the people year by year are looking intently at this man who was more than man, and like Pilate they are compelled to confess that they can find no fault or sin in Him. The more we gaze in loving adoration as well as critical examination, the more we shall be changed into the same image. Think much about Jesus. Each day call up some trait, some picture, some of the vivid, life-giving words that fell from His lips.

9. *No Answer.* Christ's silences are as eloquent as His speech. They meant different things at different times. Study them. Here it means condemnation. Pilate deserved no answer to his question, for it had not been put with any real desire to know the truth and follow it. He already knew more than he was willing to do, and hence had no claim to further light. As Jesus was silent before Caiaphas, Herod and Pilate, so the Bible too is silent before, is not understood by, has no explanation for, those who are prejudiced, those who habitually indulge in sin, and those who are under the influence of skeptical philosophy.

11. *Power Given from Above.* All power and authority is of God, as Paul so plainly declares in Rom. XIII. Men act consciously

or unconsciously, as His agents, and do what he in the secret counsels of His will appoints. But there is no interference with their free agency, their volitions are untrammelled, it is only their external actions that are controlled. *Greater Sin.* There are plainly degrees of sin according to the degree of light or opportunity to know. In this case Judas and Caiaphas were far more guilty than Pilate. So they who reject Christ in this land of Christian privilege will have far heavier condemnation than those in India or China who sin against the much smaller light of nature, knowing not the revealed word. The important question with each is, are we living fully up to our light, attained or attainable?

Lesson X. John XIX. 17-30. Dec. 6.

VERSE 22. *What I have written, I have written.* And what we have spoken, we have spoken, and what we have done, we have done. O, the immutable past, not to be recalled! How careful should we be to make the record clean. We have not passed this way before, and we shall not pass this way again. It is now or never.

25. *Standing by the cross of Jesus.* The three Marys and John with his mother Salome; this heroic group of grief, have won immortal honor for the stand they took that day. Let us too stand ever by the cross, not shirking or shrinking.

"Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadow o'er me."

26, 27. *Thy Son, Thy Mother.* This tender scene, in which, while bearing the burden of the world's sin, he turns to make careful provision for the comfort of His mother, has touched the heart of humanity very deeply. John, her nephew, rather than any of her sons or step-sons, was clearly the proper one to take charge of her, as being in the fullest sympathy with Jesus, and also better able.

28. *I Thirst.* Wonderful humility is in this word. The lamb bleats before its slaughterers. No pride or resentment restrains Him from asking and receiving aid from His murderers. His physical sufferings were keen, and the slight alleviation afforded by this sour liquid, He now perceived it to be the will of His Father that he should receive, just before He makes the final surrender of His life.

30. *It is Finished.* The theology of the ages has striven in vain to fully express the

contents of this single word, and adequately to tell what was finished. His conflict was over, His life-work accomplished, His atonement made. All that the world had waited for and struggled for was done, all that the law required and prophecy predicted, all that the Father had given Him to do.

"O, may I triumph so
When all my warfare's past,
And, dying, find my latest foe
Under my feet at last."

Gave up His Spirit. None of the evangelists say that He died. Nor is death the best word to apply to the triumphant departure of any of Christ's chosen ones; they pass on, they graduate, they are called higher.

Lesson XI. John XX. 1-18. Dec. 13

VERSE 1. *Mary Magdalene.* The traits shown by this noble woman—her strong earnestness, deep devotion, and loving allegiance to Jesus—have given her a high place in human history. Thank God for the great company of fully consecrated women to whom the Church owes so large a debt.

4. *They ran.* The excitement of the hour must have been intense. A disclosure awaited them that was going to change not only the course of their own lives, but the whole course of human history. It would have been impossible for them to walk, they wished for wings. There are times when dignity must be thrown to the winds. There is no place where the greatest eagerness and speed are so suitable as in seeking for or serving Jesus.

9. *They knew not the Scripture.* And so it is now with great multitudes who are in darkness, and doubt and tribulation, simply because they know not what ample provision God has made for their needs in His holy word, and they know not because they will not take the little trouble involved in searching the Book.

12. *In white.* The purity of their nature was thus symbolized. It is not a matter of unimportance what garments we wear. Our clothes have a character, and they help to give us character. Let us see to it that in color, texture and fashion they agree with our profession, and make such impression upon all beholders as will be helpful not harmful to our influence upon them.

14. *Knew not that it was Jesus.* How many, like Mary, are filled with fears and tears because though they look they see not, they do not recognize, under some unfamiliar form

Him who can banish all their griefs. O, for a clearer insight, a stronger faith!

16. *Mary.* One word in the well-known tone so long familiar, scatters the mists which have blinded her eyes. He comes to us to-day with a personal love and sympathy and utters our very names, and fully recognizes our individual needs.

17. *Go.* She was not to tarry in needless endearments, but depart swiftly and carry messages of love to cheer His sorrowing brethren. *My Father.* He never says our Father in such a way as to put himself in with His disciples, and intimate that their relation to God was the same as His own. God was His father in a different sense from what he was theirs.

Lesson XII. John XXI. 1-14. Dec. 20.

VERSE 3. *They took Nothing.* So in the higher walk of catching men, the disciples, no doubt, often had this same sad experience, and we have it. What shall we do? Simply keep right on, watching for the special presence of Jesus, who in time will appear, and then most heedfully follow explicitly whatever orders He may give. Utter failure may be just before the best success.

4. *Jesus Stood on the Beach.* He does not forget us, He has us and our labors in mind every moment, and at just the right time, after we have fully learned the lesson of our nothingness without Him, or some other similarly needed point of importance, he will appear for our deliverance and triumph.

6. *They Cast.* Blessed, implicit, immediate obedience. We have nothing to do but to mind the first time He speaks, and all further responsibility is with Him.

7. *It is the Lord.* John's loving heart is quick to see, Peter's impetuous nature is quick to act. It is affection that gives perception. O, that we might readily apprehend the Lord who comes to us so variously.

11. *Peter went up.* That is, he went on board the boat which had now reached the beach and lent his strong arms to the important and difficult work of landing the fish. He had first hastened to kneel at the Master's feet, and receive His smile, then with redoubled energy he could haul on the net. Let us not forget that a few words with Jesus at frequently recurring intervals will greatly sweeten all our toil, but when the hour for toil really comes it is not permitted us to tarry in the closet.

HOLINESS AT HOME

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16 : 31.

"Lord, let us in our comes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE PROMISE FOR DECEMBER.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16 : 33.

HOME BIBLE READINGS.

JESUS IN HOME LIFE

IN THE BETHANY HOME.

"Now a certain man was sick named Lazarus, of Bethany, the town of Mary and her sister Martha."

"(It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.)"

"Therefore, his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick."

John 11 : 1-3.

ONE of the most beautiful chapters in the life of Jesus is His peculiar love for the family in Bethany, Lazarus and his sisters. It was one of the favorite resorts of the Divine Redeemer—there was congeniality in that circle, and His intercourse with them was comforting and refreshing.

At this time dark clouds rested upon their habitation. The cause was shown in the sorrowful message of the sisters sent to Jesus—"he whom thou lovest is sick." We might naturally suppose that such a message would have brought him quickly to the sorrow-stricken ones. This, however, was not the case—"He abode two days still where He was." But there was a sufficient reason for His delay, for He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

At the opportune moment He said to the disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep;" to which they replied, "Lord, if he sleep he shall do well."

At length the tender and loving Jesus reached Bethany. Martha, when she heard He was coming, but yet in the distance, went

and poured into His ear the tale of Her sorrow. "Mary, however, sat still in the house."—less demonstrative, but having full confidence that all would be well. The conversation between the Master and Martha concerning the resurrection is of profound interest—it is familiar to every Bible student. When the Saviour passed the hallowed threshold, Mary poured out to Him, her heart's complaint. "She fell down at His feet, saying unto Him, 'Lord, if thou hadst been here, my brother had not died.'" She did not understand that distance was no obstacle to the exercise of His preserving power. His death was permitted, in order that He might make known His redeeming energy.

We know the sublime conclusion in this case—the visit to the grave, the rolling away of the stone, the authoritative command, penetrating the dull ear of death, "*Lazarus, come forth!*" And the record is made of instant obedience to the command, the coming forth of the brother that was held captive, bound with his grave clothes, and the further order was given, "*Loose him and let him go!*" And he sprang to the embrace of the loving sisters, the clouds were folded up, and there was great light and joy in the Bethany home once more.

Learn, dear friends, that often that which seems impossible in your home, may be *Divinely possible*, and in an unexpected hour the arm omnipotent may be put forth, and the glory of the Lord revealed. Have you a dead son or daughter—spiritually dead? As easily as Jesus called Lazarus from the grave so can the Almighty Saviour give life to the dead soul. Pray then, and believe and He will work wonders in your midst.

LETTER TO CHILDREN.

THE GLAD NEWS.

DEAR LITTLE ONES: Have you ever thought that the word "Gospel" really means, "*good tidings?*" So, when the angels who sang the beautiful story of the dear Saviour's birth, said "Behold I bring you *good tidings* of great joy, which shall be to all people," do you know *why* they called it *good tidings*? It was because they knew that Jesus our Saviour was come to give Himself a ransom for sinners; and notice, it

was for *all* people of every clime and tongue, and it is for all time. *He gave Himself for us.* O, if we could really understand the love of God in Christ, could we, would we, ever doubt again? It is *good tidings to-day*, dear little ones. Jesus lives *to-day* to intercede for you and me. Are you really proving that you love Him, by yielding your whole hearts to Him? Let it be glad tidings this blessed, happy Christmas time. Be able to say Jesus is mine and I am His. Then will it be well all the year round.

PHEBE M. ANNIN.

THE CHILDREN'S STUDY.

THE WORD FOR THE MONTH.—"I am the good shepherd; the good Shepherd giveth his life for the sheep." John 10: 11.

"Gently will He lead the weak,
Bruised reeds He ne'er will break;
Touched with sympathizing care,
Thou He in His arms shalt bear,
Bless with love but lasting peace,
Fill with all His righteousness."

This is a lovely character that Jesus bears, that of the *Good Shepherd*. He has both sheep and lambs in his fold. He deals very tenderly with the little lambs.—"He carries them in His bosom." He leads His flock into green pastures, and by the side of still waters. He calleth His sheep by name, they know His voice, and a stranger they will not follow. But more than all, He giveth His life for the sheep. He has laid down His life that all of His flock may live, and that His father may give them the kingdom.

We are coming to the holidays. Our young friends will be glad when released from school and will have a good time at Christmas and New Year's, receiving and making presents. Well, all this is appropriate to the season. But, while enjoying the good things which your kind Heavenly Father pours into your lap, do not forget the poor, and especially orphan children, if there are any near you. Strive to make them happy by sharing with them what you have, or, by preparing something nice for them. This will please the Lord.

ANSWER TO QUESTIONS—Willie McKee, Silver Creek, N. Y., has found the word "Obey" in the Bible, 117 time; the word "Gentleness," 4; and the word "Sin," 728.

NEW QUESTION.—How many times is the word HAPPY used in the Bible?

Let the answers be sent as soon as possible, and let us close up the year well, "happy" in the Lord, and looking forward to the New Year with joy and hope. The Lord bless every one.

LOVED ONES GONE BEFORE.

DR. A. B. HEWETT, of Gilead, Mich., entered his heavenly home April 24, 1891, passing away gently in the early morning, closing fittingly a life of Christian devotion. A smile rested upon his countenance. He was trained by Christian parents, and his loyalty to the Church was marked, and he held various offices of trust, which were proofs of the confidence of his brethren. He had literary tastes of a high order, but wrote little for publication, and he was interested in every good work. He stood high in the medical profession, and was conscientious therein and kindly toward the poor. His domestic attachments were strong. His daughters, Ella and Lizzie, were called to missionary work, one in Japan and the other in Mexico. The call stirred his paternal heart to the depths, but he nobly consecrated them to the Master's service. For a few short weeks last fall the family was re-united, but the daughters returned to their respective fields, soon to receive the sad intelligence of their loss. The dear mother was prostrated by the bereavement, and it was thought she would soon follow her departed husband, but she is graciously spared to the sorrowing daughters. The departed one has triumphed in Jesus and claimed His crown. Home, Church, and society generally are made desolate, but heaven is richer.

MRS. DEBORAH DEAN, was born in Barton, Vt., October 5, 1799, and passed away to her heavenly home March 22, 1891. She was converted March 4, 1825. The light was so clear that she never doubted the fact of her conversion, but went to work for the Master, and was faithful for almost sixty-six years. She often said that her mission was to hunt backsliders. She sought and obtained the blessing of perfect love, and for more than thirty years testified to the power of the Lord to save to the uttermost those that put their trust in Him. She retained her faculties to the last, and said she was ready, and wanted her Father to say "Come!" For nearly thirty years she welcomed the monthly visits of the GUIDE.

MRS. EMMA A. WEAVER, was born June 8th, 1865, in Walla Walla, Washington, and closed her earthly course in Malheur County, Oregon, May 11th, 1891. She was converted in early life, and a devoted Christian until called home. She was a member of the United Brethren Church. She was married December 25, 1883. After removing to Oregon she united with the M. E. Church, and was a worker in the Sabbath School and in various Christian activities. Our sister loved the cause of holiness and was an attentive reader of the GUIDE. She sleeps well.

THE WITNESSES

"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Heb. 13 : 15.

"Hallelujah,
Love and praise to Christ belong."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by the singing of the 493d hymn in the Methodist Hymnal, commencing

"Ye ransomed sinners, hear."

Mrs. Palmer, (in the absence of Mr. Hughes) read a large number of requests for prayer, from various sections of the country, and for a great variety of objects.

She then said : "If there are any here who do not know Christ, or who want a clean heart, God is here to give it to every one to-day. We are told that every one that asketh receiveth and we dare not doubt what the Book says. Dear ones, we want to pray for you. Every one that seeketh findeth, and if we do not find, is it not because we are not earnestly seeking?"

Sister Phelps, of Auckland, New Zealand, led in prayer.

Singing.—"My faith looks up to Thee."

Mrs. Palmer.—Now we will hear what the Lord will say to us. God has written a book of directions. But, O, let us be careful to understand this blessed Book and its divine directions. There is a fearful responsibility here.

Let us take a lesson from 13th Hebrews, 5th verse. "Let your conversation be without covetousness." I have often wondered why that word covetousness is in the Bible put among the very worst of sins. "Covetousness, which is idolatry." "Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee." Who says that? Not our president, nor any earthly potentate, but God Himself. When the Lord told Moses to take the

Israelites to the promised land, he said he could not except the Lord go with him; and the Lord said, "Certainly, I will be with thee." And he says that to every one of us. "We may boldly say, the Lord is my helper, and I will not fear what man can do unto me." "Jesus Christ, the same yesterday, to-day and forever." 11th (verse). "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Therefore Jesus, also, that he might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." O, let us be like Jesus! We are living in the dispensation of the Holy Ghost. To Jesus we must look. If He cannot save, then He fails in His mission. But He is a Saviour. "By Him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. But to do good and communicate, forget not; for with such sacrifices God is well pleased." There is not one here who does not know how to please God by the sacrifice of praise—the fruit of the lips. I cannot find any excuse for any who want to please God and who do not so praise Him. Accept God's blessings, and give Him thanks for them. In the 20th verse it is written, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever." He will make us to do His will, if we will simply put ourselves in His hands. Then where is the responsibility? Let us decide that God shall have our lips and our whole being. Is anything less than an entire surrender well pleasing in His sight? He is our Shepherd. I do love to think what a Shepherd we have. So tender to His flock. "I am the good Shepherd." Shall we not trust Him? My own heart praises the Lord continually, and it seems to me that not one soul can read these Scriptures without coming to Him, and trusting Him. That means simply trusting and believing. He keeps me in perfect peace because I trust Him. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Singing.—"Blessed Assurance."

THE MEETING A BLESSING.

Mrs. Tichnor. Taking up my Bible to-day, the first word I read was about *covetousness*. "Let your conversation be without covetousness." When I have been tempted to sin in this way, I have said it matters not, so I have the Lord with me. And I want to say what a help these meetings have been to me through all. I have sometimes thought but for the influence of these meetings I might have been stranded on the shore. The lessons learned here have dispelled my doubts, and kept me in the line of duty. It is very well to talk to people about believing, but until all is on the altar, it is very hard to believe as we ought. When, at last, I did that, then all was bright and clear to me, and my soul knew perfect peace. Since I was sanctified, how precious the Lord has been to me! It is simply believe, trust and obey. My soul is full of praise to-day. I can say from the depths of my heart,

"Praise God from whom all blessings flow."

Singing.—"Praise God, etc."

A WITNESS FROM NEW ZEALAND.

Sister Phelps.—Sister Palmer, I feel that I must speak just now. I have so much to praise God for. There is not a person here who has the cause to be happy that I have, to-day. The last meeting that I attended was over eleven thousand miles from here, in the city of Auckland, New Zealand. The first place where my feet were permitted to tread was here in this house, where long years ago I met and knew dear Sister Palmer. I did not know whether she was yet living, until some time ago I read that the meetings were still continued and conducted by her. I was so glad to learn that she was living. How I praise God that after more than nine years of absence employed in successful labor for Christ, I am permitted to meet her on the earth once more. No doubt it will be the last time we shall meet here. I thank God that in these years I have been instrumental in bringing hundreds of souls to the feet of Jesus. When it was read to-day, "I will never leave thee, nor forsake thee," O, how my heart swelled with praise to God that He has so long preserved me, and enabled me, at my age, to continue to do good work for the Master. It was about thirty years ago that I was first permitted to see Sister Palmer, and how well I remember what a help these meetings were to me then. The

influence of them has enabled me to stand here to-day, a witness for Christ. O, if I could only tell you the wonderful work for God that has been wrought through this power, by a nobody, or one who would have been nobody, but for the power and love of God. O, beloved, if you are not consecrated wholly, if you are not truly sanctified, hasten to lay everything on the altar. O, let the Holy Ghost come in and abide! Praise God for His loving kindness. The precious blood of Jesus Christ, God's Son, cleanseth me from all sin. I am sanctified wholly. Glory be to His name.

Singing.—"All hail the power of Jesus name."

COMFORT IN AFFLICTION.

A Sister.—I am trusting God. My heart is in deep grief for the loss of my dear, loving daughter, who was my counselor, my comfort and my stay. It is so hard. But God gave, and God has taken away. Blessed be the name of the Lord. Pray for me—O, pray for me!

Singing.—"Other refuge have I none."

MANY YEARS AGO.

Sister Clark.—In 1843 I first learned what it was to feel the need of a Redeemer. Long I struggled, unwilling to surrender, but at last all was laid on God's altar. At Sing Sing camp meeting I experienced the blessing of sanctification, and from that time have been a witness for God. He enabled me to speak for Him, and I have done it ever since. He has made me instrumental in bringing many souls to Him. I commenced to come to these meetings more than forty years ago, but it is seldom I get here now. But the Lord is ever with me.

Singing.—"Yes, I will rejoice in the Lord."

A HAPPY WEEK.

A Brother.—I have been rejoicing ever since our last meeting. I have never had so happy a week in my life. With me all is on the altar. I can say yes, Lord, to all. I am His, and am not ashamed of Him. My greatest desire is to tell others of His love.

A STRANGER'S VOICE.

A Brother.—I was never in this meeting before, and no one knows me here. I am a follower of Christ, and have been for just fifty years, and am striving to do His will. I say to the dear bereaved mother, do not forget that the Lord is your shield and great re-

ward. Your daughter is in heaven, dear sister, and you will soon meet her there, where there is perfect happiness.

WITH THE WHOLE HEART.

A Sister.—I do praise God with my whole heart for His mercy and goodness to me. I first heard His precious promises from Sister Palmer's lips. He keeps my heart clean, and my feet in the path He has chosen for me.

Singing.—"Glory to His name."

THE INDWELLING SPIRIT.

I am so thankful that I can say I belong to Jesus. At the beginning of my Christian course, I felt that I must have the indwelling of the Holy Spirit. But it seemed so hard to accept God fully. I feared I might fall short, and I told God of my fear. He said to me I must trust, and not fear. I was at last enabled to accept God fully. But I felt it my duty to publicly confess Him. In my Church there is not much favor shown to outspoken testimony, but I rose and made a full, clear confession of what the Lord had done for my soul. I praise Him for the power and joy He has given me.

Singing.—"Jesus all the day long."

PRaise NOTES.

A Sister.—I thank God for the way in which He led me into these meetings. I asked God to teach me, and I have found all His precepts true. He is saving and keeping me to-day.

A Sister.—O, praise the Lord that I can say that Jesus is very precious to me. I committed my all to Him, and how tenderly he has treated me. Glory be to His holy name for the precious blood He shed on Calvary! My whole confidence is in His blood and righteousness. -

A Sister.—Praise the Lord for the blood that cleanses from all sin. I have given all to Him, and am happy in His love.

A Brother.—I testify here to-day that the Lord saves me fully. It was hard work for me to let Him do it, and give up everything. I at last decided that I would do just what God wanted me to do. I went to Ocean Grove and attended the meetings, and there decided it as the rule of my life, to be led only by the Holy Spirit.

Mrs. Palmer.—"If ye believe ye shall receive." I have found this entirely true. The Lord has given us full light in regard to the altar sanctifying the gift. Christ is our altar.

We are to go direct to Christ. He never refuses to accept it. All we have to do, together with His positive help, is to give up everything and put all on the altar. We must trust in God for power, and then He does work in us that which is pleasing in His sight. As soon as we believe with the heart, without depending on feeling, then we shall rejoice with joy unspeakable and full of glory. We never can feel until we believe. We must have faith, for without faith it is impossible to please God. I know all about doubtings and questionings. I used to say in my girlhood, "I do believe, but I want to feel." When, finally, I said, I *will* believe, then the clouds vanished and the glory came. When I consented not to struggle for *feeling* any longer, then all was done. The Bible is full of it. "Believe and thou shalt be saved." It is simply obey and believe, and believe and obey. Then we have the power. Let us trust the Lord, and simply put ourselves in His hands. And don't forget the "fruit of the lips." Let our mouths utter praise. God will accept us all for witnesses if we desire to become such.

Singing.—I rise to walk in heaven's own light,

Above the world and sin,

With hearts made pure and garments white,

And Christ enthroned within.

The meeting closed with prayer by Mrs. Palmer, followed by the doxology and benediction.

GOD IN NATURE.

Mrs. K. A. Allison, of Parentown, Ohio, wrote us in the summer :

"I cannot attend Church this holy Sabbath day—this beautiful, cool, breezy Sabbath morn. I live in the country with the beauties of nature all around me. How I love them! No art of man can compare with what God has made. My heart goes out in love and gratitude to the Giver of all good for the rich blessings which He is daily conferring upon us. I was wonderfully blest this morning while reading the testimonies in the Tuesday meeting in the last number of the *GUIDE*—and the rich Bible lesson and the comment thereon. I followed them all through, and I can say, with more confidence, "My Father and my God, I will, I do, I now believe with my whole heart. How sweet it is to be wholly the Lord's. I profited by Sister Blandy's experience and the good Baptist testimony. Religion is the same—it is my Father and your Father. I want to be swallowed up in God's will."

OUR SOCIAL MEETING.

LOVEFEAST AT DES MOINES CONFERENCE ON SABBATH MORNING

Rev. John Hestwood, presided, who read portions of 2nd and 3d Chapters of 1. John. He said he was converted in early life and received the Spirit of adoption. Further on he learned that his heart might be purified by faith, and he blessed God that to-day Jesus saved him to the uttermost.

Singing.—"Blessed Assurance, etc."

A Minister. I remember the years of old, I am now 76. Some with whom I used to have sweet fellowship have reached the heavenly land. I am following on after, expecting to meet them. Hallelujah!

An Aged Minister.—Glory be to God for the fulness! I rejoice that there is a fulness of the Spirit. I have a bright hope of the better life.

A Brother.—The light shines upon me blessed be God.

An Old Minister from Iowa Conference.—I am rejoicing in the Lord. I am going home, have nothing to fear. Bless the Lord I am happy.

A Brother.—I have peace with God this morning through our Lord Jesus Christ.

Singing.—"What a gathering that will be."

An Aged Brother.—I praise the Lord for His great goodness and love to me. I have journeyed homeward many miles. I belong to the Lord Jesus Christ. He says: "Ask what ye will and it shall be done unto you."

Bro. Hiltz, (A Converted Cowboy).—Heaven is nearer and Christ is dearer to day than ever.

A Brother.—Many years ago I realized what it is to have the carnal mind washed out. To-day I realize the fulness of life more and more, it is growing brighter and deeper and higher,

A Sister.—I know I love Jesus more and more. I have been cleansed from all sin. The blood of Jesus cleanseth, and the power of the blood keepeth me.

Singing.—"In God I have found a retreat."

A Minister.—Through the grace of God I have been kept for many years. I united with the Iowa Conference. Since then God has done great things for me. I am rejoicing in the abundance of His peace.

Sister Mabee.—I know that Christ has power to save from all sin.

A Brother.—I have been brought into a blessed experience. I am saved fully.

An aged Minister.—The first book I ever read was the New Testament. I was very young, and I still read it. In reading it I came across this text: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God." I felt it was addressed to me. I laid all upon the altar and my offering was accepted.

A Japanese.—A year ago I received the great baptism from God. This morning it is wonderful in my heart. I praise God.

Singing.—"Here I'll raise my Ebenezer,"

An old Warrior of African descent—(over 100 years of age, has preached over sixty years. —I was united to Christ over eighty years ago in Maryland. Since then I longed to be fully acquainted with the man that is called Christ. Night after night with my Testament in my hand I sought Him, and he was revealed to me as my all in all. There have been great changes in the Methodist Church. We used to preach in school-houses, and they mobbed us. I have been on probation all my life, and shall be till I die. I want to know all the length and depth of the love of Christ. I am only living now on borrowed time. "To live is Christ and to die is gain." I expect to have a house not made with hands, eternal in the heavens. A few more days of sorrow and God will call me home to walk the golden streets.

Singing.—"Wondrous grace," etc.

Bro. H. C. Laub.—Jesus says, "A new commandment give I unto you, that ye love one another," I am filled so full of love that my heart can take you all in.

A Brother.—An experience of fifty-six years satisfies me that religion is the best thing in the world, and the Church is the best place. Glory to God for full salvation.

Bro. G. T. Hughes.—I read about Alfred Cookman saying "I am sweeping through the gates, washed in the blood of the Lamb." I would like to say that I am rejoicing in Christ, my full Saviour in life, and expect to triumph in Him in dying.

A Brother.—Six years ago I humbly sought the Lord at a meeting in Derby. Shortly after I was led into the grace of heart purity. I have been both justified and entirely sanctified, each grace definite and distinct. Bless God for the Methodist Church.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

EDITORIAL POINTS.

THE PRAYER OF JESUS.—“Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.”—John 17 : 11.

How loving, and yet how reverential this address of Jesus to the Father—“**HOLY FATHER!**” His prayer is for the keeping of the disciples, and the ground of the appeal is strong, and—“through Thine own name those whom Thou hast given me.” As the gift of the Father they must be exceedingly precious in His sight, and they thus become the Saviour’s “**JEWELS**,” which He proposes to “make up” at His coming.

THE LAST LEAF.

LIFE is a book of varied and closely written pages. Minutes, hours, days and months make up the year. Amid this ceaseless roll of time, leaves are being steadily added to the volume of every human life. How important that each page should be a record of light and purity and power. Happy those who are writing a book that will bear Divine inspection, and which angels delight to read, and the leaves of which themselves may turn over with satisfaction.

The book-making of 1891 is well nigh ended. The last leaf will soon be inserted. Run your eye over the pages! The January, February, March, and other chapters have been written, and here we are in December, hastening to make the final records. How swiftly fly both time and pen over the life-pages! Be careful how you write. Ponder the sentences. Round your periods well. That last leaf is in sight. Remember, you are writing for eternity! Wield the pen steadily!

You have turned over leaf after leaf as the months have sped away. *How readest thou?*

Are there leaves of *startling discoveries*? Have you, in quiet hours of Bible study, come upon

great discoveries of truth, before hidden, which have burst upon your vision in superlative light?

Are there leaves of *blissful communion*, telling of seasons when, lifted to sunny altitudes, you had blissful fellowship with the Divine—Eternal God-head in tri-unity? If so, they are lustrous.

Are there leaves of *sanctuary droppings*, when, in the quiet of Sabbath worship, the *droppings from above* came down upon your soul with unwonted richness, when your whole inward nature was saturated with heavenly dew, like Gideon’s fleece? Sacred memories! Hallelujah!

Are there leaves of *battle-field experiences*—of hand to hand conflicts with “principalities and powers?” Were the descents upon you of embattled legions terrible? Was the strife severely hot? Did you in the hours of contest invoke the aid of the great Captain? Did the dark combinations scatter as He came upon the field? Praise His name!

Are there leaves of *spiritual exploits*? “The people that know thy name shall do exploits,” is the promise. Have you been in this illustrious company, the *doers* of exploits? How many of the fallen sons of men have you lifted up—how many of those ready to perish have you rescued? Was there a soul just going down into the black waters that, at the last moment, you seized with stalwart hand, and brought safe to land?

Are there leaves of *home unity and joy*? Are the walls of your earthly habitation “salvation,” and the gates “praise?” Do you live in a saved house, parents and children saved, all under the standard of Emanuel? Does the incense of praise, morn and eve, burn in the home censer?

Are there leaves of *Beulah outlooks*? If you live in “Beulah Land” you must have fine prospects, a magnificent sweep of vision. Have you ever and anon ascended the mount of observation, and sung,

“Yonder’s my house and portion fare.

My treasure and my heart are there.”

Blessed, indeed, are the *Beulah Outlooks*! How many such glowing leaves are in your book?

Now, the momentous hour comes, when the last leaf will be presented, and the final inscription be made. What shall it be? Shall it contain sentences of light and life and power? Mind and soul and hand—STEADY! STEADY!

"The rest of Christ is not resting from duty, but finding rest in it."

A NEW DEPARTURE

We would have the friends of holiness deeply impressed with the fact that close, earnest, continuous Bible study is essential to growth and establishment in the experience and life of holiness. Bible Readings are more than ever a feature of Christian assemblies. The International Lessons prepared for our Sabbath Schools have largely stimulated Bible study among children and youth. And one of the elements of power connected with this course is that it is in concert. All over the Christian world the same portion of Holy Scripture is under consideration.

Now, what is thus provided for the children and youth may be made profitable to those of advanced years. The Chatauquan course of study and reading has this end in view. Now, what is thus being done in a general way should, as we conceive, be made more specific in its application to the cause of BIBLE HOLINESS. We desire that those who are brought into this experience and life shall be well equipped, armed on the right hand and on the left. To this end a course of INTERNATIONAL HOLINESS BIBLE STUDY is needed. We have purposed, therefore, to attempt to supply this want. For the coming year such course is marked out in

THE HOLINESS YEAR BOOK.

They are in brief form, the topics being given accompanied by such suggestions as will enable those inclined to study to fortify their minds with the truth as contained in the Scriptures on the several phases of the great theme. We therefore recommend every one identified with our holy cause throughout the country, in Canada, and beyond, to procure a copy of the YEAR BOOK, so that we may, in concert, follow out this course in the coming year. The cost of the book is trifling—only ten cents—but the book is valuable. It may be procured of any of our Holiness Publishers, or of ourselves. Those pursuing this course of study will receive at the end of the year a beautiful certificate. All, therefore, who wish to be enrolled in *The Circle of Holiness Study* will please send their names to Rev. George Hughes, 64 Bible House, New York.

"Stand the storm it won't be long!" Winds and waves and boisterous seas bear you homeward.

HOLIDAY OUTLAYS.

We should have *Holiday Salvation*. While the Christmas lights are brightly burning, and the New Year bonfires are blazing, let the fires of Gospel salvation burn intensely within. Salvation needs to get into our money, and never more so than in holiday times. The Scripture precept is intended for Christmas and New Year's:

"Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

That precept well applied will prevent a "world of mischief." It will surely keep you out of *Vanity Fair*, especially if a section of it is found in a *Christian church*. It will make you "*ponder the path of your feet*," so that you will not pass the threshold of the house where the wicked and Church formalists commingle in conviviality.

Make home lightsome, let the little ones have a Christmas tree, sing the glad Christmas song, gather the family together—let the *Bethlehem light* be shed upon the whole circle! Amid your home-comings, and your rational and Christian enjoyments, however, do not forget to "send portions to them for whom nothing is provided."

We are penning these lines in the interest of *Christian carefulness* as to holiday outlays. If you are wholly sanctified you will let Jesus Christ have command of the *dollars*, and of the *dimes* too. Salvation may be associated with the *outgoing of a dime*. Watch and pray when the dimes and dollars are in your hands.

You are going to make a Christmas purchase for your child or some friend. There is a great rush. How the stores are crowded! Stop a minute! Don't plunge recklessly into that whirlpool. Stop long enough to ask, *Will this purchase glorify Christ?* Buy nothing frivolous, easily broken, and not of positive utility. Let us whisper this in your ear: If you have the money *buy one book, at least, on holiness*—read it, and circulate all the year 1892, *wear it out for Christ*. If you wish to know *what book*, look at our cover pages; or, send for our new and enlarged catalogue, which is now ready and furnished free to those who make application. Make your selections and forward your address quickly.

"Be vigilant." Why? "Because your adversary the devil, goeth about." "Be vigilant."

THAT GOLD RING!

Why do you wear it? Is it a remembrance of Jesus? Is it a finger pointer to Bethlehem? Do you design it as an emblem of the "gold tried in the fire" which Christ counsels us to buy of Him? Would you, by this finger-band declare the purity, and the loveliness of the blessed Redeemer? "Is it a voice proclaiming that He is the Lamb of God that taketh away the sin of the world?" Are you sure that there is not the slightest tinge of personal vanity in it?

And, say not in thy heart, or in thy mouth, "O, it is only a ring, there is nothing in it!" If there is nothing in it, why wear it? Are you sure there is nothing in it? Is it nothing to break New Testament precepts? See I. Tim. 2:9; I. Peter, 3:3.

Are you a minister? Why do you wear a ring? Is it expressive of the peculiar sanctity of your high calling? Do you think your Master wore one? Are you well persuaded that you wear it solely for His glory? Are you sure that you never make that finger specially prominent in your pulpit gesticulation? Answer these questions to yourself, not to us. If not satisfactory to you, off with the ring!

Step lightly—you need to tread circumspectly—Dangers stand thick around you.

THAT WORD!

Words are expressive of ideas. Therefore we need to have the right ideas and then to have them rightly expressed. A single word—how potent it is! It may save or ruin a soul.

In order to give utterance to pure and acceptable words the fountain must be purified. Holiness must enter and possess the thought-realm. Then you will have a watch set at the door of your lips and will utter only pure words.

We cannot too strongly emphasize this. A word is full of life or death. Let us see that every one be surcharged with life. Make every utterance tell favorably upon human character and destiny. Aim at Christ's glory always. In eternity the power of a word will be revealed,

"Very Courageous." So God instructed Joshua to be. That is what you need. Be "very courageous."

THAT APPETITE!

One of the subjects upon which God has been pleased to give us counsel is EATING. Many people, and we are sorry to say, not a few professing Christians, eat too much, and in such a manner as grievously to violate the laws of health. Indeed, we have known some that we should be disposed to call "gluttons," if it were not that they are professing Christians and are accounted very good people.

Now, we believe that physical laws which are written upon the human constitution, are as obligatory upon us as the law of the ten commandments. It is the duty of every Christian to study the laws of health, to carefully note what kinds of food suit them, and govern themselves accordingly. Fast eating is very injurious too, and ought to be avoided. The rule of life, as given in the New Testament is, "*Eat to the glory of God*," and is as much our duty as it is to pray. Holiness, if it be the genuine sort, will regulate this as well as every other appetite. Have you obtained this self-mastery? If not seek for it. Jesus can make you a conqueror at this point as well as at others. Be free. Obey not the lusts of the flesh. Walk in the Spirit.

"The Lord reigneth." Where? Throughout the earth. Cease then to try to reign yourself.

THAT SOUL!

That soul! What soul? Why, that soul that you have in your keeping. "What!" you say, "am I a keeper of souls?" Yes, indeed you are. A soul is a great treasure, priceless. Be careful then how you deal with it. It is the purchase of your Saviour's blood, a candidate for an immortal crown. Shall the crown be missed? Shall the sublime destiny be unachieved? Heaven forbid!

There is some one soul that you can reach and no one else can. Forethought, discreet action, persevering effort will enable you to win that soul for Christ. Vain all other efforts, angels and men are powerless at this point. The prize is within your grasp. Stretch out your hand quickly, and seize the blood-bought treasure.

"There is a prodigious power in singleness of love for Christ; in doing just one thing."

THE GUIDE CATECHISM.

QUESTION 36.—What is the spirit and manner in which our testimony to the experience of perfect love should be given?

ANSWER.—While it should be given boldly and definitely, it should be in the spirit of true humility. This should be indicated by our well chosen words and by the tone of voice, avoiding the least appearance of self-boasting giving all the glory to God. We are "to give a reason for the hope that is within us with meekness and fear,"—a holy, reverential fear.

QUESTION 37.—Is our testimony to be given in public, exclusively?

ANSWER.—No. There are circumstances in which it may be given privately to great advantage. For instance: if a husband and wife, or a brother and sister, be in the enjoyment of this grace, it will be profitable at times to tell each other, in the privacy of the home circle, what God has wrought. Or, persons realizing the sweetness and comfort of this experience, will do well to make calls upon their fellow members in the Church and relate how the Lord led them into the "Land of Promise." The influence of such testimony is beyond computation, both as respects the one giving and the one receiving the testimony.

QUESTION 38.—In giving testimony is it well to have it uniformly retrospective—almost invariably referring to the time and place and other circumstances attending the reception of the heavenly gift?

ANSWER.—No. There are times when it is well to be thus retrospective, to say "So many years ago the Lord sanctified me at such a place, and under such circumstances." But in general it is well to have a fresh, joyous experience that has been realized within a few days or hours. It is the *just now* experience that makes an impression. It tells of progress and of new victories gained. The life of entire holiness is one of joyous and continuous growth. The graces of the Spirit should become more and more lustrous, and in their exercise the soul will rise higher and higher, and the joy of the Lord be stronger. Let us covet earnestly the new and fresh experiences and humbly testify thereof.

Bishop Ashbury said: "I live in patience, in purity, and in the perfect love of God."

SWORD-POINTS.

—"But the Lord trieth the hearts." Prov. 17 : 3.

How important then that there be truth in the inward parts." If the Lord tries the heart nothing that is evil can escape His observation. He looks into the inmost recesses with eyes of flame. Happy those whose hearts will bear this searching Divine scrutiny.

—"And the word of the Lord came unto me, saying." Ezek. 21 : 1.

So writes the prophet,—so often wrote the ancient prophets. It was an inward Divine voice, speaking to their personal consciousness, saying "Write." So now the word of the Lord comes unto us—in the writing—in God's own handwriting, and in our own language, saying "Be," "Do," "Live!" Let us be careful to note what is in the "*Book of Instructions*."

—"Take heed that ye do not your alms before men to be seen of them." Matt. 6 : 1.

These are the words of Jesus. There is much of self-glory mixed with almsgiving. But, if we would be followers of Jesus, the self-glorying must be excluded. Our alms-giving must be for His glory exclusively.

—"But when ye pray use not vain repetitions as the heathen do." Matt. 6 : 5.

Here is a striking exhibition of carnality—using vain repetitions in prayer, if indeed, it may be called prayer. If there is anything that is an offensive sight, it is when an individual is in an attitude of self-vaunting before God, using great swelling words, delivering, as it were, an oration before God. Let us beware. "God is not mocked." Self must be in the dust if we would approach God acceptably.

—"Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man." II. Cor. 7 : 2.

A sublime attitude, an irresistible appeal. One who can meet the eye of his fellowman, squarely, with a conscience void of wrong and corruption and fraud—occupies high vantage ground, indeed. Can you take such a position, make such an appeal? Dare you challenge the confidence of your fellows on such a ground? If so, then may you rejoice with exceeding joy.

OUR INQUIRY ROOM.

A CHEERING HOPE. "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye also be of the consolation." II. Cor. 1: 7.

JESUS AMONG THE INQUIRERS.

"And John calling unto him two of his disciples sent them to Jesus saying, Art thou he that should come? or look we for another?"

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

MATT. XI: 2-6.

John, the faithful forerunner of Christ, was in prison. He desired to be fully assured of Christ's messiahship. He was an inquirer through two of his disciples whom he sent to Jesus, asking, "Art thou he that should come, or look we for another?" "Art thou He of whom Moses in the law and the prophets did write—the promised Messiah, the consolation of Israel?"

And, while these messengers were with Him, He put forth His miracle-working power, so that they could have ocular demonstration of His ability, and be able to return to John telling him of what they had actually seen. "In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." Here were varied and multiplied miracles.

Then said he unto the messengers, "Go your way, and tell John what things ye have seen and heard," etc. The last sentence in this message is priceless, and unparalleled. The author of no other system seeking to benefit humanity, ever made such a declaration. "*To the poor the Gospel is preached.*" Thus the demonstration of His Messianic character was complete. He was the Son of God with power—the Redeemer of mankind, especially set for the comfort and the elevation of the poor. Beloved, we have to commend to the attention of the world, not a dead but a living Christ. He was dead, but He is alive again, "alive for evermore—able to do wonders."

How must the heart of John leaped within him when the messengers came back with this joyous message. The dreary hours of prison life must have been illumined by an unearthly brightness and the outlook have been grand indeed. The messengers were able to declare what they had seen and heard, so that their message was full of power and salvation. And the closing sentence must have been full of inspiration to the lonely prisoner: "To the poor the Gospel is preached." It had already commenced—Jesus himself the preacher—and the good tidings were to spread the spacious earth around.

FROM CORRESPONDENTS.

QUESTION.—A sister asks: Can a minister, or any one else, enjoy entire sanctification and not hold a meeting for the promotion of holiness?

ANSWER.—Meetings specially set apart for the promotion of holiness have been greatly blessed of the Lord. And we find there is not much progress made in spreading Scriptural Holiness in the absence of special effort on this line. Mr. Wesley said the work of God declined where it was not held up before the people distinctively. If a minister be brought into this experience he cannot do better than to have a stated meeting for holiness—to instruct and to build up his people. And in most cases holy ministers are led to this course. As to those who are not ministers many have been led to establish such meetings in their own house, or in that of some friend, and they have been very profitable. In any place where there are only two or three who know the joy of perfect love, they can strengthen each other's hands, and help others to obtain the experience by coming together for social worship once a week.

QUESTION.—A sister in Kansas: Is a moderate use of coffee harmful?

ANSWER.—Every one must settle such questions for themselves. We must study our constitution and notice what is good and wholesome for us. The infallible rule is given: I. Cor. 10: 13.

QUESTION.—A sister in New York State: Did Mrs. Phæbe Palmer in the latter part of her life modify her views on plain dress, so much as to say that "if she had her life to live over again, she would put less stress on dress"?

ANSWER.—We are not aware that any such change of views occurred, or that she ever said anything like what is above stated. She believed that the Scriptures enjoined plainness of attire, and her teaching in public always harmonized with that.

HOLIDAY ORDERS. Those of our subscribers who intend to order books for holiday presents should send their orders early. They should reach our office early in the month. If left to a later period then there is a great rush and it is almost impossible to get the books to their destination in time, and there is disappointment. The expresses are crowded with work toward Christmas, and frequently packages arrive too late to gratify the wishes of those who are to receive them. Let our friends, one and all, do two things—1st. Buy all the good books that your means will allow. 2d. *Be sure to order early!* We look for a large business in bookselling these holidays.

HELPS TO CHRISTIAN DEVOTION.

MOTTO FOR THE MONTH. "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." I. Thess. 5 : 18

DAILY BIBLE CALENDAR - DECEMBER.

1. Rom. 12 : 10; II. Cor. 2 : 15; Luke 12 : 20; Acts 21 : 20.
2. Rom. 13 : 12; Isa. 25 : 8; Psa. 118 : 23; Psa. 119 : 162.
3. Isa. 54 : 4; Isa. 52 : 10; Psa. 65 : 7; Acts 13 : 52.
4. Rom. 12 : 21; II. Cor. 4 : 5; Psa. 120 : 2; Psa. 135 : 1.
5. Mark 12 : 30; I. John 1 : 15; Acts 1 : 29; Isa. 42 : 10.
6. Prov. 3 : 21; Prov. 3 : 22; I. Chron. 29 : 14; II. Chron. 20 : 21.
7. II. Tim. 1 : 14; Rom. 6 : 5; John 17 : 2; Psa. 118 : 26.
8. Deut. 8 : 5; Deut. 8 : 3; Psa. 51 : 14; Psa. 20 : 2.
9. I. Cor. 3 : 21; I. Cor. 3 : 21, 23; Psa. 119 : 33; Eccles. 7 : 14.
10. Ephes. 5 : 20; Ephes. 1 : 12; I. Tim. 2 : 8; Exod. 15 : 18.
11. Job 5 : 17; Psa. 91 : 12; II. Chron. 20 : 9; Psa. 16 : 2.
12. Matt. 5 : 16; Isa. 50 : 21; Psa. 17 : 13, 14; Psa. 99 : 2.
13. Phil. 2 : 2; Zech. 2 : 5; Psa. 122 : 6; I. Chron. 16 : 31.
14. Matt. 6 : 34; Matt. 6 : 33; Phil. 1 : 6; Psa. 75 : 9.
15. James 1 : 2; James 1 : 12; Psa. 56 : 9; Prov. 29 : 6.
16. Matt. 5 : 48; Prov. 11 : 5; Ephes. 3 : 19; Sol. Song 1 : 4.
17. Isa. 40 : 9; Zech. 3 : 10; Psa. 44 : 4; Isa. 24 : 16.
18. John 1 : 29; Psa. 72 : 17; John 17 : 5; I. Tim. 6 : 15.
19. Matt. 5 : 39; Matt. 5 : 10; Psa. 69 : 18; Deut. 26 : 11.
20. Matt. 7 : 12; I. Peter 3 : 9; Psa. 69 : 29; John 12 : 13.
21. John 14 : 11; John 14 : 11; John 17 : 20; Isa. 45 : 24.
22. John 15 : 4; Rom. 5 : 10; Dan. 9 : 18; Dan. 9 : 2.
23. Matt. 10 : 31; Matt. 10 : 30; Psa. 119 : 124; Prov. 13 : 9.
24. I. Peter 1 : 23; Isa. 55 : 11; Psa. 119 : 10; Gen. 14 : 20.
25. Matt. 1 : 23; Isa. 9 : 6; Psa. 72 : 15; Luke 2 : 13.
26. Col. 2 : 7; Isa. 9 : 7; Ephes. 3 : 17; Heb. 2 : 7.
27. Titus 2 : 7; Titus 2 : 13; Acts 1 : 14; Psa. 113 : 3.
28. Matt. 7 : 13; Prov. 19 : 16; Psa. 88 : 2; Neh. 8 : 10.
29. Col. 3 : 23; Isa. 55 : 12; Psa. 116 : 2; I. Thess. 5 : 16.
30. Phil. 2 : 4; Eccles. 11 : 1; Luke 11 : 1; Psa. 104 : 34.
31. Phil. 3 : 1; John 14 : 27; Psa. 90 : 12; I. Peter 5 : 14.

STUDIES FOR THE SABBATH.

Sabbath, Dec. 6.—**FAITHFULNESS**—A characteristic of saints. Ephes. 1 : 1; Col. 1 : 2; I. Tim. 6 : 2; Rev. 17 : 14.

Sabbath, Dec. 13.—**Faithfulness in declaring the Word of God.** Jer. 22 : 28; II. Cor. 2 : 17; 4 : 2.

Sabbath, Dec. 22.—**Faithfulness in situations of trust.** II. Kings 12 : 15; Neh. 13 : 13; Acts 6 : 1 c 3.

Sabbath Dec. 27.—**Faithfulness in adversity.** Job. 19 : 21; Prov. 17 : 17; 27 : 10.

STUDIES FOR THE WEEK.

First week.—**HEAVEN**—Created by God. Gen. 1 : 1; Psa. 8 : 3; 19 : 1; Isa. 40 : 22; Rev. 10 : 6.

Second week.—**Heaven is holy.** Deut. 26 : 15; Psa. 20 : 6; Isa. 57 : 15.

Third week.—**God's dwelling place.** I. Kings 8 : 30; Matt. 6 : 9.

Fourth week.—**God reigns in heaven.** Psa. 11 : 4; 135 : 6; Dan. 4 : 35.

CLOSET PRAYER.

THE RIGHT ATTITUDE.—But as for me, my prayer is unto Thee, O Lord, in an acceptable time : O God, in the multitude of Thy mercy, hear me, in the truth of Thy salvation." Psa. 69 : 13.

AN IMPORTANT INJUNCTION.—Let us hold fast the profession of our faith without wavering. Matt. 16 : 19 c 23.

SING UNTO THE LORD, Hymn No. 506 in the Methodist Hymnal, commencing,

"I want a heart to pray,
To pray and never cease," etc.

UNION IN CLOSET PRAYER.

GENERAL REQUEST :

That those who are enrolled in the Epworth League throughout the land may be baptized with the Holy Ghost, and that the organization may be spiritually effective.

SPECIAL REQUESTS :

Massachusetts.—**S**—For a backslider to be reclaimed. **S**—For a sufferer.

S—For a sufferer.

Illinois.—**C**—For one greatly afflicted.

New Jersey.—For one greatly needing Divine light on important questions.

For a family in bereavement. For another in sore trouble.

New York.—For one recently sorely bereaved for sustaining grace.

Iowa.—**M**—For a friend to have her health established.

England.—For a friend out of Christ to be brought to Him speedily.

VINEYARD SERVICE.

"But sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I. Peter 3 : 15.

The heart is to be the seat of God's enthronement. He is to reign unrivaled. This being secured we have hope—sure and steadfast—and it has a substantial warrant—and we may well stand ready to give a reason therefor. True religion is in accord with the highest reason.

WORK FOR YOU:

1. Help some poor family to have a pleasant Christmas.
 2. Have you any unsaved friends? Write them a letter for the closing year.
 3. Present a book on holiness to some friend.
 4. Select some young man for whose salvation you will specially labor this month.
 5. Look after orphan children at the holidays.
 6. Seek to restore some one of your fellow-Christians who has wandered from God this year.
- Time is short. Act quickly. Souls are dying.

TO OBSERVE.—"If ye know these things, happy are ye if ye do them." John 13: 17.

Obedience and happiness are inseparably conjoined. If we know the will of Christ we should do it. Doing we shall be truly happy.

THE GUIDE PRAYER UNION.

We are brought to the last month of the year—may it be the best. Let us look for some choice holiday gifts from our father's hand. We set apart

Tuesday, December 15th,

as the day for special prayer. The Scripture for day is, I. Thess. 5th chapter, and the hymn is No. 170 in the Methodist Hymnal.

We should like every member of the Union to send for a YEAR BOOK for 1892 and prepare to enter upon the course of International Lessons given therein. Price of the YEAR BOOK, *ten cents.*

EDITORIAL BRIEFS.

"Rejoicing in Hope." Rom. 12: 12

A good winter exercise. Try it. You will be cheered and inspired thereby.

—*Read the cover pages carefully.*

—THE NEW TRACT: "Robbing God." The excellent sermon by Rev. Wallace MacMullen, now ready, 3 cents each. Get some to circulate.

—Mrs. S. C. Downs president of the W. C. T. U. for New Jersey, has had a most triumphal entrance into heaven. Commemorative services were conducted in the Halsey Street Church, Newark, N. J., which were deeply impressive. Addresses by Drs. Stokes, Atkinson and Graw, Rev. S. J. H. Payran, George Hughes, and Mr. Ellis. A fuller notice hereafter.

—*Have you a greater meetness for heaven than you had a year ago?*

—THE INTERNATIONAL HOLINESS LESSONS.—Let every subscriber to THE GUIDE order at once a HOLINESS YEAR BOOK and pursue the lessons furnished therein for 1892. *Don't fail.*

—Dr. S. A. Kean is in great demand for evangelistic work at Conferences and in churches. Address, Delaware, O.

—Rev. Joseph H. Smith, evangelist, is in labors abundant and successful. Address, North Indianapolis, Ind.

—*How many souls have you won for Jesus this year?*

—A HEART QUESTION—Are you, as a professor of holiness, doing all you can to extend the cause? Are you buying all the books on this line that you can consistently with your means? If not, send us an encouraging order, *forthwith.*

—"SALVATION ARMY."—Our militant friends have bought an eligible site on 14th street, New York, for their Memorial Hall. Success to them.

—*Carry no grudges over into the New Year. Have them all washed away in the blood of the Lamb.*

OUR BOOK TABLE.

From Hunt & Eaton, 150 Fifth Ave., New York.

WHEDON'S COMMENTARY ON THE OLD TESTAMENT.—Vol. II. Leviticus, Numbers, and Deuteronomy. Edited by Daniel Steele, D. D., and John W. Lindsay, D. D. Another volume of this able commentary. One more volume will complete the series. It is commended to the attention of all Bible students. Price, \$2.00.

ILLUSTRATED NOTES on the Sunday-School Lessons for 1892. By Jessie L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. Price, \$1.25. An excellent help in the study of the Lessons to teachers and Bible scholars.

DOCTRINE OF A FUTURE LIFE. By James Strong, D. D. Containing the best thought of the distinguished author. The subject is treated from a Scriptural, philosophical and scientific point of view.

ST. MATTHEW'S WITNESS to Words and Works of the Lord. By Francis W. Upham, LL. D. A volume of interest, bringing out Matthew's testimony concerning the words and work of Jesus. It will repay perusal. Price, \$1.20.

FUTURE RETRIBUTION. By the Rev. George W. King. It treats the subject from Fact, Nature and Reason. The preacher will see facts and thoughts in this treatise that will be helpful. Price, \$1.00.

EPWORTH HYMNAL No. 2. A valuable contribution to Christian Hymnology. Over 1,000,000 copies of No. 1 sold. \$30 per hundred.

EIGHT ILLUSTRATED TRACTS in a package. Several specially adapted to Christmas. Price, 25 cents.

From A. F. Randolph & Co., 38 West 23d St., New York.

JESUS THE MESSIAH. By Alfred Edersheim, D. D. An abridgment of his larger work, "Life and Times of Jesus the Messiah;" thus opening it to a wider circle of readers. It is handsomely bound and illustrated. A fine holiday gift.

FRANCIS R. HAVERGAL'S WORKS: "My King," "Royal Commandments," "Loyal Responses," "Royal Bounty." Elegantly bound in white and silver. Beautiful for holiday presents.

THE RED CORD. From Creation to Christ. By S. B. Rossiter, D. D. The Bible Story made plain to Young Readers. Neatly gotten up and desirable to present to youth.

From Thomas Whittaker, 2 and 3 Bible House.

THE RIGHT ROAD. A Hand-Book for Parents and Teachers. By John W. Kramer, D. D. It is an elementary treatment of Christian Morality. A series of interesting stories illustrating aptly the several topics. Profitable for children. Price, \$1.25.

LITTLE THINGS IN EVERYDAY LIFE. It is designed to show that God is to be glorified in little as well as great things, and in so doing we are ennobled. Bound in white embossed cloth. Price, 25 cents.

From the American Sunday-School Union, New York Branch, 8 and 10 Bible House.

WORDS OF HEALING. A beautiful Wall Roll just issued. It contains words of Scripture for each day on the subject of Healing. It is embellished on the title-page with a picture of Christ healing the sick, never before published. This is a choice thing for the holidays, especially desirable to present to an invalid. Price, \$1.00.

OUR SIXTY-SIX SACRED BOOKS. How They Came to Us, and What They Are. By Edwin W. Rice, D. D. A popular Hand-Book for Colleges, Sunday-Schools, Normal Classes and Students. It presents facts in regard to Holy Scripture at once instructive and interesting. Price, 40 cents.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—Revival influences are pervading the People's Church, Boston.

—Bro. Telford, evangelist, has been holding revival services in Providence, R. I.

—The Holiness meetings in Bristol, Pa. every Saturday evening are said to be grand.

—Sister Mary A. Small, evangelist, has been holding services successfully in De Ruyter, N. Y.

—A very gracious revival has been enjoyed at Damascus, Pa. A. Osborn, pastor. Multitudes converted.

—A Pentecostal meeting held in Temple Hall, Somerville, Mass., conducted by Bro. D. J. Griffin, was highly successful.

—A camp meeting was held in October at Silver Lake, Vt. on the ground of Bro. Chandler. The saving work was gracious.

Bro. L. C. Hawkins, evangelist, has been holding a series of meetings in 17th St., N. Y. A. C. Morehouse, pastor. A good work.

—Bro. R. Kelso Carter, evangelist, has been working in Jane St. in this city. The work of conversion and sanctification quite thorough.

—Bro. J. Norberry, evangelist, writing from Quogue, L. I., says, "The altar is too small to accommodate the seekers of pardon and purity."

Bro. Jas. S. Porter, writes to the *Witness* from Brighton, S. C. The Lord has graciously crowned our labors in protracted meetings this year on this Black Swamp circuit.

—Pennington Seminary, N. J. has recently had a Divine visitation—a number of students converted. Thos. Harrison visited the Seminary and did a little work for God.

—C. W. Ruth, evangelist, has been working in Stuttgart, Ark. The tabernacle meeting closed on Sabbath night with victory. The services were continued in the churches successfully.

—Bro. Edward F. Walker, evangelist, sends to the *Christian Standard* a praise-note from Carlisle, Ind. Church members, unsaved, have been converted, then sought and obtained sanctification.

Bro. John H. Coon, evangelist, has been having a glorious time in Raceville, N. Y. The pastor, H. L. Kelsey and wife, both enjoy full salvation. Bro. Coon says the work of sanctification there was beyond description.

—A convention for Holiness was held in Chicago, Ill., in October, conducted by Rev. G. A. McLaughlin. It was a success. Bros. Ross Taylor, Tompkins, J. S. Shaw, J. M. Caldwell, Dr. Jones, S. M. Davis, and others aided.

FROM THE FOREIGN FIELD.

—*England*. The Wesleyan Churches, have a membership of 424,303.

—*Canada*. The Presbyterian Church last year had 10,128 added on confession of faith.

—*Italy*. In six months, recently, 21,000 copies of the Scriptures were sold in Rome and vicinity.

—*Africa*. The Bible has now been translated into sixty-six of the languages and dialects of Africa.

—*Corea*. The Queen employs as her private attendant a Christian lady physician at a salary of \$1800 a year.

—*Siam*. Instead of the missionaries being driven out as formerly, they are encouraged and invited to remain.

—*Moravia Missions*. By the rescue of 1500 souls from heathenism in the past year, the number of converts reaches nearly 90,000.

—*Burmah*. The Baptist Burman Mission has 21 stations, 614 out-stations, 134 missionaries, 530 native preachers, and a membership of 29,666.

—*India*. A Hindu gentleman said to a missionary, "You must not be discouraged. It is only caste and a fear of the world that keep people from becoming Christians."

Rev. E. S. Busby, of India, baptized 115 converts in the *Meerut* circuit, in August, making 343 within six months.

Bishop Thoburn writes: "The remarkable movement among the lower castes in North and Central India, of which mention has frequently been made in the past year, continues to make unabated progress."

—*Japan*. Neesuna, the Japanese apostle of Christianity, and of Christian education, commanded his associates about to enter upon a missionary campaign, "*Advance upon your knees*."

—*Africa*. Bishop Taylor writes that he has now in Angola five self-supporting Missions. One of them, Quorequa, is new. He proposes to double the central stations in Angola, and quadruple the number of workers.

—*China*. Bishop Goodsell, says, "Notwithstanding political excitements that have prevailed during the year, and the reactionary efforts of Buddhist priests particularly, it is a matter of great interest to note that there has been a steady substantial gain."

—*South Sea Islands*. One of the singular revenges of history is noted in the fact that the first stone of the monument erected to the memory of the missionary John Williams, who was cruelly killed in the South Sea Islands, was laid by the son of the man who slew him.


GUIDE HYMNAL

The Crossings.



47

Rev. J. L. STOKES.

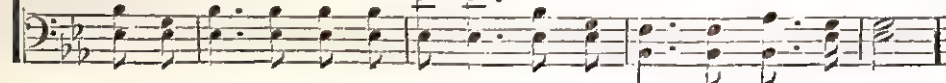
Rev. L. L. PICKETT.



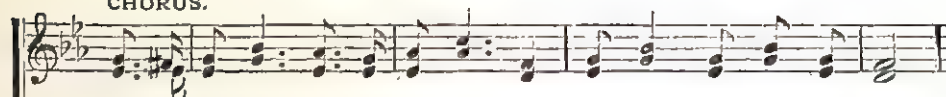
1. Oh, the cru - el E - gypt bondage Of my soul enslaved by sin!
 2. Till I heard the voice of Je - sus, Call - ing me to lib - er - ty:
 3. So I reached the deep sea - wa - ters, But by faith I soon crossed o'er;
 4. Wand'ring, halting, fainting ev - er, Once a - gain my Lord's command
 5. Now I rest me in the bowers Of this ho - ly Beulah land,


Oh, the hope - less toil and striving, Foes without and foes within!
 "I will lead you, as once Mo - ses Led the peo - ple, through the sea."
 Lo! the wil - der - ness of tri - al Lay this side of Canaan's shore.
 Called me to the Jor - dan crossing, And I reached the Promised Land.
 And am kept from sin and sorrow, 'Neath the sha - dow of his hand.



CHORUS.



Oh, the crossings, Oh, the crossings, From E - gypt to Canaan's shore!

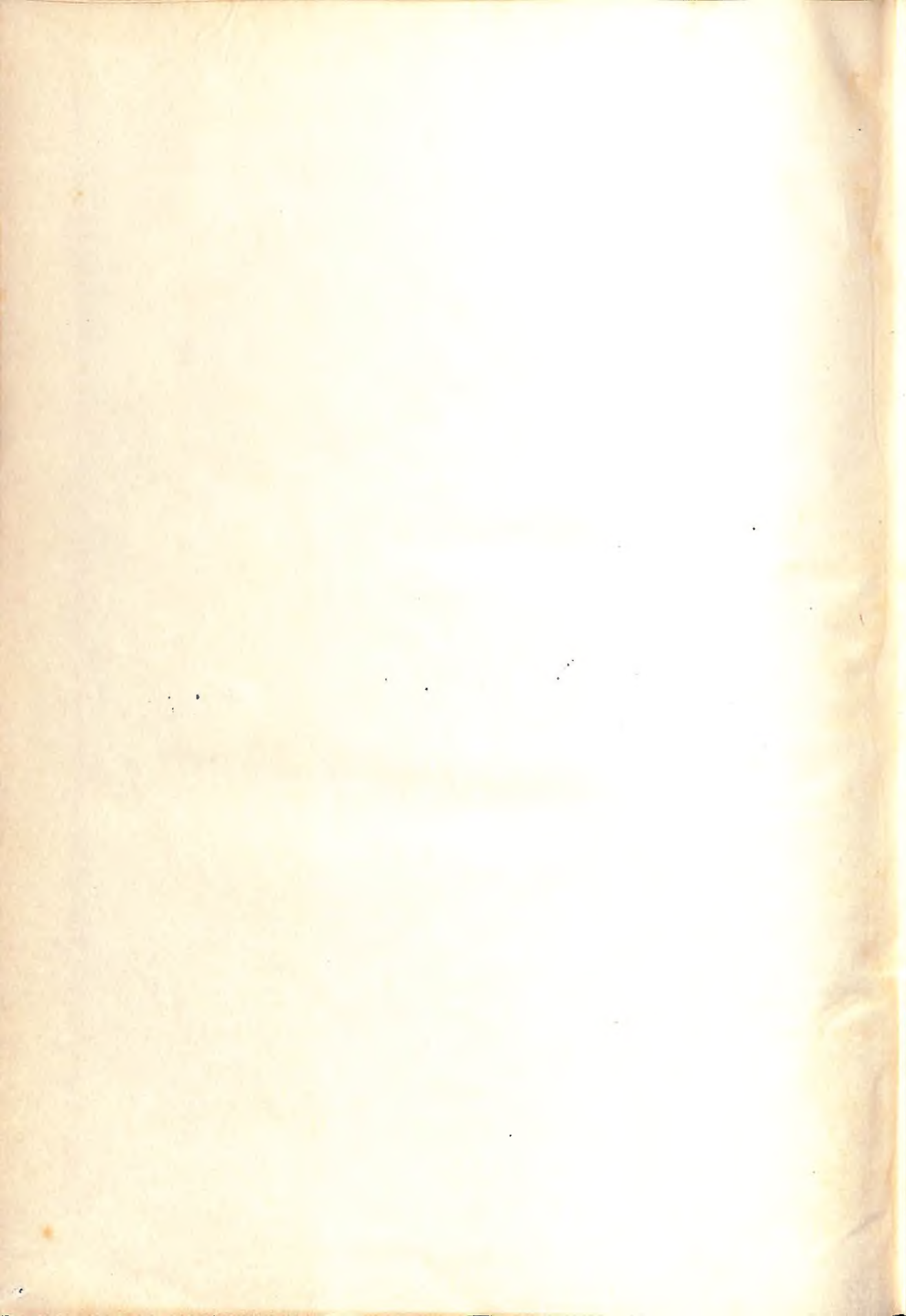



Oh, the crossings, Oh, the crossings! Saviour, lead me safe - ly o'er!



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